INSTITUTTET
FOR SAMMENLIGNENDE KULTURFORSKNING

# THE BURUSHASKI LANGUAGE

BY

LT. COL. D. L. R. LORIMER

VOL. I

## INTRODUCTION AND GRAMMAR

WITH A PREFACE BY G. MORGENSTIERNE

OSLO 1935
H. ASCHEHOUG & CO. (W. NYGAARD)
LEIPZIG
OTTO HARRASSOWITZ
PARIS
SOCIÉTÉ D'ÉDITION
«LES BELLES LETTRES»
LONDON
WILLIAMS & NORGATE, LTD.
CAMBRIDGE, MASS.
HARVARD UNIVERSITY PRESS

000

# INSTITUTTET
# FOR SAMMENLIGNENDE
# KULTURFORSKNING

SERIE B: SKRIFTER

XXIX,1

LT. COL. D. L. R. LORIMER:
THE BURUSHASKI LANGUAGE

OSLO 1935
H. ASCHEHOUG & CO. (W. NYGAARD)
LEIPZIG
OTTO HARRASSOWITZ
PARIS
SOCIÉTÉ D'ÉDITION
«LES BELLES LETTRES»
LONDON
WILLIAMS & NORGATE, LTD.
CAMBRIDGE, MASS.
HARVARD UNIVERSITY PRESS

[Facing Title Page]

IV

[Pp. i-iii contain no textual material]

000

Ja ay'ɛrum šugulu.ər
Hunzu.ɛ Thʌm
**SIR MUHAMMAD NAZĪM KHĀN, K. C. I. E.,**
buˑṭ gun'ɛˑčo kɛ da niˑrɛ.i suˑyʌs haˑkɪmʌn,
šuˑlbʌlikɪš kɛ da mehərbaˑn soˑmu.ʌn.
'inɛ kuyoˑčɛ ɛtʌs itɛ baˑǰɛ nɛtʌn ja girmiˑnum
gutɛ kɪtaˑp
buˑṭ ʌdʌpɛ ka ɛr oˑša ba.

Gutɛ bərɛ hai.'ʌn mʌn'iˑš nusɛn
kɛ mi yərum šuguleˑyɛ gəruˑrumkuš
mi čəraˑṭi nimiˑmʌn toˑrimi dɛˑnɛ iˑlji
d'ərum jiˑndo kɛ di.'əyum
duwaˑsum bila.

To my dear Friend,
**SIR MUHAMMAD NAZIM KHAN, K. C. I. E.,**
Tham of Hunza,
A wise and humane ruler,
And a sincere and kind friend,
With great respect I present this description of
the Language of his People.

May it be a token that our old friendship still survives
After ten years of separation.

3c Lorimer L-S (1920-4; 1934-8) 1935 AV7 Burusho AV7

000

*Mr. Shaw's proposal for "An Analysis of the Scotch Celtic Language" were thus illuminated by the pen of Johnson:*

*"Though the Erse Dialect of the Celtic language has, from the earliest times, been spoken in Britain, and still subsists in the northern parts and adjacent islands, yet, by the negligence of a people rather warlike than lettered, it has hitherto-been left to the caprice and judgement of every speaker, and has floated in the living voice, without the steadiness of analogy, or direction of rules. An Erse Grammar is an addition to the stores of literature; and its author hopes for the indulgence always shown to those who attempt to do what was never done before. If his work shall be found defective, it is at least all his own: he is not like other grammarians, a compiler or transcriber; what he delivers, he has learned by attentive observation among his countrymen, who perhaps will be themselves surprized to see that speech reduced to principles which they have used only by imitation".*

*"The use of this book will, however, not be confined to the mountains and islands: it will afford a pleasing and important subject of speculation, to those whose studies lead them to trace the affinity of languages, and the migrations of the ancient races of mankind".*

*Boswell's Life of Samuel Johnson LL.D.*
*(Under date April 4, 1777).*

3s Lorimer L-3 (1920-4; 1934-8) 1935 AV7 Burusso AV7

# PREFACE.

The present work deals with a language which is spoken in some 114
inaccessible mountain-valleys at the meeting-point of three great 128
linguistic families, viz. the Indo-European (represented by Indo-Aryan Shina and Iranian Wakhi), the Tibeto-Burman (represented by the Balti dialect of Tibetan) and Turkish, but which is unconnected with any of them.

It belongs to a small and remote community, which has never played any rôle in history, nor contributed anything to the development of civilization. Yet the Institute for Comparative Research in Human Culture has recognised the importance of assisting in saving from oblivion this relic of the past, of which, so far, only very summary descriptions have been given, and which in spite of, or perhaps just on account of, its apparent isolation may help to throw light upon the linguistic history of Asia.

The Institute has therefore undertaken to publish the first comprehensive account of Burushaski and the notes on the closely related Werchikwar dialect prepared by Lt. Col. Lorimer. During his term as a political officer in Gilgit, close to the Burushaski speaking country, the author contrived to collect very ample and reliable material relating to the language, and he has since successfully carried through the difficult task of classifying and arranging it, describing in detail the highly complicated grammatical system of Burushaski. He has earned our gratitude for

114 128 the painstaking energy with which, despite many difficulties, he has prosecuted this pioneer undertaking.

The writer of these prefatory pages, who has had the privilege of discussing with the author a number of questions relating to Burushaski, can testify to the accuracy and care which has been bestowed upon the work.

In scientific importance Burushaski may be classed under several categories. Each of these presents its own special problems which will require separate and detailed study, and here it is only possible to draw attention to a few points selected more or less at random.

193 In the first place Bu. is of interest to the student of general linguistics on account of the many peculiar features of its morphological structure. These have been described in detail in the Grammar, and I shall only mention here one or two which seem worthy of consideration.

The division of nouns, etc., into four classes[1] is, of course, one of the outstanding features of Bu. grammar. L. is, no doubt, right in considering the first two categories (m. and f.) to be subdivisions of a common class denoting human beings (h.). The plural endings, the demonstrative and interrogative pronouns, and the numerals are the same in m. and f. nouns, and it is only in 3 sg. of the prefixed pronouns and of the personal suffixes of the verb that the two classes differ. This is an interesting parallel to the Indo-European gender system, in which the distinction between m. and f. is supposed to be more recent and less fundamental than that which exists between m. and f. on the one hand and n. on the other.[2]

Of course, the Bu. x. and y. categories cannot be indentified with the I. E. n. As a matter of fact, the x. class, which among other things comprises non-human animate beings and which may, with great reserve, be defined as denoting individually conceived objects, ranges in several particulars with the h. (m. and f.) group. Thus the pl. endings to a great extent agree with those of h.; the prefixed pronoun 3 pl. is *u-* in h. and x, but *i-* in y.; and we find yanas *to take* with h. and x. objects, but ganas with y. objects[1], and in Nagiri Bu. and Werchikwar the y. form of the 3 sg. of the verb *to be* is formed from a root *d-*, while h. and x. have the usual *b-*.[2]

---

[1] §§ 19 sqq.

[2] V. e.g. Meillet, BSL (CR), 31, 7.

This seems to show that y. stands apart from the three first categories.

A definition of the x. and y. categories is given by L. in § 25, note. In most cases x. nouns appear, as indicated above, to denote objects conceived as separate, individual units, while y. might, perhaps, be said to designate 'amorphous substances', including what we would call abstract ideas. Cases like baγundo x. '*bread*', but y. *dough*, and the fact that the names of coarser cereals (where each single grain is considered as a separate unit) are x., while finer grains are y., give a good idea of the underlying central conception. The distinction between ba·lt x. *apple* and ba·lt y. *apple-tree*, etc. indicates a conception of the fruit-bearing tree as a kind of non-individual, common substance of which the single fruits are made.[3] But in many cases the principle of distinction seems quite obscure, cf., besides the examples given on p. 24, e.g. i·tan x. *cream*.

Regarding the trace of still another category cf. § 187.

At any rate the detailed and well-considered account of the Burushaski nominal classes given in this book will be sure to prove valuable for our understanding of the complicated problems connected with the origin and nature of such classifications.

Another interesting feature of Bu. grammar is the constant use of possessive prefixes with most nouns denoting Parts of the Body., Relatives and "certain things which usually stand in close relation to some being".[1] This inability to consider certain objects without any relation to a possessor is shared by many languages.[2] Those of Melanesia, especially, present great similarities to Bu. in this respect.[3] But even in some Indo-Aryan dialects of the North-West, e.g. in Pashai, I have come across individuals who, when asked about the words denoting parts of the body or relatives, would preferably answer dandēm '*my* tooth', puϑlem '*my* son', etc. This is certainly due to common psychological factors and not to the influence of a hypothetical Bu. substratum in Pashai.

---

[1] § 231. Cf. yalas trans. and galas intr. *to break*.

[2] V. §§ 496 and 527.

[3] Quite a different conception is found in Lat. malus f. *apple-tree*: malum n. *apple!* — Regarding Prof. Varma's theory about "x" v. p. 24.

According to Bleichsteiner[4] Leitner states in his Hunza and Nagyr Handbook that when he first heard Bu. of Nagir, every genuine Bu. noun had a pronominal prefix, but that the use of these possessives had decreased when he studied the language again 21 years later. In Leitner's 'The Languages and Races of Dardistan' embodying material collected during his first tour in 1866 and published in 1878[5], the use of the prefixes is, however, restricted to the names of parts of the body and of relatives, and the same principle prevails in Biddulph's material, which was collected in 1876.

Besides this, it is intrinsically improbable that the general use of the prefixes should have been given up in Nagir within such a short space of time, and that a parallel development should have taken place in Hunza and Yasin at a somewhat earlier date. Obviously the distinction between prefixed and nonprefixed nouns is, in its principle, very ancient and 'primitive'.

The details described in §§ 126—133 are very curious. Why, for example, is one word for "stick" used with a prefix, but another not? *Under-* and *upper-bedding* and *pillow* are conceived as belonging to a certain person, but this is not the case with articles of dress, etc.

---

[1] § 128.

[2] Cf. Havers Handbuch d. erklär. Syntax. p. 111.

[3] Cf. Lévy-Bruehl, La possession dans les langues mélanésiennes, MSL. 19, 6 sqq.

[4] P. 301 of the work quoted below, p. XIII f. n.

[5] Acc. to LSI, VIII, 1, p. 551. My copy of the book bears no date.

193

*Life* can be spoken of in the abstract, but *death* only with reference to somebody. As regards the names of parts of the body those which like *blood*, *brain*, *skin* etc. denote a "substance" have no prefixes, nor are they used with recent loan-words such as muç̣ *fist*, pini *leg*, bu'ī *shoulder-blade*[1], etc. *Bone* and *horn* may be considered either as substances or as parts of the body belonging to a certain person or animal. Consequently we find both tin *bone*, tur *horn* and -ltin, -ltu·r (y!).

One very curious employment of the pronominal "prefix" is as an *infixed* object in the verb ṣi·as, etc. *to eat*[2] This may be the last remnant of a verbal system which has been given up in modern Bu.

Among other peculiarities of the nominal inflexion I shall only draw attention to the interesting "double plural"[3] and to the circumstance that the interrogative pronoun mɛn is a plural (probably originally irrespective of number), of which the sg. is mɛn-ʌn '*who-one?*' Note also complicated formations such as e·yɛnmur '*to a daughter of his*',[4] i-e. "i-ay-ɛn-mo-ər *his-daughter-one-f.-to*".

The temporal inflexion of the verbs is dominated by the existence of two temporal bases. From each base three tenses are formed:[5] From the Present Base present, imperfect and future, from the Past Base preterite, perfect and pluperfect. The resulting system agrees completely with that of Shina as expounded by L.,[6] and resembles to some extent the Latin one.

Of general interest are also the indiscriminate active and passive use of some verbal forms[7], the "Static Participle"[8], the addition

---

[1] But -phoi, L. -pho·iŋ *shoulder*, which may have been borrowed at an earlier date.

[2] V. § 252.

[3] § 41 and Corrigenda, pp. 453—54.

[4] § 57.

[5] V. §§ 210 and 274.

[6] Cf. Lorimer, JRAS, 1927 pp. 739 sqq.

[7] V. § 346.

[8] §§ 329 sqq.

193 of the Pronominal Prefix to the Past Participle Active[1], and the use of finite verbal forms with case suffixes.[2]

601 One detail regarding the vocabulary deserves special notice. The word -ʌč̣o denotes both '*a man's brother*' and *a woman's sister*. The German translation would be *Geschwister von demselben Geschlecht*. A similar conception is found in the word -rik *wife's brother*, *husband's sister*, (*a woman's*[3]) *brother's wife*, (*a man's*) *sister's husband* (but not *wife's sister* or *husband's brother*). Apparently this word denotes *a brother- or sister-in-law belonging to the same sex as the person in relation to whom he or she is mentioned*. Note that *woman's brother* (-ulus) and *man's sister* (-yʌs) are denoted by separate words.

I have not met with this curious nomenclature in other languages, and I do not know to what kind of special structure of the family group it may originally have been due.

* * *

197 If we turn to the important question of the genealogical relations between Bu. and other languages, we are faced by great, perhaps insurmountable difficulties, *inter alia* because we possess no ancient records of the language and have only the closely related Werchikwar dialect to compare it with.

One fact, however, seems quite certain and indisputable: Bu. is not related to any of the surrounding Indo-Iranian, Turkish or Tibetan languages.

If we exclude A. Hyde's claim that Bu.[4] has a Siberio-Nubian origin, the first attempt to determine the position of Bu. was made by Ph. L. Barbour[5] who suggested the possibility of a connection with the Muṇḍa languages (Santali etc.). In spite of the great anthropological difference between Burusho and Muṇḍas this hypothesis is not *a priori* inadmissible, considering the fact that Muṇḍa influence has been traced in Tibeto-Burman dialects far towards the North-West. But the specific accordances between Bu. and Muṇḍa are so insignificant that Barbour himself concludes with a *non liquet*.

---

[1] § 326.

[2] § 407.

[3] Cf. Texts, p. 364.8 where aˑrikmo *my brother's wife* is said by a girl.

[4] Indian Antiquary, I, 258 (quoted LSI, VIII, 2, 551).

[5] JAOS, 1921, p. 60 sqq.

Trombetti's attempts to compare Bu. with Dravidian and Andamanese[1] are not accessible to me, but I have not been able to detect any similarities between Bu. and Dravidian.

It was only natural that attempts should be made to connect Bu. with the Caucasian languages, or more correctly, with one of the linguistic families belonging to Caucasia. There is nothing improbable in the idea that languages of a Caucasian type should have extended eastwards through Iran before the advent of the Aryans, and that a remnant of them should have been pushed up into the uppermost valleys of the Indus system. There can be no doubt that Bu. was formerly current over a larger territory than at present. But we must remember that in any case the connection between Bu. and Caucasian must have been cut off several thousand years ago, and that, consequently, we cannot expect the relationship, if there ever was one, to show very clearly.

Marr[2] has expressed his opinion that Bu. belongs to the "Japhetitic" group among which he includes the Caucasian languages also, but, as far as I am aware, he has not yet tried to prove this in detail, so I need not discuss his theories. Zarubin[3] simply accepts this thesis and claims a typological affinity between Bu., Dravidian, Muṇḍa and Abkhaz.

The most interesting, and I believe most recent attempt to compare Bu. and Caucasian has been made by R. Bleichsteiner[4] who,

---

[1] Le Origine della Lingua Basca p. 12, Elementa di Glottologia p. 63, quoted from Bleichsteiner (v. below) p. 292.

[2] Яфетический Кавказ, p. 36.

[3] Вершикское наречие Канджутского языка, p. 314.

[4] Die werschikisch-burischkische Sprache im Pamir-gebiet und ihre Stellung zu den Japhetitensprachen des Kaukasus, Wiener Beitr. z. Kulturgeschichte u. Linguistik, I, 289—331.

197 accepting Marr's views, deals with the subject in some detail and enumerates a long list of Bu.-Cauc. accordances.

The great number of Cauc. languages and their extreme variety may in one way be said to render his undertaking comparatively easy. On the other hand the same circumstances undoubtedly detract considerably from the value of the conclusions drawn from a comparison between Bu. and words and forms culled from the Cauc. languages in their modern form. Possessing only a most superficial knowledge of Cauc. languages I shall not endeavour to discuss all the points raised by Bleichsteiner, but it may be useful to consider a number of the most important ones in order to gain an impression of the tenability of his thesis. I shall try to give a fair selection of his arguments and not to leave out any of his best points.

It must be remembered that the Bu. and W. material which Bleichsteiner had at his disposal was far from exhaustive and not always correct.

I shall deal with Bleichsteiner's comparisons in the same order in which he presents them.

Phonology. 197 194 The similarities between the phonetic systems of Bu. (including W.) and Cauc. mentioned by Bl. are very vague and of little interest. This does not, however, disprove relationship. Nobody could find out from the phonetic systems of Modern Irish and Bengali that these languages belong to the same family.

There is, however, one apparent phonetic accordance between Bu. and certain N. E. Cauc. dialects. Acc. to L.[1] we find in Bu.-W. a curious change of 'initial voiced sounds to their voiceless counterparts when they become medial', e.g. W. buttu *day:* he-puttu *to-morrow.* Bl., p. 296, connects this change with that of a *final* media into a tenuis before a suffix, e.g. in Kürin rab *needle:* pl. rapini. I had also been struck by this parallel, but further consideration made me doubtful of its significance. In the first instance the Bu. change affects an *initial*, the Cauc. a *final* consonant. Then, as pointed out by L., Bu. often renders a foreign initial tenuis by a media in loan-words. Thus Bu. bʌṣ̌a *turban* < Shina pʌṣ̌o; Bu. gu'pʌs, W. γu·pas (Leitner kupásya) *cotton* (*thread*) < Indo-Aryan, cf. Skr. karpāsa; Bu. gi·li *peg* < Shina ki·li, etc. Probably Bu.-W. initial surds have become voiced in certain, as yet unknown, circumstances.[1] This change has taken place late enough to affect even loan-words, and cannot go back to a common Bu.-Cauc. period. 194 197

---

[1] § 10.

Morphology. I. Nominal Classes. The Bu.-W. system of nominal classes is undoubtedly in general accordance with that of several N.E. Cauc. languages. I admit that I have always been impressed by the similarity in this respect between Bu. and Andi, which together with some other Daghestan languages has four classes: 1) m., 2) f., 3) animals and some dead objects, 4) all the rest.[2] 193 197

But we must not forget: a) That similar systems of classification appear in other languages as well. b) That it has not as yet been shown that the 4th class of Andi etc. is based upon the same conception as the Bu. y. class.[3] c) That other N.E. Cauc. languages have up to eight classes and that we are not in a position to assert that the four-class system in the original one. d) That the formation of the classes and their use differs, as admitted by Bl., considerably in Bu.-W. and Cauc. The similarity between the *t* in Bu. gu-tɛ *this* (y.) and the *t*' in Archin ya-t' *this* (4th class)[4], has very little significance in view of the great number of varying class-elements in Cauc. which differ altogether from those in Bu.

On the whole I am inclined to believe that the existence of nominal class-systems in Bu. and Cauc. cannot be taken as more than an indication of the *possibility* of relationship.

II. The parallelism between the use of possessive prefixes in Bu.-W. and N.W. Cauc. is less striking than that mentioned

---

[1] Cf. also ki·nɛ h. *this*: gu-sɛ x., gu-te y. — But note tiṣ̌ci *span* < diṣṭi- (v. below p. XXIII!)

[2] Cf. Bl., p. 299, Dirr., Einführ. in die kauk. Spr. p. 183.

[3] Жирков, Грамматика Даргинского языка does not give any information on this point.

[4] Including, *inter alia*, sexually immature animate beings — a conception unknown to Bu.

193
197
above[1] between Bu. and Melanesian. Bl. mentions the 'remarkable identity between Bu. 3 sg. i- and Cherkhess ji-, Abkhas j-[2] but forgets to mention Ubykh gi̯- which points to a different origin of the Cherkh. and Abkh. forms.

III. The number of plural suffixes in Bu.-W. is very considerable[3]. It seems reasonable to assume that many of them have been converted to this use at a comparatively recent date, and the similarity which Bl. detects between Bu. -a, -i[4], -ik, -ko, -nts, etc. and Akhwakh -a, Chechen -i, Abkhaz -k'ua, -cwa[5] is not very impressive.

IV. Declension. The use of a special Agential case for the subject of a transitive verb is common in Cauc. In Bu. it is the rule when the verb is in a past-base tense, and it is found occasionally with present-base tenses.[6] The construction of the transitive verb varies, however, very much in the Cauc. languages[7] and in most cases it is passive in contradistinction to Bu. In Shina, where the construction is very similar to that of Bu., it may be due to the influence of a Bu. substratum, but this cannot be the case with Tibetan. Moreover, we must remember that a passive construction of the past tenses with the subject in the agential case is also used in most Indo-Iranian languages. I do not think, therefore, that the partial agreement between Bu. and Cauc. in this respect affords any strong indication of relationship.

The phonetic similarity between the Bu. agential ending -e and the -ē, -iē, -a, -o etc. of certain Cauc. languages may easily be accidental.

V. The Adjective. The expression of the comparative by the formular 'x is big *from* y' is common to very many languages besides Bu. and N. E. Cauc.

---

[1] V. p. X.

[2] Bleichsteiner's j = our y.

[3] §§ 27 sqq.

[4] Only in hiri *men*.

[5] Only of rational beings.

[6] § 60.

[7] V. Dirr., pp. 62—76.

I cannot perceive any striking similarity between the Bu. W. type 193
šika-m *grass-ish*, i.e. *green* and Mingrelian čil-am-i '*married* (*man*)' 197
from čil-i *wife*.

VI. Numerals. The vigesimal system is used in Bu. and in [802]
most Cauc. languages, but also in a great number of other languages, e.g. in N. W. India, and it cannot be used to prove genealogical relationship.

VII. Pronouns. Bl. compares the Bu. pronouns with Cauc. ones. Opening, at random, a grammar of the West African Ewe language, I cannot help thinking that one might make out as strong a case for comparing the pronouns of this language with Bu. Cf.:

| | Bu. | Udic | Kürin. | Tsakhur | Awar | Ewe |
|---|---|---|---|---|---|---|
| *I* | jε[1] | zu | zun | zə | dun | nye |
| *Thou* | uˑŋ, gu-[2] | un | wun | γu | mun | wo[2] |
| *We* | mi | yan | čun | :ši | nit: | miawo (Abure ame). |
| *You* | ma | wän | k'uˑn | šu | nuž | mía ( „ ama). |
| *He*, etc. | iˑ- (nε etc.) | šeno | am(a) | man(a) | doṷ | (y)e. |
| *They* | uˑε | šonor | àbar | manbo | dol | wo. |
| *Who?* | amin | śu | | ha-:šu-nä | | ame̱ ka. |

VIII. The Verb. Bl.'s comparison of the Bu. infinitive in -as, (which is a noun taking case suffixes) to the datival form in -as, -es of some Daghestan languages is not convincing.

Somewhat more striking is the accordance between Bu. n- which forms the Past Ptc. and Georgian na-, used in the same way. But we must remember, that the odds are greatly in favour of finding some elements resembling those of Bu. among the heterógenous mass of Cauc. languages, between whose different groups the relationship has yet to be established.

An objective conjugation is found both in Bu. and in S. Cauc. (Georgian). I know nothing about the history of the Georgian forms in question, but the addition of an element denoting the object is

---

[1] Which might easily be derived from a conjectural *njε. — I agree with Bl. that there is no reason to derive the Bu.-W. forms — with Zarubin — from Ir.

[2] Which might be derived from *(u)ŋu, cf. N. Chinese ŋ- > w-.

193
197

common to so many languages that is does not prove any genealogical relationship.[1] In Bu., with its pronominal prefixes, the development of an objective conjugation is only to be expected.

The pl. forms of the Bu. pronominal prefixes are, of course, used to denote a plurality of objects. This has certainly nothing to do with the Abkhaz constructions of the type i-z-bl-ueit *I burn it* (*: it- I burn-ing*): i-z-bal-k'-ueit *I burn several things*, where *i-* is the pronominal prefix denoting the object.[2]

An interrogative particle -a, -e is found in most Indian and Ir. languages adjoining Bu. It might, of course, be considered to be of Bu. origin, but this is by no means certain, and the similarity to the -a, -ë of some Cauc. dialects may easily be accidental.

**Vocabulary.** Still more dangerous than the comparison between structural and inflexional elements in Bu. and one or other of the numerous Cauc. languages is the search for lexicological correspondences at the present state of our knowledge of Cauc. If we have to reject most of the comparisons proposed by Bl., it does not mean that they are all necessarily wrong. It is quite conceivable that one may at some future date be able to sift them, and that some of them may, after all, prove to be correct.

But at any rate it will be necessary to apply other methods than those borrowed by Bl. from Marr. The derivation of Bu. huk *dog* from *hoγor in order to compare Budukh ḫor, Awar hoj, Mingrelian ǰoγori, Sumerian ur, etc., and the association of this group of words with Bu. hal *fox* is only too typical of Bl.'s methods.

Bu. har *bull*, hare *barley*, herča *to weep*, huk *dog* are compared with Mingrelian ḫoji, k'eri, n-gara-gara and ǰoγori, and huk *dog*, huyēs *herd of goats*, hułäs *boy*, huṭes *foot* with Awar hoj, k'uj (*sheep*), 'oloqan (*young bull*) and ḫeṭe, without any attempt to establish any system of regular phonetic correspondences between Bu. and the Cauc. language in question.

---

[1] Cf. e.g. Pashai (Indo-Aryan) degg-ey-ām '*I see thee*', digg-im-aī *thou seest me*, etc.

[2] Note that the Abkhaz pron. prefix 3 pl. is r-, not k'-.

Moreover several obviously Indian or Iranian loan-words in Bu. are used to demonstrate the relationship with Cauc. 197 114

On the whole, most of Bl.'s comparisons are unsatisfactory and are based on a slight and illusive similarity of sound. Cases like Bu. girkis *rat:* Karata herk̦wa, Awar hinx̌u, Varkua qurka; Bu. tatas *palm of the hand:* Georg. t'ot'i *paw*[1]; Bu. čumu (Shina čimu) *fish:* Mingrelian čḫomu etc. are not sufficient evidence for us to build far-reaching conclusions on. Some kind of connection is perhaps possible between Bu. bičil *pomegranate:* Georg brec'ouli[2]; Bu. tili *walnut:* Georg. t'ḫili; Bu. šoγorī *a kind of pear:* Budukh čüγür, Tabass. šeḫer[3], but such words may easily wander from one language to another.

I do not think that Bl. has succeeded in proving the probability of a relationship between Bu. and Cauc., and I very much doubt whether it is possible to prove anything of that kind at present. But the whole problem will certainly deserve a renewed and methodical consideration when the Cauc. languages and the connection between their different groups have become better known. And if we ever succeed in connecting Bu. with some other group of languages, it will be of the greatest importance for our understanding of the early history of Western Asia.

---

Our chances of ever being able to reconstruct older forms of Bu. either by comparisons with W. or by means of internal evidence in Bu. itself are not very promising. 197 193

Only in very rare cases is it possible to employ the latter method. We have mentioned above[4] that initial mediae may go back to older tenues.

Another case where a reconstruction seems possible is that of the pl. suffix -o.[5] Before this suffix certain consonants are palatalised, n into y, ts into č, s into š. This seems to indicate that the original form was *-yo, which may have been preserved in γaiyo, pl. of γa *crow*.

---

[1] "Cf. Bur. *-to'to *paw*". Lorimer 2—4—1935.

[2] Acc. to Bl. himself this comparison is 'zweifelhaft'.

[3] Taken from Erckert's not very reliable material.

[4] p. XV.

[5] pp. 26 sqq.

Somewhat more doubtful is the supposition of a formative *-y- in the present base of verbs on the evidence of the change of n > y, k and s > š, ts > č, t > č, š, l > lj[1] in Bu. and W. It this is the case, the regular pres. base in -ič- must be a secondary, analogical formation.

Regarding the change of ny > y cf. Bu. ya: W. nya *bear*. But in internal position we have also W. ny > y, e.g. in žakuyu *asses* from žakun.

It is tempting to suppose that a·ltʌn, a·lta *two* and a·ltʌmbo *eight*, wa·lto *four* are somehow or other related. a·ltər *twenty* must evidently be connected with a·lta, but it is quite uncertain whether it ought to be analysed as alt + tər, cf. to·ɽ-ʊmo *ten*. The similar ending of tsʊndo *five* and mɪši·ndo *six* may be due to a secondary adaptation. The 'Ablaut' in hin h., hik z.: hʌn x., y. *one*, and the 'Umlaut' in usko x., y.: i·ski z. *three*; tsʊndo h., x., y.: tsindɪ z. *five;* to·ɽʊmo: to·ɽimi *ten* are too isolated to render possible any explanation. Cf. also, however, ɛtimi *he made*, etc.: ɛtʊmo *she made*, possibly from *ɛtum-i, *ɛtum-mo.

As mentioned above, Nagir Bu. di·la *it is* (y.) di·lum it was (y.), W. du·wa, dułum are more original forms than Hunza bila, bi·lum.

Nor does the comparison between Bu. and W. carry us much further. Some of the phonetic differences between the two dialects have been pointed out by L.[2] But it appears impossible to reduce them to any fixed rules, and in most cases we cannot guess which form is the more archaic one.

This is the case with Bu. miši·ndo, W. biši·ndo *five*, and with the words where a long vowel appears in W.

W. isko *three*, tshendo *five* have probably got their palatal vowel from the z. forms[1], and Bu. -susun *elbow*, bu'a$^{h}$[2] *cow* may also be more original than W. -sesen, 'bi·a'. 193 197

---

[1] V. § 210.

[2] §§ 501 sqq.

In some cases a group of consonants seems to have been better preserved in W.: Cf. W. ayast *my sister;* yainži *watermill;* γendeʂ *gold;* nya *bear* with Bu. ayas, yäiŋ, gγeniʂ, ya. But notice W. hučo (L. huti) *nine:* Bu. 'hunčo. Bu. gγ- (acc. to my informant) may or may not be older than L.'s Bu. and W. γ-. For other details see below.

That birʌnč̣ *mulberry*, W. branʂ derives from an older form *mranč̣ < *mrač̣ is proved by Kho. mrʌč̣, from which the Bu.-W. word is evidently borrowed.

But apart from such stray cases the reconstruction of older forms through internal comparison appears to have poor chances of success.

* * *

A great number of words are common to Bu. and Shina, and to some extent also to Khowar. When the vocabularies of Shina and the adjoining Indo-Aryan dialects have become better known, it may be possible to distinguish to some extent between words of Aryan and of Bu. origin, and this will be of importance for the history of the Indo-Aryan languages as well. Khowar, however, appears to contain a number of words which cannot at present be traced either to an Indian, Iranian or Bu. source. 192 197

Grierson has pointed out that the word for *iron* in the Dardic and Kafir dialects (Kho. čumur, etc.) is probably borrowed from Bu. čumar. This may very well be the case, but it is, of course, possible that the ultimate source of the word, which is probably connected also with Turkish timur, temir, may be some unknown language. Note, however, that Bu. has also an apparently genuine word for *gold* (γɛnɪʂ), and it is by no means impossible that the pre-Aryan population of the Hindu Kush region, of which the Burusho are the last relic, may have known the use of some metals.[3]

---

[1] V. above p. XX.

[2] Acc. to Lor. (2—4—1935) bu'a(·) is the gen. of 'bua, bua.

[3] It is a curious fact that Bu. girmi- *to write* is genuine, and yet cannot be derived from any known Bu. word. The similarity to Arm. gir *writing,* Finn. kirja *book* must, however, be accidental, and it is improbable that a word with this meaning would go back to very remote antiquity.

192
197

L.[1] mentions a few Shina words which are suspected of being borrowed from Bu. Very probably Bu. has exerted a very considerable influence on the vocabulary of Shina, but at present it is in many cases impossible to tell to which of the two languages a certain word originally belongs. žakun, jakun *ass*, which is found only in Bu. and Shina, while derivatives of Skr. khara- and gardabha- are used in other Dardic dialects, has evidently been borrowed from Bu.[2] And Bu. γʌmu, gγa·mo[3] *ice* is certainly the source of Gilgit Shina gamuk, corresponding in meaning to sor in those Shina dialects which are further removed from the Bu. speaking territory.

Similarly the Bu. verb bisərkʌs *to cut corn* shows that Bu. bisʌrč, W. bisarč *sickle* is the source of Shina bisa·č. It is also probable that some Shina words with initial γ- have been borrowed from the corresponding Bu. ones, and the same applies to a great many other Shina words of un-Aryan appearance.

On the other hand the number of Shina words in Bu. is certainly very great, as may be seen from the Voc., and W. contains some loan-words from Khowar.

Some of these loan-words in Bu. are of special interest because they are not found in modern Shina, at any rate not in the published material, or because they have preserved older sounds, or meanings.

Such words are e.g. Bu. sinda *river:* Sh. sin[4]; aiyʌš *sky:* Sh. agai < Skr. ākāśa-. Reg. Bu. gu·pʌs, W. γu·pas *cotton* v. above. — Bu. girʌm, gira·m *clan*, *village* is not found with this meaning in Shina[5]. Nagiri Bu. gəru·m, W. ga·rum *hot* (Hunza Bu., with a curious reduplication, gəru·rum!) seems also to have been taken over from Shina at a time when gɪ·rom *perspiration* had preserved a more general meaning. Bu. mɛ·ṣ̌ *skin-bag* has retained the -ṣ̌-

---

[1] P. L.

[2] Cf. Grierson, LSI. VIII. 2.

[3] With the peculiar Bu. gγ, see below.

[4] But Bu. buro·ndo *finger-ring* may be the source of Sh. bʌro·no, which has passed through the Sh. change of nd > n.

[5] But cf. Sh. giro·m *cow-pen*, v. Voc. s.v. gira·m[2].

which would have been lost in a modern Sh. word, and also a very ancient meaning of the word.[1] Bu. tiṣči, (cf. Skr. diṣṭi-), W. teṣčik, teštik *span* may have been borrowed from an older form of Sh. dṛṭ, cf. Kho. diṣṭ. Bu. *-pho·i(ŋ) *shoulder* cannot have been borrowed from modern Sh. pyō·lo or Kho. phi·u, etc.

192

197

If Bu. bᴧda *pace*, *step*, *sole* (*of foot* or *boot*) is borrowed from a form corresponding to Skr. padá- *step*, *footprint foot*, etc.[2], as I think is likely, this would indicate a very early contact between Bu. and Indo-Aryan.[3]

Very curious is the relation between the initial consonants in Bu. pfəri *pond*, pfəriš *duck* and Sh. bəri, ba·ruṣ, especially as we do not know the origin of the words.

It is noteworthy that the phonetic system of Bu. agrees so closely with that of Shina and of the Indo-Aryan languages in general — that Bu. should e.g. distinguish between aspirated and unaspirated tenues, between cerebrals[4], dentals and palatals. Did Bu. originally possess aspirates and cerebrals, or did they come into the language through the influence of Indo-Aryan?[5] Bu. *pf* as a variant of *ph* is, of course of Shina origin.

The morphological parallels between Bu. and Shina are also numerous and important.[6] Some of them exhibit traits not shared by Shina with the adjoining I. A. dialects, and it is quite conceivable that Bu., the ancient language of at least a large part of the Shina country, influenced the speech of the invaders; in other words that Shina developed on a Bu. substratum. But, of course, morphological influence may also have worked the other way. — Cf. also the possible trace of Khowar influence on W. forms mentioned by L. § 536.

---

[1] Cf. Skr. meṣa- *sheep*, *fleece*, but Slav. měxŭ, etc. '*skin-bag*', Lith. maĩšas *bag*

[2] Reg. b- for p- cf. Bu. gi·l *peg* < Sh. ki·l etc., see above.

[3] The similarity of Bu. -ᴧkin, pl. -ᴧkimiŋ *liver* to Skr. yakn- must, of course, be considered accidental.

[4] Including č and j, as in Shina.

[5] Cf. the secondary development of cerebrals in Tibetan, Wakhi, etc.

[6] V. p. LI.

192
197

L. is quite right in maintaining that Wakhi, the Iranian neighbour of Bu. has not made 'any general impression on it'[1]. Some loan-words from Wakhi do, however, occur. L. in his Voc., has noted wər *ram* and ru·š *Ovis Poli* from Wakhi wa·ʀ, ruš. To these words may be added bu·i *scapula, shovel* < *pu·i, from an older(?) form of Wakhi pe·i *wooden shovel*, and sʌp *horse-shoe* (cf. Kho. sʌpuk *hoof*) from Wakhi **sap* < Av *safa-*. As I shall try to show elsewhere Ir. *f* seems to have resulted in *p* in Wakhi I am also inclined to believe that the present base -wərč- *to become tired* is borrowed from Wakhi wərəč- (< *ava-rič-), and that the past base -wər is a back-formation. Wakhi watsi·, wu·ts agrees with W. wets *calf*, but it is doubtful whether this is a true Wakhi word. Bu. u·rk, urk *wolf* may come from Ishkashmi urk, or from a lost Wakhi form.

Several Bu. words seem to belong to some Iranian dialect which cannot be accurately determined.

Thus mel *wine* points to an Ir. dialect which, like Munji and Yidgha, has *l* for original *d* (cf. Av. maδu-), and the same is true of lʌmʌn *skirt*, -lʌmʌt *lap, front*, (var: -la·mʌt *skirt of choga*). The varying forms render it improbable that what we have here is simply Paht. laman, borrowed through Shina, which has lʌbʌn, with dissimilation.

On the other hand we find W. ve·ri *smell*, which it is tempting to derive from Ir. *βēδi < *baudya-. Cf. Kho. wo·ʀ < *βōδ.

γoro *stone* may be of Ir. origin, and likewise W. xork *grass*, Bu. xurk *broken straw*, while W. dəɫk *manure* is compared by Zarubin with Ishk. wŭḍėl. And finally we have gušpu·ʀ *a prince*, a word common to Bu. and Shina, which one would like to derive from a middle Ir. dialect form of an ancient *wisya-puϑra-.

I have not been able to detect any influence of Bu. on the Iranian dialects of Pamir.

---

[1] It may be noted here that Bu. bras *rice* is probably of Tibetan origin (hbras).

In §§ 1 sqq. L. explains his notation of Bu. and W. sounds; and he does not claim a perfection which is unattainable when making the first serious attempt to describe a new and strange language.

194
197

The difficulty does not consist merely in recording the sounds actually heard, but also in distinguishing between essential "phonological" differences and variations within the range of a single phoneme and in detecting the system of phonemes. This is specially hard in the case of the vowels. L. has done wisely in giving his impression of the sound-varieties heard in each case, and I shall not make a premature attempt to establish the phonological system of Bu. vowels.

To a certain extent it seems possible, however, with the abundant material and the descriptions of the sounds given by L., to distinguish the vowel phonemes from the variations due to the position in the word or to the individual speaker.

Thus *a*, ʌ and *ə* seem to be variants of the *a*- phoneme, *ə* appearing especially before *r* (e.g. fər, gər, hər). The vacillation between ʌ and *aˑ* e.g. in girʌm, giraˑm *clan, village*, gupʌltiŋ, gupaˑltiŋ *trousers* and the rendering of Prs. baˑdaˑm *almond* by bʌdʌm would seem to indicate that they, too, are variants of the same phoneme. But on the other hand the difference is significant e.g. in gaˑn *a crow* (=ga+ʌn): gʌn, gan *road; gaˑʀ giddiness:* gər *marriage;* gaˑl *wound:* gʌl *juniper;* gɪraˑn *dear:* girʌn *basket*, etc. It is possible that some speakers distinguish between an *a* and an *aˑ* phoneme, others not.

It is more doubtful whether *i* and *iˑ*, *u* and *uˑ* are to be classed as separate phonemes. Cf. e.g. hir, hiˑʀ *man*, hirum, hiˑʀum *active*, girʌm, giˑʀʌm, etc. *village*, gɪli, giˑli *peg*, huŋgo, huˑŋgo *ascent*, hoˑlguš, hoˑlguˑš *battle*, gʊnts: guˑnts *day*, etc. Probably there is only one *i* and one *u* phoneme. The same applies to *e: eˑ* and *o: oˑ*.

Probably *e*(ˑ) and ɛ(ˑ) are also variants of the same phoneme, cf. ɣeˑniš and ɣɛˑniš *queen;* g(y)e, g(y)ɛ *snow;* heˑrʌs, hɛrʌs *to weep;* deˑk, dɛˑk *cooking-pot*, teˑlɛ, tɛˑlɛ *there*.

194
197 Apparently ʊ and ɪ are unstressed variants of *u* and *i*, cf. e.g. gukɪ; gu·kɪ *these*. But in spite of cases like go·n, gun *dawn* *o* and *u* must be considered to be separate phonemes. The same is undoubtedly true also of *ai* : *e* and *e* : *ə* although we find, exceptionally, (personal?) variations such as tail, təil, te.il, te·l *such*, γai.iŋ, γe.iŋ *grapes*.

The vowel system of Bu. would thus appear to include the following phonemes; *a*, *e*, *i*, *u* and *o*. To these should probably be added *a·*, although quantity does not appear to be of phonemic significance in other parts of the system.

As regards the consonants L. is probably right in taking *g̣*, γ̣, *q̣* to be variants of *g*, γ and *q* due to the proximity of *ỵ*.[1] But the last mentioned sound is certainly a separate phoneme.

Regarding the cerebrals, aspirates, gγ and W. *ł* see below.

* * *

114
194
[115] During my stay in Chitral in 1929 I had an opportunity to take down short lists of Bu. and W. words. My Bu. informant was a certain Abdullah[2] from Baltit. The other called his language Wə'čik'wa·r and his native valley Wərči gu·m = Ya'si·n.[3]

I worked with each of them for a couple of hours only, and I am, of course, aware of the utter insufficiency of my observations. But both of my informants had a very good and clear articulation[4] and on the whole my notations agree unexpectedly well with those of L. and Zarubin (whose material I had not at hand). It may not be devoid of interest, therefore, to compare some of my words with those given by L. for the sake of checking and corroborating his perception of the sounds.

194 Many words are identical in L.'s and my notation of Bu. E.g. to·rumo *ten;* mʌ'tum *black;* -sʌn *chin;* hʌ'γʊr *horse;* guš'pu·r *prince;* -'tʌtʌs *palm of the hand.* In some cases my notation of vowels differs slightly from L.'s. This may partly be due to individual latitude

---

[1] V. § 6. b.

[2] Brother of Ali Madat, cf. Texte, p. II.

[3] Acc. to Abdullah: Buršugum.

[4] I had less difficulty in recognizing their aspirates and cerebrals than those of some Dardic dialects which I had the opportunity of hearing for a much longer time.

194

of pronunciation, but I have no doubt that his forms are on the whole the more correct ones. Thus I have 'alto[1] (a·lto)[2] *two*; 'altar[3] (a·ltar) *twenty*; 'nanamuts (nanamuts) *eyeball*; -ltumal (-ltumal) *ear*;[4] har (hor) *bull*; 'hari (hari) *barley*; gäri (gari) *pupil of the eye*; -šak (-šak) *arm*; sar (sar) *hare*; pharit (pforit) *duck*; bi'sart (bisart) *sickle*; yān (yan, yen) *handle*; iski (i·ski) *three*; 'batsi·n (batsin) *thigh*; mi'šindo (miši·ndo) hxy *six*; urk (u·rk) *wolf*; -susum (-su·sum) *elbow*; -lčumuts (-lčumuts) *eyes*; 'hunsc (hu·nsc) *arrows*; 'isko (usko) *three*; 'tsundo (tsundo) *fire*; 'hundo (hundo) *mine*;[5] -multurāŋ (-multuraŋ) *nostrils*; joṭumuts (jo·tumuts) *small boy*; hurgaško (hu·rgas) *thick*;[6] -lpureŋ (-lpu·raŋ) *eyebrows*; šel (še·l) *avalanche*.

As far as my material goes I heard cerebrals in all words where they are given by L.

Thus: -yāṭis (-yuṭis, etc.) *head*; -mupuš (mu·puš) *nose*; o·ṭis (-uṭis) *my foot*; aṣ (-aṣ) *my neck*; 'ḍoḍo (ḍo·ḍo) *throat*; 'amiš, 'gumiš (-amiš) *my, thy finger*; muṭ (—) *fat*; tišči (—) *span*; čiš (čiš) *hill*; bi'ranč (biranč) *mulberry(-tree)*; baš (—) *bridge*; manč (manč) *pdev*; ha'riš (hari·ṣ/š) *spade*; ṭi'ŋam (ṭiŋan) *egg*; mal'taš (—) *clarified butter*; ša'pik (—) *bread*; ši- (ši-) "*to eat*"; -eṭār (-aṭar) *to*.

Besides these I heard a cerebral in čhur (čur) *knife*; ši'kark (šikark) *yellow, brass*; bu'ṭāi (butai.i) *field*; peṭo (pe·to) *pear*; ju·u· (ju) *apricot*; bu'ṭo·ṭo (buto·to) *calf*; 'aṭo, go·ṭo (-aṭo) *my, thy brother*; ši'qam (šiqam) *blue*; ṭi'li (ti·li) *walnut*.[7]

My notation of aspirates agrees with L.'s in khan *castle*; a'phoi (for -pho·iŋ?) *my shoulder*; -phi'niško *hair*; tham *king*; phu (phu, pfu) *fire*; phati (pfetiŋ) *ashes*, etc. But I heard aspirates also in thas (tas) *smoke* and thalo (talo)[8] *seven*.

On the other hand I have rarely noted čh, čh: čap (čhap) *meat*; čumo (čhumo) *fish*; čar (čhar, čar) *high hill*; ču'mar (č(h)umar, etc.) *iron*.[9] But note the loan-word čhur (čur) *knife*.

---

[1] With a deep *a*.

[2] Lorimer's forms are throughout given between brackets.

[3] First *a* palatal, second *a* velar.

[4] E.g. 'altumal *my ear*; 'miltumal *our ear*; 'gusmo 'moltumal *the woman's ear*; 'altalik ine 'hi·re 'iltumaliŋ *both of this man's ears*.

[5] All three with advanced *o*.

[6] In: 'ine 'hi·re buṭ h* yu'yeŋ bi'řan *this man has very thick hair*.

[7] But cf. W. ṭe'le below p. XXIX. — "I now support all the forms given by you except ṭili". Lor. 2—4—1935.

[8] But cf. LSI., Bu. thalo, W. thalo. — "thas thalo are said to be correct". Lor. 2-4-1935.

[9] L. W. čar, čumar. — "QUB admits that the difference between č and čh and č and čh are slight, and in pronouncing on them his reactions are usually much slower than in the case of other aspirates. I can hear no difference as a rule" Lor. 2—4—1935.

I heard, with L., *q* in qarqamuts *hen;* ši'qam *blue;* anq *iron arrow-head*, a'qat (-akat, -aqat?) *my armpit*, but not in to'bak (tobaq) *gun.* My a'qhat *my mouth* corresponds to L.'s xat. but in a letter L. states that a variation between *x* and *qh* appears in several words, e.g. in xam, qham, kham *cooked vegetable.*

Corresponding to L.'s γ, γ.[1] I distinctly heard a voiced velar affricate in my Bu. informant's pronunciation of *γa'mo *ice;* *γe'nis *gold;* *γa'iŋg *grape;* *γi'ra *thief;* *γaṭenš *sword:* L. γamu, γenis, γaiiŋ, γira (gira),[2] γaṭenš.

In words ending in a vowel I generally heard a faint final aspiration: gyeh *snow;* buah *cow;* ya<sup>h</sup> *bear;* sa<sup>h</sup> *sun;* ame<sup>h</sup> *my tooth;* ia'me<sup>h</sup> *bow* (L. gye, bua, ya, sa, -me, -dame). But after an initial *h* I heard ha *house* (= L.).

The peculiar sound *y*, described by L. § 6, b, I heard as a kind of fricative retroflex r, which I have noted *ṛ*: baṛ *millet;* aṛa *my father:* bay, -ay. But it was, of course, impossible to determine the exact nature of this sound in the time at my disposal.

I noted a slightly palatal *a*, ą in han *one;* khan *castle;* gan *road;* and also in gaŋ'i *axe;* aŋ'i (*-ŋi) *my beard.*[3]

In ba'l<sup>t</sup> *apple;* ha'val<sup>t</sup> (horalt) *cloud* the final *t* was weakened, possibly implosive. I heard no *y* in 'do'um (doyum) *right* and γa'um (γauyum) *left.*[4]

The *g* in 'čurgudar (čuγudar) *peach* is probably due to a mistake on my part.[5]

In W., also, my notation of vowels in some cases differs slightly from that of L. or of Zarubin. E.g. yaṭes *head;* -as *heart;* sende *river;* γendeš *gold;* 'hare *barley*, har *bull;* ha'γor *horse;* huk *dog;* buš *cat;* gan *road;* bu'rum *white;* ma'tum *black;* 'bardum *red;* ha'lante *moon;* čar *cliff:* L. -γeṭe, -as, sind, γendiš, hare, har, hayur, huk, buš, gan, burum, matum, bardum, halanṭe, čar; Z. 'yaṭes, as, sende, —, hare, har, hayur, huk, buš, gan, bu'rum, ma'tum, bardum, halands, —.

I heard cerebrals in 'yaṭes *head;* -huṭes (L. huṭes, hu'tes) *foot;* a'meš (L. -amiš) *my finger;* ṭi'qan (Z. ṭin'gan) *egg;* 'aṭo, (L. aṭo, ačo, Z. ˈaču) *my brother;* iṣ̌ˈkark (L. ṣ̌ɪkərk, ṣ̌ɪ-, Z. iṣ̌ˈkark) *yellow,* and besides in ˈγendeṣ̌ *gold* (v. above): ·muṣṭ (Z. mušt) *fist;* ˈteṣ̌čik (Z. ·teštik) 'span'; phaˑriṣ̌ *duck;* branṣ̌ *mulberry* (both with a cerebral in Bu.); uˑṛk (Z. urk) *wolf;* čirč (Bu. ċiṣ̌) *ladder;* ˈaṇi· (Z. ni·) *my beard;* haγoṣṭ (L. Bu. hʌγuṭs) *hill.*

---

[1] Cf. § 6 c.

[2] "γaniŋ and sometimes 'γira'". Lor. 2—4—1935.

[3] Acc. to Lor. (2—4—1935) *-ŋgi (v. Gramm. p. 130) is a slip.

[4] "When there is a's and o's about *y* tends to sound to me as a corresponding *w*". Lor. 2—4—35.

[5] "QUB. says the word is definitely only čuγudar, but I think I have heard -r- too. Lor. 2—4—1935.

ˈaščiŋ (Z. ˈaṣ̌ting) *waist;* barts (L. bərč, Z. barč) *bridge;* bisarč (Bu. biˈsʌrč) *sickle;* ṣ̌ičam ba (L. ṣ̌ičʌm ba, Z. ṣ̌ičam, cf. Bu. ṣ̌ɪč·) *I am eating;* isˈqam (L. ɪṣ̌kʌm, Z. iṣ̌ˈqam, Bu. ṣ̌iˈqʌm) *blue* are probably misheard or miswritten forms.

Aspirates occur in aˈphenas (Z. ˈpenas) *my hair;* aˈphoˑγonas (Bu. phoi) *my shoulder;* khan *fort;* tham *king;* thame·ye˙ *prince;* ˈphaˑriṣ̌ *duck.* No aspiration was heard in ˈčuˑmu *fish;* čap (= Z.) *meat,* čuˈmar (L. čumaˑr, Z. čuˈmar) *iron.*[1]

Corresponding to Bu. ᵊγ· I heard γ in γaˈiŋ *grape;* γeˑn (Z. γen) *thief;* ˈγendeṣ̌ (L. γendɪṣ̌) *gold;* γaˈtenṣ̌ (Z. γ/yaˈtenj) *sword;* γaˈmu (= Z.) *ice.*

No final ʰ was noted in gye (Z. gyeʰ) *snow;* sa (= Z., L.) *sun;* aˈme (Z. mä) *tooth;* nya (= L., Z.) *bear;* ha (= L. Z.) *house.* But deʰ *village* from Pre. and ˈbiˑa˙ (L. bi.a, Z. biˈya) *cow* with glottal stop. This sound was also noted in ba˙ (L., Z. ba) *millet,* corresponding to Bur. *ṛ.*

Z.'s velar *ł* (ḷ) I have only noted in aˈhiˑḷ (Z. hił) *my lip.* Not in hal (Z. ha·ł) *fox;* teˈle (Z. tełä) *walnut;* ˈta·lo (L. tʌlɛ, Z. ta·łu) *seven;* aˈu·l (L. an.u·l, Z. awul/ł) *my belly.* It is quite probable that Z.'s Russian ear was able to distinguish different kinds of *l* better than L.'s or mine. On the other hand he may have been led astray by the lack of a "neutral" *l* in his own language. Before a surd I heard a voiceless *ḷ*[2] in aḷto (L. alto; Z. ałtan) *two;* aḷˈtambo (L. alˈtʌmbe, Z. ałˈtambu) *eight;* ˈwaḷto (L. walt, Z. ˈwałto) '*four*'; haˈraḷt (Z. harałt) *cloud;* ba·ḷt (Z. bałt)˙ *apple;* ·ḷtumal (L. ·ltumʌl, Z. ˈtumał) *ear;* ·ḷči (L. ·lčin, Z. lči) *eye.* Z., too, has ordinary l in haˈlants (L. hʌˈlʌnts, Z. halandz) *moon;* tu·l (= Z.) *snake.*

q was noted in ˈpaqo (L. pʌko, pʰaˑko پهکو, Z. ˈpaku) *bread;* isˈqam *blue* (v. above), qarˈqa·muṣ̌ (Z. qaˑrˈqamuṣ̌) *hen.*

I have yut (but Bur. L., Sh. jut) *grass;* ya, ṣ̌a, (L. ja, Z. ṣ̌a) *I, my,* in ya ˈyaṭes *my head,* y/ṣ̌a· bap *my father,* y/ṣ̌a ˈpako ˈṣ̌ičam ba *I am eating bread.*

---

[1] Cf. above p. XXVII.

[2] Cf. § 488.

3: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

194 Note also my ˈayumus (Z. ˈyuŋgus, but Bu. -umus) *tongue.*

A few of the words given above have not been noted before, or only by Z. In order to corroborate the forms heard only by *one* previous observer I give also the other words in my list which are not included in L.'s vocabulary:

-muš *nose;* -xat *mouth:* -sesen *elbow;* ˈaken *liver;* sau *sand;* gu·ʀ *wheat;* ˈgirkis *mouse;* sar *hare;* aˈyast *my sister;* all identical with Z.'s forms. -šak (Z. šakˈ) *arm;* -ˈu·ru (Z. ˈuru) *nail;* ˈirič (iˈrič) *kidney;* bap (Z. ba·p) *father;* yainži (ˈyanji) *water-mill;* daˈγom (Z. daˈγum) *flour.*

Göteborg, 30th November 1934.

*Georg Morgenstierne.*

## ADDITIONAL NOTE.

In a letter from Hunza of 18th Nov. 1934 Colonel Lorimer gives some additional information about some Bu. sounds, from which I quote the following passages: "I have now heard from QUB and one or two others in Aliabad initial 1) $^{g}$γ- (going also into > gʀ- > g-), medial -γ- seems to remain plain spirant. 2) $^{k}$x- (or $^{q}$x-?). This QUB always says is "xe", x-, but I tend to record it as kh-. Medially, to both our minds it changes into -q- (*-xəras, ixəras *to cut up*, but ppc. niqər; xəraṭas *to stick, adhere*, but cs. *-ʌqərʌtas). Then there is ph-, pf-, f- which is an instance of the same phenomenon. I haven't noticed any tendency to *w*- > $^{b}$*w*, and there are no dental spirants".

[Ad p. XII, l. 12. — But cf. e. g. Luganda; v. BSOS. VII, p. 917. — Corr. note].

Göteborg, 18th January 1935.

*Georg Morgenstierne.*

3: Lorime L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

# INTRODUCTION

## THE LAND and the PEOPLE.

Burushaski, the main subject of the present work, is spoken in 101
the States of Hunza and Nagir, which give a name to that tangle 131
of snow-crowned mountains, long-drawn glaciers and deep-cut river 133
beds that form the western extremities of the Karakoram and Kailās ranges of the Geographers. In elevation and ruggedness the tract may compare with any other portion of the earth's surface. The ground covered by the twin States is roughly defined by the lines 74° 10′ and 75° 40′ of East longitude and 36° and 37° 10′ of North latitude. Of this area the bulk falls to Hunza. Hunza marches on the North with Afghan and Chinese territory, from which it is divided by an immense mountain barrier traversable only by a few very high passes — the Irshad (16,060 ft.), the Kilik (15,600), the Mintaka (15,430) and the Khunjerāb.

The southern drainage from this range quickly assembles a few 133
miles below Misgār to form the Hunza river, which proceeds southwards through the Hèrber or Gujhāl valley, or rather gorge. On its way the river receives reinforcement by tributaries from either side — the principal being the Batūra and Pasu glaciers on the West and the Shīmshāl valley on the East. About 15 miles East of Baltit, the capital of Hunza, the river changes to a general westerly course, and level with Baltit it receives on its left bank the waters of the Nagir river which represent the meltings of the

123 Hispār, Barpu and other large glaciers. Henceforth until Chalt is reached, where it turns South, the river forms the boundary between Hunza on the North and Nagir on the South. Chalt itself and the Chaprōt valley which debouches into it belong to Nagir. Otherwise Nagir is confined, generally speaking, to the valley of the Hispar glacier and Nagir river and the northern slopes of the Kailas range, the crest of which forms the dividing line between it and Gilgit.

On the extreme East Hunza marches with the Oprang valley in Chinese territory and southwards with Baltistan, but the mountain range which separates these regions is scarcely surmountable (v. Text XXVIII). On the extreme West again, Hunza and Nagir territory terminates on a lofty range which runs roughly North and South and is only traversable with difficulty by a couple of passes, the Chillinji (17,000 ft.) and the Daintar (15,210). Beyond lies the sparsely-inhabited valley of Ishkoman, which again is bounded on its western side by a North and South range of mountains on the further side of which is situated the Wershigūm valley, known officially as the Yasīn 'Ilāqa. This Wershigum valley is the habitat of the Werchikwār language, a variant form of Burushaski, to which brief reference is made in this work.

133
487 From the West of Hunza to the East of Wershigum is as the crow flies a mere 20 or 30 miles, but the traveller will spend six days and cover some 115 miles in making his way from Chalt via Gilgit and Gupis to Yasin. Such is this country where cross-country travel is impossible and practicable routes can be found only by following the natural lines of least resistance, and that not without pain.

361
162 I have now placed our language on the map, approximately, but greater precision is required. In the first place we have to take account of the fact that the bulk of Hunza and the eastern portion of Nagir are uninhabited and uninhabitable. Permanent population exists only on the elevated terraces that skirt in places the sides of the river valleys.

In the second place we have to note that the population of Hunza 162
and Nagir is neither linguistically nor ethnologically homogeneous. 174
Viewing the territories as a whole, Burushaski occupies only a limited central position. It is legitimate perhaps to see in this an indication that the country has been subject to more or less peaceful penetration from the periphery, but that it has never been overwhelmed by any flood of conquest or organised immigration. We may picture Burushaski as here standing at bay — a language which has once covered a much larger area and has gradually been driven in on its least assailable territory, or has been displaced and pushed back to a final refuge.

The country with its physical savageness and poverty could never 177
have attracted the ambition or cupidity of any sane conqueror, and 721
with easier routes available to the West there is little reason to believe that any serious invader has traversed or even penetrated it in force. Against this argument, however, are to be set the efforts of the Dogras of Jammu and Kashmir to penetrate and master the country in the nineteenth century. Their aim was doubtless to strengthen their position in Gilgit.

The relative strengths of the languages current in Hunza and 162
Nagir are set out in the following tables, which are based on figures collected for the 1931 Census, and on the results of private enquiries as to the language spoken in each individual village.

| District | Number speaking | | | Total Population 1931 Census |
|---|---|---|---|---|
| | Burushaski | Shinā | Wakhi | |
| Hunza . . . | 9,938 | 1,184 | 2,411 | 13,533 |
| Nagir . . . | 10,362 | 3,293 | — | 13,655 |
| Total . . . | 20,300 | 4,477 | 2,411 | 27,188 |

To obtain the absolute total numbers of known Burushaski-speakers 513 must be added to the total of the first column on

162 account of 512 Burushaski-speakers recorded in the 1931 Census as resident in the Gilgit Wazarat, and one as resident in North Kashmir. The total thus becomes 20,813[1].

The local distribution of these linguistic groups has now to be considered. On examination it will be found that they fall in the main within definite and unbroken geographical limits. In Hunza from the North southwards down the Herber valley, to and including Galmit the population are Wakhis, speaking Wakhi, with the exception of the inhabitants of Khudāabād (population 97), Nazīmābād (82) and Misgār (174). Proceeding down, southwards and westwards, through Hunza, the rest of the population are Burushaski-speaking with the exception of the two villages, Hīndi (977) and Māyūn (207) whose primary language is Shinā.

In Nagir there are no Wakhi-speakers, but the Burushaski-Shina dividing line falls at practically the same point as in Hunza, viz. at Mīnapin opposite Hindi. From and including Minapin down the valley, with the exception of Sikandarābād (406, a recent settlement) and Chalt (587), the people of Nagir are primarily Shina-speakers.

162 191 It is to be remarked, however, that these radical linguistic distinctions are to a large extent masked, if not superficially deleted, by bilingualism. I believe that all Shina-speakers of both Hunza and Nagir readily understand and speak Burushaski. This is not so with the Wakhis, of whom only a few know the language of their neighbours. On the other hand the Wakhis have imposed their own language on the Burusho settled in Shimshal, and Wakhi elements are to be found in place-names in all the northern part of the country.

563 How far do these linguistic divisions represent also ethnic divisions? Are the Wakhi-speakers (Guwīcho, sg. Guīts, Guwi·čo, Gu.i·ts), the Burushaski-speakers (Burūsho, sg. Burūshīn, Buru·šo, Buru·ši·n) and the Shina-speakers (sg. and pl. Shèn, Ṣ̌ɛ·n) to be regarded as racially distinct peoples?

---

[1] The figure 26,076 given in the Kashmir Census Report 1931, Vol. XXV p. 237, appears to be incorrect. It is still incorrect if the figures for Werchikwar are taken into account.

In the first case the answer is easy. The Wakhis are certainly 563 of totally distinct stock from the Burusho. Much more difficult is the question of the relation of the Burusho and the Shina-speakers. My visual impressions would lead me to regard the Shèn of lower Nagir as an essentially different people from the Burusho of Hunza. They seem to me to represent a distinctly lower type in regard to apparent mentality and sanitary ideals. A large proportion of the child-population of Minapin and the villages below it are cretinous in appearance and dirty in person. I have not had an opportunity of comparing the people of the Hunza Shèn villages of Hindi and Mayun, either with their Nagir *vis à vis* or with their Burusho fellow-"nationals". How far again is there any difference between the 184 Burusho of Hunza and the Burusho of Nagir? That is a question 517 which I cannot answer from any adequate personal observation; 361 but it is the general impression among European visitors that there is a marked difference in temperament between the two peoples. The Hunza Burusho are felt to be a happy and cheerful people, their Nagir counterparts give an impression of something approaching sombreness and depression. This alleged difference is attributed to the effect of living respectively on the sunny and on the shady, in winter almost sunless, side of the valley. It might also be in part attributable to political conditions or religious outlook.

There is a further criterion which is of dubious value, but may be 125 worth brief mention here. In 1924 I took a number of anthropometrical 141 measurements of men of all parts of the Gilgit Political Agency. The subjects were members of the Gilgit corps of Scouts, and so were all men in their prime, mostly in early manhood. These measurements were recorded uninstructedly according to an antiquated scheme of Topinard's and modern experts have judged them not worth wasting time and labour on, but they were taken on a consistent technique and are therefore comparable among themselves. I shall quote here only 141 measurements which, in the nature of things, it seems probable are reasonably correct. The figures given are averages obtained by dividing the sum total of measurements in each case by the number of subjects.

141

| District | Number of Subjects | Head Measurements in Centimetres | | | Cephalic Index | Height in Feet & Ins. |
|---|---|---|---|---|---|---|
| | | Ant.-Posterior Diameter | Transverse Diameter | Frontal Minimum | | |
| Hunza . . | 138 | 19·135 | 14·833 | 10·423 | 76·834 | 5′ $6\frac{6}{11}$″ |
| Nagir . . | 152 | 19·411 | 14·256 | 9·536 | 73·424 | 5′ $5\frac{1}{3}$″ |
| Yasin . . | 78 | 19·035 | 14·788 | 10·413 | 77·714 | 5′ $6\frac{1}{20}$″ |
| Gilgit . . | 40 | 19·362 | 14·493 | 10·075 | 74·931 | 5′ $4\frac{15}{16}$″ |
| Astor . . | 43 | 19·005 | 14·494 | 10·197 | 76·306 | 5′ $3\frac{1}{2}$″ |
| Punial . . | 65 | 19·165 | 14·611 | 10·342 | 76·286 | 5′ $5\frac{12}{13}$″ |
| Kuh-Ghizer | 78 | 19·099 | 14·791 | 10·217 | 77·432 | 5′ $5\frac{10}{11}$″ |

Without allowing too much importance to these figures, we may tentatively accept a considerable difference between the Hunza and Nagir subjects in cephalic index and its factors, in frontal minimum and in height. The Nagir type seems to approximate to the Gilgit type, while the Hunza type approaches to that of Yasin. These conclusions receive further support from a detailed examination of the figures. I have plotted the numbers under each figure of the anterior-posterior and transverse diameters of the head, and of the height, and very similar curves are yielded by the Hunza and Yasin records; and the same holds of the Nagir and Gilgit records.

141
184
157

My own visual impressions, however, for what they are worth, would suggest that in physique and feature there is a perceptible difference between the Burushaski-speakers of Hunza and the Werchikwar-speakers of Yasin. It is to be noted that both the Hunza and Nagir subjects are almost entirely Burusho; only a few individuals of those measured came from the Shina-speaking villages. This difference in the attitude to a very mild form of militarism may indicate an inherent difference of temperament. On the other hand it may be due to economic or other unsuspected causes.

## *Introduction*

Among the vast and savage mountains of the Western Karakoram, 133
which are generally devoid of a blade of grass, and of which the surface 241
by falls of cliff and boulders, the slipping of detritus, and the down- 233
pouring of mud-floods, is kept in a constantly raw and unstable state, nature has made it possible for a small population to maintain itself, in the sweat of its brow, by agriculture and the pasturing of small cattle.
Terraces, apparently the remains of glacial deposits, supplemented 312
it may be by downpourings from the mountain sides, have been left 241
here and there along the sides of the valleys of the main rivers, at a height usually of some hundreds of feet above their stony beds. Where water for irrigation can be obtained from side-ravines these tracts can be cultivated. Without irrigation no cultivation is possible. There are no rain-watered cereal crops and water cannot be raised from the main river. The surface of these terraces is not flat, but slopes down at every kind of angle from the hillsides till the terraces end in abrupt earth-cliffs descending to the river beds. As the ground has to be irrigated it also has to be more or less levelled, otherwise all the soil would soon be washed away. This is accomplished by constructing terraced fields, the lower edges of which are supported by revetting walls built up of the rounded stones available in the diluvium. This revetting is highly skilled work, and is beautifully carried out, and maintained in perfect repair by the Hunzukuts. The Nagirkuts seem on the whole to be less strenuous workers and less tidy-minded cultivators.

There remains the task of constructing channels to bring water 312
from where it is available, often miles away. These channels are designed with precision and executed with great resource and ingenuity, often being carried on revetted or galleried aqueducts across cliff faces. Having made your land and brought your water, it still remains to elaborate a system of distributing the water among the various communities or individuals entitled to a share of it.

Pressure of population in recent years has led to constant endea- 241
vours to devise means of providing water supplies for tracts of waterless but cultivable land. Where land and water have been

241 brought together, the following are the principal crops grown in Hunza and Nagir: wheat, barley, two or three kinds of millet, buckwheat, broad beans, peas and various pulses, lucerne (yielding two crops) for fodder. Maize and rice are not grown at these levels[1]. Lucerne is often grown on the sloping unterraced hillside where water is insufficient for crops. Fruit is also an important item of cultivation. The apricot is universal, and fresh and dry the fruit is a staple food. Besides its kernels are collected and eaten, or crushed for their oil. Apples, peaches, cherries, cherry-plums and grapes are also extensively grown, but do not appear to be dried, though apples and grapes are stored in straw for some months. Pears, pomegranates and walnuts are cultivated in places. The mulberry is eaten fresh and is also dried and preserved. Poplars and willows are grown for their timber, and in the lower tracts the chenar.

233 Agricultural crops and fruit would not however provide a com-
237 plete subsistence. Goats, sheep and a small type of cow supply the necessary milk and fat products, particularly ghee, also hair for ropes and coarse cloth, wool for clothing, skins and hides for containing vessels, foot-wear and thongs. These cattle are kept in the villages during the cool and cold weather, when they are fed on such scanty natural grazing as is to be found, agricultural waste and dried leaves, and pay their way by providing milk and manure. During the hot months they are sent up in charge of herds to the few summer grazing-grounds (tēr, pl. tēming; teˑr, teˑrmiŋ), which exist in the higher
234 parts of some of the nullahs. There their milk is collected and converted into forms in which it will keep: ghee, dried buttermilk etc.

---

361 [1] I.e. from about 7000′ upwards. Chhalt, the lowest village in the country, stands at 6560′. Māyūn and Hīndi are probably about 7000′ and Aliābād about
133 7500′. Baltit is 8000′ and Nagir 7550′. Misgār, the highest place at which the Burusho have been induced to live, is 10.158′. It is said that the Burusho women refuse to go where the apricot will not ripen, and there are few Burusho settled above 8000′. In Chupūrsan and Shīmshāl the Wak͟his are found up to about 11.000′, which is probably the extreme limit at which barley will grow in this region. In recent years a little maize has been grown in Māyūn, Murtazāābād and Ganish.

These various subjects of general interest and activity postulate the existence of a large vocabulary relating to agricultural processes, implements and products; irrigation, fruit culture and the management of live stock and the treatment of their products. 192

**Crafts.**

Any people who are in the main self-supporting must have developed, and must command, a number of essential crafts. Here it is only possible to enumerate very briefly the principal crafts practised by the Burusho. They include: 463

Building: wall-building without mud; house building, stone-and-mud walls and mud-plastering.

Woodwork: supporting pillars, roofing timber, shaped and unshaped, door-frames, doors and windows. Agricultural implements: ploughs and various forms of wooden shovel and pitchfork; wooden bowls and spoons. Wearing and milling apparatus.

Spinning: hair and woollen thread and twisting into yarn and ropes.

Weaving: woollen home-spun for clothing; hair-cloth for bags and mats.

Basketwork of willow twigs: various forms of baskets and creels.

Preparing skins: for bags for grain etc. and for holding water, milk etc.; also thongs, foot-wrappers and boots.

Metal work: a little iron-work.

Sewing: clothes.

Milling: water-mills are used for grinding flour.

Salt-washing: a method of obtaining salt from saline earth by dissolving it out is sometimes practised.

Gold-washing: the river sand is washed to extract gold-dust. This is done for the Tham of Hunza at certain places, by the lower classes only. I do not know that it is practised privately.

Wine-making and distilling: the latter is now prohibited.

**Imports.**

The Burusho are dependent on the outside world for their supply of metals and in general for all metal manufactures, e.g. plough- 439

439 shares, sickles, shovel-blades, axes, adze-heads and cooking-pots. A few aluminium vessels may now be seen in the hands of the peasants. Any iron work done locally is done by the Bēricho (sg. Bērits; b'e·ri·čo, b'e·ri·ts), corresponding to the Ḍoms of Gilgit, who provide the musicians and metal-workers of the community and are regarded as at the bottom of the social scale. They are probably, [335] as elsewhere, of foreign (Indian?) origin. Carpentry, formerly also within the sphere of the Bericho, is now generally practised by individual Burusho.

Cotton cloth, now used by practically the whole population of both sexes for shirts and trousers, is imported. Some foreign shoes and sandals may also be seen. All the sugar and most of the salt used are also imported. Both are in demand and the import apparently does not satisfy the public desire, the cost being no doubt the obstacle.

463 Tailors and washermen form no part of the indigenous social scheme, but nowadays one or two men can be found who have some skill in these crafts acquired abroad.

**Arts.**

531 I have seen very little of decoration or ornamentation in any medium, nor any aesthetic production which could be classified under the heading of the plastic arts. Embroidery until very recently was practised only in the harems of the élite. The ordinary women who are free to pursue, in the open and unveiled, their domestic functions and many kinds of agricultural work, are sufficiently occupied to feel little urge to concern themselves with such elegant triflings, but the girls and young women, before and after marriage, embroider caps for themselves with taste and skill.

Occasional specimens of wood-carving are to be seen, chiefly in the derelict masjids.

535
563
534 Of the other arts, dancing is a traditional and living institution, and is still practised on ceremonial occasions by even the highest ranks of society. The accompanying music is, however, supplied by the despised Bēricho. Occasionally the notes of a flute in the hands of an amateur is heard and the sitār is known.

**Sports.**

Sports are represented by Polo for men who own or can borrow 526 horses, and children's games. The women at certain seasons amuse themselves with games of ball and swinging.

**Religion.**

By religion the Burusko of Hunza are Muhammadans of the 779 Isma'īli or, as they term it, Maulāi sect, to which, however, they were converted from Shia-ism only three generations ago.

With the Maulais, restrictions, formalities and ritual are reduced 795 to a minimum. The masjids of the former Shia days have been 793 abandoned, and have been replaced in recent years by "jamā'atkhānas". There are no mullahs of the ordinary type. Instead there are khalīfa (pl. khalīfāting; xʌli·fa, xʌli·fa·tiŋ), who are more servants of the public — being called in chiefly to perform the necessary ritual at marriages and funerals — than its spiritual leaders or teachers. Spiritual authority rests with the Pīr, in this case 'Abdul Ma'ni, son of the late Shahzada Lais of Chitral. He himself now lives in Zēbāk. He replaced the honoured Pir Jalāli Shah, latterly resident in Ishkoman, who died in February 1931. Two of the latter's daughters were taken in succession as his principal wife by the present Tham of Hunza, which affords an indication of the Pir's status in the country.

Religious observances and prescriptions do not play any very 788 evident part in the life of the Burusho of Hunza, but this does not 795 appear to have any prejudicial effect on their character or conduct. 798 They seem to have firmly planted in them the root of morality and the social and domestic virtues. The Maulais pay tribute to the Agha Khan, the head of the sect. The Burusho of Nagir are Shiahs (pl. Shiāting; ši.a·tiŋ), a more rigorous and formal school, but they do not indulge in a fanatical interpretation of the duties and implications of religion. They mildly contemn the "mog[illegible]" (Maulais) as misguided heretics and imperfect Muslims.

**Social and Administrative Organisation.**

The life of the people is based on the family, and then on the 621 village or community groups which live within definite geographical

621 limits and were originally it seems centred round the *khan* (khʌn, fortress or strong-place). The general security of later times has led to the scattering of habitations seen in more recent settlements like Aliabad. Inside these village-units, such as Baltit, Altit, Ganish, Haidarabad etc. there survive the names of tribal or class divisions. How far these divisions play any significant part in the communal life of the present day is a subject that remains for investigation.

565 Society is recognised as divided into the following general classes:

463

1. Thamo: the Royal Family, including:
    - i. the Karèli, the royally-born on both sides.
    - ii. the Arghundaro, of commoner origin on the female side, but in Hunza children of wedlock.
2. Uyōngko or Akābirting — "The Great" — those who enjoy, or have the right to occupy, superior offices in the State, e.g. the posts of Wazīr, Trangfa, Yarpa and Farāj.

   These two classes do not work with their hands.
3. Bār, Bārè Sīs, — These cultivate their land and work with their own hands, but, if personally worthy, are eligible for appointment to posts by the Tham. They are not required to carry loads or perform any inferior class of work.
4. Shadarsho — a large class who get their title ("servants") from their eligibility for employment by the Tham as couriers to convey notice of his movements, carry messages etc. They are exempted from menial labour. This class is increasing by recruitment from the next below.
5. Baldakūyo or Tsīlgalasho — these are liable to have to carry loads for the Tham and Uyongko, and to wash for gold. They are exempt from the payment of taxes. The Tsilgalasho are Baldakuyo who are in the employment of Uyongko families and then do not carry loads, but on quitting such employment they revert to the status and obligations of the Baldakuyo. The numbers of this class are declining. Their ascent into the ranks of the Shadarsho is now controlled by the Tham; formerly it was in the hands of the Wazir and Trangfa.

6. Bērīcho — now of two classes: 565

   i. ēg͟herasho bērīcho — musicians who provide music on all public occasions. 463

   ii. ḍak ètasho bērīcho — blacksmiths.[1]

The functions of the Bericho are undergoing a process of extension. They now fetch firewood for the Tham and thorns for protecting enclosures. They also do plastering work for him. A few serve as sweepers. Their status is said to be rising. The Burusho will now eat food prepared by them, which they would not formerly do.

In both Hunza and Nagir the supreme power resides in an autocracy exercised by the Tham, or Mīr. The two royal families derive from a common source and are inter-related by subsequent marriages. This joint royal family claims to have come from Baltistan and to have been established in Hunza and Nagir for the last six hundred years. 643

Each village group is an administrative unit and the Tham is represented in it by one to three Uyōngko (Uyūmko) or Trangfāting (sg.s uyūm = *great*, trangfa). Under their direction these officials have Cherbuting (sg. cherbu, čərbu) who transmit orders to the public. Where the Tham owns land he has a steward, or personal representative, called a Yarpa, who again has subordinates under him to supervise the division of the water-supply. 631

For the settlement of cases and disputes of all kinds there is in Hunza a long progressive series of "courts", if one may use the term. First the case is dealt with by the heads of the two houses and the two families in conclave. Failing settlement it is referred to the Headman of the community (girāmè uyūm; giramɛ uyuˑm). Thirdly: again failing settlement, it is referred to the Headmen of the Four Clans (wālto girāmichīngè uyōngko; waˑlto giraˑmičiŋɛ uyoˑŋko) who proceed to the "gate" of the *khan* and adjudicate on it. 692

---

[1] The following are the phonetic renderings of the Burushaski words in the above paragraphs: 1. Thʌmo; kʌreˑli; ʌrɣˈundero; 2. uyoˑŋko *or* uyuˑmko; akaˑbirtiŋ; wʌziˑr; trʌŋfa; yərpa; fʌraˑj; 3. baˑrɛ sis; 4. ṣ̌ʌdəršo; 5. bʌldakuˑyo; tailgʌlʌšo; 6. beˑričo; eˑɣərʌšo; ḍʌk ɛtʌšo.

692 Fourthly: even after this an aggrieved party may carry his suit to the gate of Baltit Fort, where it is heard by the four Headmen of Baltit and the Kaḍako. Fifthly: if he has still failed to obtain satisfaction he can next submit his case to the Wazir. Sixthly: If the Wazir fails, where so may before him have failed, the case then goes to the final court — the Tham's Audience Assembly (Thamo maraka). Here it is heard and adjudicated on for the last time by the Tham, the Wazir, and the elders and officials of every *khan* in council, and a final irrevocable order is passed. It is said that in recent years the Tham has dispensed with the presence of the elders and officials and gives judgement himself. But I imagine this would not apply in a case of major gravity. All "courts" are held in public.

It is thus the policy in Hunza that only matters of serious importance should be referred to the Ruler and that he should be regarded as a final court of appeal. In this way his prestige and authority are not impaired by the constant decision of minor disputatious or factious matters.

## Character.

157 Of the character of the Burusho something has already been said in *obiter dicta* above. It may be summarily stated that the Hunzukuts are a cheerful, frank and straightforward people; intelligent, keen, and active, with a sense of fun and humour and a commendable spirit of tolerance. They are pleasant people to meet and work with. Among themselves they appear to be good-natured and forbearing, associating together in relaxation, and cooperating happily and amicably in work. They are fond of their children, but do not spoil them, and are considerate to the old or ailing.

000 For more than a month, while partially laid up, I have sat in the Rest House at Aliabad and from the verandah and through the windows seen the life of the place drift past me or concentrate in activity in the fields immediately in front. There is here no

garden, no fence, to interpose a barrier. The much-frequented 000
public way, following the further edge of an irrigation channel, passes within a dozen yards and beyond lie the fields of lucerne, wheat, buckwheat and pot-herbs descending gently in graded terraces. But the ground is beaten hard right up to the verandah edge, and the more adventurous take full advantage of the right of way when they can do so without intrusiveness. So here, almost within touch, pass men, women and children on their various occasions, none without a salute or a smile, or at least a shy recognition. Fifty yards off toil a joint family party, successively reaping, stacking, threshing and winnowing the wheat and pulse crops and carrying off the spoils.

Work goes on harmoniously, without idleness and without hurry. [461]
Normally division of labour obtains, men and women have their 462
recognised rôles, but the division seems regulated purely by physical 578
capacity and convenience. There is nothing rigid about it and in general each sex will freely assume the work of the other if occasion makes it desirable. In this household there are only two men, one able-bodied on whom the heaviest work falls, and one aged who can only do light jobs and rest, intermittently. There are several women and they relieve each other at the heavier work seemingly from a sense of what is the game and without prompting. There is no apparent shirking, there is no quarrelling, disputing or shouting. I have not seen or heard a quarrel yet, except a minor affair between two small boys, Voices are only raised when information has to be conveyed to a distance.

Children roam about in groups of boys and girls, or mixed family 857
parties, playing along the water-channel, chattering and laughing or retrieving the last over-looked apricots by knocking them down with stones or climbing and shaking the trees. Everyone shares without question in the harvest. Children help spasmodically in the elders' tasks; it is not obligatory. There are always one or two rounding up an errant and centrifugal flock of lambs and kids, or a single agile and enterprising cow.

312 423 And so life seems to go on. Even water rights, the turning of the carefully-husbanded water on to the land of the various groups in succession, appear to be exercised, according to the recognised scheme, by those concerned without recrimination. But at this season water is plentiful.

562 884 Women here hold a position of freedom and respect rare in the East. Young and old they move freely about, unveiled and unaccompanied. They mingle and converse quite naturally and unselfconsciously with men. No doubt everyone knows everyone else and many are related. Young marriageable girls are as free and open-faced as the married women.

609 123 To the stranger within their gates, at any rate to the Sāhib and Mīm sāhiba, strayed out of another world, everyone is courteous and cordial, welcoming approach and questions, anxious to give information, amused at and appreciative of stumbling efforts to speak their difficult language, inviting them to their work parties in their fields or their leisure gatherings in their shady gardens. Always there is perfectly natural, self-respecting courtesy and good feeling, never that servility, false familiarity, self-assertiveness or aggressiveness characteristic of those who suffer from a sense of real or imagined inferiority.

This may appear a roseate, even idyllic picture, and no doubt there must be darker patches on the reverse side of it, but these do not appear to dim the general effect.

184 157 So much for the Hunzukuts Burusho. Of their Nagir neighbours I can say little. In casual contacts I have found them also friendly and courteous. The general impression is that they are not so actively cheerful as the Hunzukuts.

000 We may now turn our attention to the speakers of Werchikwār (Wərčikwa·r). That language is spoken only in the Wershigūm valley, known as the Yasīn district from the name of the village adjoining the administrative headquarters. The linguistic situation existing in Yasīn is shown in the following table:

000

| District | Number speaking | | | Total Population 1931 Census |
|---|---|---|---|---|
| | Werchikwār | Khowār | Ṣhinā | |
| Yasin . . . | 7,518 | 230<br>(2,506) | 336 | 8,084 |
| Total . . . | 7,518 | 230 | 336 | 8,084 |

The whole population of Yasin, with the exception of small intrusive colonies of Shina and Khowar speakers, talk Werchikwar as their mother tongue. About one-third of these, it is estimated, have a greater or less command of Khowar, which has been the speech of their rulers for some generations. This bilingual minority is represented in the above table by the entry (2506).

The general physical circumstances of the Wershik are not widely dissimilar from those of the Burusho, but their country is much opener and easier in the habitable tracts, and it is much more accessible from the Gilgit valley than are Hunza and Nagir. On the cultural side it is believed that they share some of the festivals and customs of the Burusho, but their political history has been very different. So far as tradition goes back they have been under the domination of outsiders. For a number of generations they have now been continuously ruled by members of the Khushwaqt or Katör families of Chitral.

The effects of this domination have been somewhat modified in later times by British control, but the traditions of the Wershik have not been those of a free and independent people able to treat with, ignore, or defy the outer world, but of a subject people existing to serve the interests of their foreign rulers. It is therefore not surprising, whatever their origin may be, if we fail to find among them the same spirit of self-respecting independence, frankness and cheerfulness that we have seen to characterise the Burusho of Hunza. In fact they are reputed to be shifty and untruthful. I am not personally in a position to support or rebut this charge, but in ordinary circumstances I have found them pleasant enough people to meet.

## THE LANGUAGE.

212 Having described in some measure the country where Burushaski is spoken and the people who speak it, I must now give some account of the language itself and of the influences to which it has, at least in recent times, been subjected.

[53f] Burushaski[1] has no literature and is in fact an unwritten language. Obliging friends may have occasionally written Burushaski letters or texts in the Arabic script to humour enquiring foreigners such as Leitner or myself, but no convention has ever been arrived at to represent the sounds which are unknown to Arabic, Persian or Hindustani. When literate Burusho, and there are not many of them, have occasion to write, they do so in Persian for choice, or
217 in Hindustani. The student of Burushaski has thus no manuscripts, ancient or modern, to turn to for enlightenment. He must go direct to the linguistic fountain-head — the *sujet parlant*. As far as contemporaneous speech is concerned, this is rather a blessing than a loss, but a series of manuscripts or inscriptions going back through some hundreds of years would throw an invaluable light on the development of the language. Lacking them, we cannot divine its history, nor make any guess as to its primitive forms. Only the co-existence of Werchikwar enables us sometimes to deduce that a word or form which occurs in the one as an isolated or rare phenomenon is a survival of what was once perhaps common property, or else normal in some dialect.

---

[1] I have never succeeded in getting anyone to recognise the word "Boorishki", the term applied to the language by Biddulph, and apparently accepted by Leitner, v. H. and N. Hdbk. p. 195 l. 2. Leitner also talks of the "Boorishki race". One cannot imagine that Biddulph and Leitner invented the term, as it would appear that it has gone out of use since their day. Possibly it may still flourish somewhere in Nagir. Leitner uses the term "Khajuna". This seems to be applied to Burushaski by outsiders and non-Burusho, as Leitner himself seems to admit (loc. cit.). I have heard the word used in Chalt, in opposition to Shina, by a man who was probably himself normally a Shina-speaker.

Burushaski and Werchikwar[1] are to be regarded as two dialects of one language of which no other dialects exist. The Burushaski of Hunza and Nagir, it is true, differ to some extent: there are differences in vocabulary and minor variations in morphology, but, as far as I am in a position to judge, these are not sufficient to constitute them separate dialects. Local variations occur inside Hunza itself: thus the people of Aliabad say "etsi" *he has done*, where the Baltitkuts say "etai". At present we do not know the full range of difference between Hunza and Nagir Burushaski, nor the number and extent of local variants in either, nor how far these are strictly local or possibly connote some difference of social status. 197

Burushaski and Werchikwar have both been subjected to outside influences, some of which must be of ancient standing, some of recent origin, but a glance at the vocabularies will impress one with how little either has borrowed from other languages and how large an original stock of words each has preserved. This can best be judged from the pronouns and from the number and variety of verbal conceptions which are expressed by undoubtedly native verbs. Both dialects seem to have presented a very resistant front to foreign intrusion. Even in these latter days, though many Arabic and Persian words are generally known, and though their use is convenient and probably increasing, they are not essential to the expression of ordinary ideas and many are not used by the common people. 197 177

Of contiguous languages Burushaski has been in direct contact with Shina and with Wakhi. The Qirgis used to raid into the north of Hunza and have left behind them at least two place names: Mintaka and Aqiash (v. Text No. XXXI), but that seems to be all. Some contact with Baltistan, doubtless a very slight one, is to be

---

[1] "Werchikwar" appears to be analysable into: Werch- or Wursh- + ik + wār, of which Werch- is to be equated with the Wursh- of Wurshigum; -ik with the Khowar -ik added to place-names to denote the people of a place (e. g. Laspūr, Laspūrik); -wār with Khowar -wār denoting "language", as in the word itself Khowār, "the language of the Kho". The probable connection of Wursh- and Burush- is obvious.

197 177 presumed from the possession of a pattern of door known as "Baloski hing" (baloski hiŋ), and a method of thorn-fencing "Baloski chash" (baloski čaš). See also Text No. XXVIII. I have even been [829] told that the Burusho believe that they acquired the whole of their material culture from Baltistan. Though there is no territorial contact with Khowar, an occasional surprising common property in words suggests questions.

197 193 The Qirgis and Balti languages may at once be dismissed as sources of any perceptible influence on Burushaski, and, with infinitely greater opportunity, Wakhi seems to have been equally impotent to make any general impression on it. There remains Shina. Clearly there are borrowings from Shina to be found in the Burushaski vocabulary. Words with characteristic Shina prefixes and endings may be assumed to be Shina e. g. Bu. a-bai, a-ḍeˈmo, su-ḍeˈmo, a-dato; adjectives ending in -aṭo, čamar-aṭo, γalit-aṭo; abstract nouns ending in -ar, -iar, and -ri such as: damijar, čuriar, čugulri etc. In Shina -o is a very common ending in nouns and the masculine singular of adjectives. Where such words are shared the probability lies that in Burushaski they are borrowings from Shina. Examples are: bargo, bashoto, biḍiro. Sometimes the final -o is lacking in the Burushaski form. In such cases is the -o of Shina possibly an addition to a Burushaski word? Such are:

| Bu. | | Shn. | |
|---|---|---|---|
| | γulk | gulko | *covered water-tank* |
| | γuṭurm | guṭurmo | *deep* |
| | hisk | hasko | *horn* |
| | hokar | hokaro | *tamarisk* |

Of undistinguished shared words it is for the Philologist to say whether they are of Indo-Aryan stock, and so presumably a contribution from Shina, or not. The same applies to similarities of a more radical character found in the sharing of syntactical practices and idiomatic usages, which seem to postulate direct translation from one language into the other. It is a fair hypothesis that such a process came into action at some time when the two languages were in intimate association, probably by intermarriage, after the

Shina-speaking stock had forced its way in among, or acquired domination over, an originally Burushaski-speaking population. To enumerate such similarities would require a treatise in itself, and in the Grammar I have purposely abstained from drawing comparisons with Shina, which would have taken up space and obscured the immediate issues. I may here just draw attention to a few points. V. § 43. There is much parallelism in the use of the Bu. suffix ·ʌn and the Sh.- -ɛk, -k (ɛk = one), e. g. Sh. ɛk manuˑjuˈk *a man*; aˑpuˈk *a little*; with pronouns: koˑuk *what person?*, jɛk-ɛk *something*, kaćaˑk·ɛk *a certain number of*, cp. Bu. beˑrum-ʌn; with numerals: dai bai-ɛk *ten or a dozen*, biˑɛk *a score*. It is also used with the plural and so corresponds to the Bu. -ik. Employed with passive participles and verbal bases it replaces the indefinite by a definite sense. Thus: rai.ituk *the thing said* cp. Bu. sɛnumʌn; ãˑthi hʌnuk *the bones there are*, cp. Bu. maltaš bilumʌn *the ghee there was*.

197
193

Points of similarity can also be found in the use of the case suffixes: Sh. jʌk čokɪj *how?*, cp. Bu. belaṭɛ. Sh. -ɪj = ʌjɛ is semantically parallel to Bu. -ʌṭɛ. Sh. abl. -jo, parallel to Bu. -tsum used with meaning *after* (of time). Among the pronouns, Sh. ɛk ɛk is parallel with Bu. hin hin *one another* v. § 134. Sh. baiyɛ *both* and buˑto pl. buˑtɛ *all* generally follow the noun: jʌk buˑtɛ *all the people*, cp. Bu. *·ʌltʌlik and *·yoˑn, §§ 177—178.

There is a parallelism between the use of the Sh. ga, gɛ and the Bu. kɛ with the indefinite pronouns when the verb is in the negative e. g. Sh. jega nɪš, Bu. beʌʌn kɛ api *it is nothing*, v. §§ 148—154 and 333.

The higher numeral system of both languages is based on the score (20). In compound verbal expressions there is much parallelism in the use of the verbs *to come*, Sh. wai.oˑɪki Bu. juˑyʌs; *to bring*, Sh. wʌloˑɪki and aṭoˑɪki, Bu. dᵉ·tʌʌs, dusuˑyʌs, suˑyʌs, v. §§ 261 ff. and 266, also in some other cases. These seem to be translations. [802]

Parallelism of use can also be noted in some independent verbs e.g. Sh. nɪkhai.oˑɪki, Bu. duˑsʌs, *to come out, go out, get out, escape;*

*to cross* (*a river*; etc.) *to climb up; to win* (*in a game*). Both languages use the interrogative suffix -a with verbs, and use it in the same way, v. § 340.

There seems to be some parallelism in the verb *to be able*, Sh. boˑɪki, which also means *to be*, *become*, and the Bu. *-ʌmʌnʌs which is presumably related to mʌnaˑs, v. § 298.6. Cp. also Kho. bik.

The Conditional particles Sh. tsɪk and Bu. tsɛ, Wer. tsɪk are largely similarly employed.

The extensive use of the past participle active and its employment as a connective are common to both languages. Sh. the *having said*, is used to close a quotation, exactly as the Bu. nusan, v. § 367. Cp. Kho. rɛ.

Sh. thoˑɪki and Bu. ɛtʌs, both meaning primarily *to do*, are always used for *to speak* (*a language*), and the Sh. constantly, and the Bu. sometimes, for *to say*.

There are correspondences in the use of the Sh. passive and static participles and the Bu. static participle, cp. rai.ituk mentioned above, also the active use in Sh. rai.ito mʌnuˑjo *a man who has read* i.e. *a literate man*, v. § 378. b. With §§ 379. b. and 460 cp. Sh. wʌto o mʌnuˑjo *the man who has come*.

The infinitive is used in Shina as in Burushaski with case suffixes, v. § 392. I. Curiously, the Sh. locative form in -ər in used in the same way as the Bu. dative form in -ər, as described in § 395 d. Is this a case of adoption? The same phenomenon is seen in the Sh. ʌčaˑkər and the Bu. teˑrumʌnər, both expressing in the same way, *at this point, thereupon, then*, v. § 409 1.

As in Bu. so in Sh. the same or approximately the same form functions as infinitive, inflectable verbal noun, noun-agent and gerundive(?): thoˑɪki, thoˑk, *to do, doing* (noun); thoˑɪkɛjo fʌtu *after doing* (*it*); thoˑɪkɛt čʌk *ready to do it;* mʌs doˑɪki ʌsulusus *I was a giver, prepared to give;* mʌs thoˑkunus, tus thoˑkuno, roˑs thoˑkun *I am to, have to, must do, thou must do, he must do;* ʌšpɛ kuˑrɛ kərpa thoˑkun *it is necessary to cut the horse's hoofs, its hoofs are to be cut;* ʌšpič tilɛn doˑkun (doˑɪki) *the saddle is to be put on the horse.*

In Sh. mʌṭ lɛl hʌn-ɪj *on its being known to me* i.e. *with my knowledge*, mʌt lɛl nuš-ɪj *without my knowledge*, the use of the suffix 177 193
-ɪj (ʌjɛ = *on*) may be compared with that of Bu. -ʌṭɛ in ayɛtum-ʌṭɛ etc. in § 384, and the combination of the base hʌn with a case suffix, with o·ni-tsum and ʌsqʌn-ʌṭɛ in § 407. b. and c.

The use of the past participle active of the verb *to do* in Bu. to form adverbial expressions is to be compared with the similar Sh. use of the ppc. of tho·ɪki viz. *thɛ*, e.g. lo·ko thɛ *quickly*, mišto thɛ *well*, Bu. yər nɛ *forwards*, šu.a nɛ *well*, v. § 416. But while the Sh. adverbs so formed are usually Adverbs of Manner, those of Burushaski are mainly Adverbs of Place.

There is also much parallelism in the use of the Sh. particle *to* and the Bu. particle *kɛ* with temporal clauses and the protases of conditional sentences.

Some correspondences of a like nature can also be traced in Khowar. 192

Burushaski has also been in contact with certain foreign languages which geographically do not lie adjacent to it. These are Panjabi 177 and Dogri, Hindustani, Persian and Arabic. One main point of [443] contact has been provided by the Gilgit bazar, the marketing centre of Hunza and Nagir, where the shops are manned by a mixed crew of Panjabis, Kashmiris and local people, and are frequented by the Dogras of the garrison of Kashmir State Troops and the servants of local officials. Local people are also employed by various public departments, such as the Public Works Department, the Posts and Telegraphs and the Indian Army Service Corps, whose officials talk Hindustani. There are always a considerable number of Burusho resident in the Gilgit Wazārat, and small numbers are to be found in Srinagar and down country, even in Bombay.

Contact again is provided by the corps of Gilgit Scouts. Hunza and Nagir both provide two companies of 80 men each, who come up to Gilgit for training for a month (recently increased to two months) each year. Here they are trained by one or two British Officers, whose medium of communication is Hindustani, and they must thus pick up a certain limited Hindustani vocabulary.

192 A third point of contact is provided by the Schools attended by
177 a very limited number of boys chiefly of the upper classes. Elementary
874 instruction in reading and writing Hindustani in the Arabic script is obtainable in Baltit and Nagir. A small number of boys proceed to the Anglo-Vernacular Middle School in Gilgit, where they learn Urdu and Persian, and can make a beginning on English up to the VIIIth. Standard. A few of the sons of the *élite* now go for two or three years to the State College in Srinagar, where they can carry their studies to the point of passing the B. A. examination in English. But as yet there are no Burusho B. A.'s.

177 From all these encounters people return to their homes, temporarily or for good, bringing with them some degree of linguistic acquirement, and an enlarged, not necessarily improved, view of life. A few in recent times have brought with them some foreign accomplishment, tailoring, clothes-washing or, petty trading and shopkeeping.

177 One great source of extraneous culture remains to be mentioned:
192 the Islamic Tradition, which carries with it many kinds of lore and knowledge not directly religious. What exactly it connotes in any given case would be a complicated subject of research, on which I have made no attempt to embark, but it is probable that what Ismailism has brought to Hunza does not exactly tally with what Shiahism has brought to Nagir. What comes in the way of doctrine, history, legend and language (Arabic terms) directly through mullahs and religious teachers, where they exist, and what is transmitted by the ordinary intercourse of Muslims of all nationalities and in all places? It is by the latter route presumably that folk tales such as Texts I, II and III have found their way into Hunza and Nagir. I think it may also be assumed that the bulk of Arabic words current in Burushaski have been acquired through the medium of Persian and Hindustani, or have filtered through Shina.

occ The people of Yasin have had less numerous external contacts than those of Hunza and Nagir. They have also, I think, sent

fewer youths to be educated. On the other hand they have for 000
many years been in very close contact with one foreign language, Khowar, which has been brought to their doors, and for many into their daily lives This is reflected to some extent in the Werchikwar vocabulary as far as it is known, but I do not know enough to say anything definite about morphological and structural analogies between the two languages.

## Earlier Work on Burushaski and Werchikwar by Europeans.

The only original work of importance done in the past on Burushaski is that published by Col. J. Biddulph in 1880 (revised 1884) 113 114
and by Dr. G. W. Leitner in 1889. In the Linguistic Survey of India, Vol. VIII their results are revised and summarised and a version of the parable of the Prodigal Son is added. Biddulph's work is sound as far as it goes, but it is only a brief sketch. There are 22 8vo. pages of Grammar, 4 pages of sentences and texts and 20 pages of Burushaski-English Vocabulary. He deals with the Nagir dialect which he calls "Boorishki" (v. footnote p. XVIII). Leitner in his "Hunza and Nagir Handbook", 1889, also principally describes the Nagir dialect. He collected a considerable vocabulary, extensive paradigms and a large mass of miscellaneous information, all of which he presents unfortunately in an ill-digested and unsystematic manner. His translations are often so loose as to suggest that he did not fully understand his texts, and naturally errors are not lacking.[1]

In both Biddulph's and Leitner's Vocabularies a considerable number of Shina words are to be found. This is probably characteristic af Nagir Burushaski, which has always been more exposed to infection by Shina than the Hunza speech.[2]

---

[1] It would be unwise to express a final judgment on Leitner's work without checking it through in detail with the assistance of Burushaski speakers, which I have not done.

[2] Cp. also the Bibliography in LSI, Vol. VIII, 1, p. 551. — Manuscript vocabularies compiled by B. L. Grombchevskiy and M. S. Andreev are in the possession of the Asiatic Museum of the Russian Academy.

000 In the past Werchikwar has received even less attention than Burushaski. The Linguistic Survey of India, Vol. VIII contains a brief notice of it and a version of the parable of the Prodigal Son furnished by an Indian Official, Khan Sahib Abdul Hakim. Recently, however, I. I. Zarubin has furnished in Russian a valuable description of the language (v. § 500 below), to which he appends a vocabulary and a detailed criticism of the L. S. I. "Prodigal Son", which appears just, as far as I have examined it.

## The Present Work.

114 The world has recently been presented with works on little-known Indian languages which represent the knowledge and labour of half a life-time. Such are Hoffmann's "Encyclopaedia Mundarica" and Bodding's Santali Dictionary. The present work makes no pretence to such a foundation. It represents merely an endeavour to squeeze the contents out of such material as I was able to collect hurriedly in a short time, and to arrange and present it in a systematic manner, so that it may be conveniently available to the student.

In September 1920 I took over charge as Political Agent, Gilgit, and remained there till September 1924. During the greater part of the first three years I devoted my spare time to the Shina and Khowar languages and it was only in May 1923 that I added to these Burushaski. From then until July 1924 it somewhat interruptedly received a portion of my attention. In 1921 my wife had made a start on Burushaski, working for two or three weeks with Gushpūr Maḥbūb ʿAli K͟hān, son of the Mir of Nagir, a bright and intelligent youth. I now turned to her work and gained some idea from it of the principal features of the language, the use of pronominal prefixes, the four "genders" and the main lines of inflexion. Otherwise I started from zero, as I did not wish at this point possibly to prejudice my openness of mind by having recourse to Biddulph and Leitner. In the event I never consulted them at all while I was in Gilgit.

My mode of procedure was as follows, and in all the circumstances it seems to have justified itself. For a few weeks I worked with Nazer of Aliabad, head of my establishment of domestic servants, eliciting from him the principal inflectional forms of the language as well as the chief pronominal forms and the numerals. Nazer, though illiterate, was a man with excellent brains and the instincts of a teacher and elucidator, and Hindustani provided a medium of intercourse. After this I secured the services of Imām Yār Bèg, brother of the Wazir of Hunza and a Jemadar in the Gilgit Scouts, and began to take down texts to his dictation. Each day I wrote down as much as I had time to, making every effort to record the sounds phonetically as far as I was able to appreciate them, and to make sure of the division of the words. I did not make a point of fully following and understanding what I wrote. The same day, or the next working-day, I read out to him what I had written, corrected it as far as I could from every point of view and strove to arrive at the exact meaning of every word and sentence. I made notes of the translation and obtained the principal parts of verbs, the plural forms of nouns and so on, and recorded other words and phrases that were suggested by those of the text. 126 115

All this was very hurriedly done, but the results have in general proved satisfactory and the texts themselves seem to be readily intelligible to Burushaski-speakers when read aloud to them. They will often complete a sentence and continue the narrative, where it is short, in much the same words as the original, for though there are no professional story-tellers in Hunza, many of the local stories or accounts of customs appear to be told habitually in a customary, if not stereotyped form. [537]

Imam Yar Beg was a man of first-rate intelligence, great energy and a forceful personality. His own tastes ran naturally to sport and the practical. He was an enthusiastic and skilled polo player and I fear linguistic enquiries must sometimes have bored him, but he stayed the course until at length he unfortunately fell ill a month or two before I left the country. In that month or two,

115 of course, everything was going to have been checked and corrected
126 and much additional information was going to have been obtained
— an impossible programme!

Simultaneously with the writing of the texts I ran through an
126 extensive list of common English words and obtained as far as possible their Burushaski equivalents by direct enquiry. This method helps to fill up unexpected hiatuses which will always be found in the vocabulary obtained from any moderate body of texts and casual information. It works well enough with nouns that are the names of material objects and with the simpler direct verbal conceptions. As a sole method, with an imperfectly-known common language as medium of communication, it would be quite unsatisfactory.

Also, in desperation, to make the most of the time available, I adopted a still less satisfactory expedient. I commissioned Imam Yar Beg's elder brother, ʿInāyatullah Bèg, to write out for me a list of all the Burushaski words and proverbs he could think of with explanations in Hindustani. He had some months in which to do this. I gave him for the purpose a large number of slips, each to be used for a single word, of which the vital inflected forms were also to be given. Unfortunately I was not able to convey my instructions by word of mouth and IUB devoted himself to a paper-economy campaign, writing as many words in pencil in a small hand on each slip as he could cram on to it. The result was almost illegible. I handed these slips over to S̱ẖāhzāda Yūsuf of Yasin to re-write. He had an adequate knowledge of Burushaski and non-literate Burusho at hand to consult. With great industry he rewrote all the words on separate slips, adding in some cases Roman transliterations of his own. This did not suffice, however, to distinguish with any certainty a from ā, i from e and u from o, nor to exclude ambiguity in the case of some other sounds.

128 All this material, which contained much that was new to me, I was unable to examine till years later when in England and unable to obtain help. Another very difficult manuscript with which I

had to struggle unaided was that of text No. 47 which had been supplied to me in two not identical versions, Burushaski and Urdu, by Gushpūr Muhammad Ghani K͟hān, before I had begun to work at the language.[1] 128

In collecting linguistic material there is a choice of two attitudes one may adopt. The first is to try and clear up and master every difficulty as it occurs and ideally to make one's effective knowledge keep pace with the information that one writes down; the other is not to linger over difficulties which prove at all intractable, not to memorise and not to endeavour to learn to speak as one goes along, but to write down in the way of Texts etc. as much as possible in the time available, only making notes of the meaning and of usages as far as that is possible without undue delay. 126

The former method is of course the ideal one, but I doubt whether it is the wiser when time is limited. One may spend hours debating over an obscure phrase or construction without arriving at a full comprehension of it, while if the time is spent instead in recording more texts, there is a considerable chance that the word or phrase will turn up again in contexts which make its meaning or force plain. At least this has been my frequent experience. As regards trying to talk and memorising one's material as one goes along, where the language is as difficult as Burushaski, that is largely a question of the quickness and acquisitive power of the recorder. With no spare time or energy at my command such ambitions lay beyond my hopes.

I therefore resigned myself to the second method and devoted 126
myself to collecting as much material as I could in the time — 128
and the "time", it must be remembered, was what remained to me when my official work was done, and had to be divided between the three languages I was working at concurrently, Shina and Khowar as well as Burushaski. Then on retiring and returning to

---

[1] There is an error in the statement made in l. 3 of the note on p. 376 of the Texts: "1923" should be altered to "1922", or else the words "more than a year" should be cut out. I am not sure which.

126 England I settled down first to translating the texts and working
128 out the vocabulary, and then to an intensive comparative study of every word and every grammatical form occurring in my material. On this basis I then prepared and annotated the Texts and drew up the Grammar and Vocabulary as they now stand. This took in all four and a half years, from January 1926 to June 1930.

I have dwelt at some length on my methods of work, because without such knowledge it is impossible for the reader to form any just estimate of the degree of authority to which the book can lay claim. For the same reason I have made a free use of question marks in the Vocabulary and elsewhere to indicate points in regard to which my information is uncertain. I hope I have stated nothing as a fact except on reasonably adequate grounds.

114 The whole edifice stands essentially on the foundation of Jemadar Imam Yar Beg's Burushaski, a foundation the general reliability of which I think no one in Hunza would dream of questioning. But this statement requires serious qualification: it is IYB's Burushaski as affected by the mishearings and misunderstandings of the recorder. That there are such I have not the slightest doubt. I am only surprised that the substance of the Texts has worked out so homogeneous and, as I have now some ground for believing, so correct.

A special word of warning should be given in regard to the Phonetics. I am myself no phonetician and made no constant systematic attempt to distinguish by all means at my command between different sounds which sooner or later I knew to exist, but could not myself certainly distinguish This applies specially to the two parallel series of cerebrals and non-cerebrals, aspirates and non-aspirates. Many cerebrals and aspirates may have escaped undetected; I can only say that where a sound is marked as cerebral or aspirate, it may safely be assumed to be such.

121 My general aim in the preparation of this work is now sufficiently evident; it is simply to give a perfectly objective view of what I was able to ascertain about the language. I have created a hypothesis

121 only where it seemed necessary to attain brevity and clarity in the statement of facts. Such is my theory of the initial *-ʌ- of many nouns and verbal bases, and the combination of it with the pronominal prefixes. Otherwise I have avoided speculation in realms outside my competence. I have raised no questions of the relationship between Burushaski and other languages and I have also intentionally omitted to point out many parallels in grammatical usage and idiom between Burushaski and the adjacent, though non-related, languages Shina and Khowar. In the Vocabulary on the other hand I have noted when the same word, or obviously a form of the same word, is in use in those languages. I have done this because I believe that many of these Shina and Khowar words have not before been recorded, and even when they have been, will not always be readily accessible to the reader.

114 As I have eschewed questions of relationship, so for still better reasons I have abstained from any attempt to propound linguistic theories of a more general nature. With less certain virtue I have also failed to supply any new grammatical terminology. Another terminology than that of my boyhood's reminiscences of Latin Grammar is certainly needed to describe the phenomena of Burushaski. I do not know that such exists, and I have thought it wise to leave this thorny matter to hardened experts and not to complicate the issues by amateur attempts which would only prove a stone of offence.

CCC The principal work that remains to be done for Burushaski as I see it is:

1. To make a scientific determination of the phonetic system.
2. To clear up existing grammatical problems and to discover more.
3. To ascertain the relative frequency of various syntactical usages. Some which in my material occur rarely are probably in fact common enough.
4. To make a parallel study of Nagiri Burushaski and local variations in phonetics and vocabulary.

000 5. To complete the vocabulary and to collect obsolete and obsolescent words. There are a multitude of general terms to be collected, while there is undoubtedly an immense field of "technical" terms, in the widest sense, to be covered.

In this last task the most fruitful line of approach will be by the way of anthropological interests and anthropological methods. Burushaski also appears to have a great facility in the metaphorical use of specific words, especially verbs. These uses can only be educed with time, patience and experience.

To these various subjects for enquiry, except the first, I now hope to be able to make some contribution.

114 Self-determination and luck have brought me again, after ten
122 years, to the land of the Burusho, in the midst of whom, at Aliabad in Hunza EOL and I are now living. This luck I owe "first", as they would say here "to the grace of God", and then to the "kindness" of the Trustees of the Leverhulme Research Fellowship Fund, who have granted me substantial financial assistance. It is a short time spent again with Burushaski-speakers that has enabled me to say above that the Texts and Grammar appear to be generally sound beyond my dreams. This does not at all mean that they are impeccable.

How much can now be done will again be governed by the time factor — the harvest is ripe, but the labourers are few.

But this is anticipating.

000 Meanwhile in what concerns the present work there remains to me the pleasure of paying many debts of very genuine gratitude. To the Tham of Hunza, Sir Muhammad Nazim Khan, K. C. I. E., I have paid my tribute in the Dedication. To him I owe much personal kindness and hospitality and also the services of IYB over a long period. The Burushaski of the Dedication, I may say, has been constrained with much expert advice to an unprecedented use.

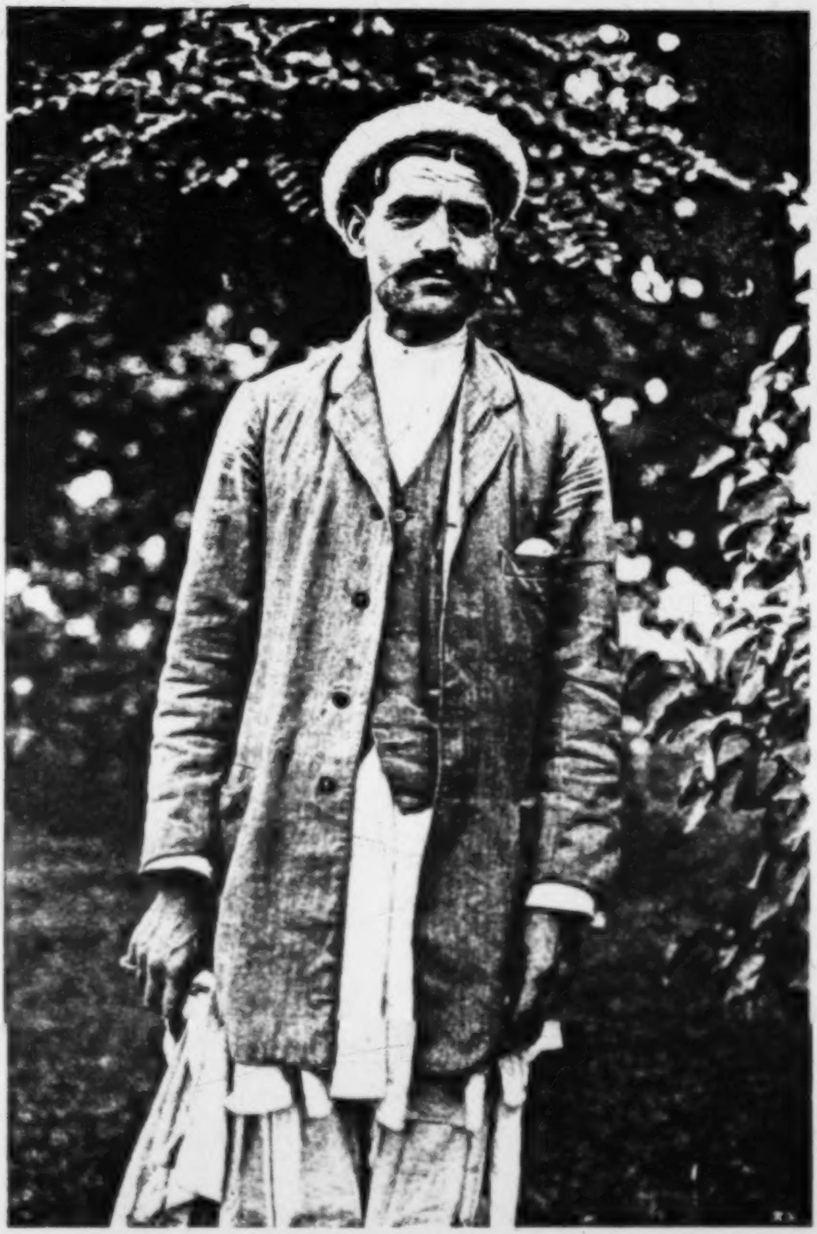
Next I have to thank my active collaborators, to whom ultimately everything is due, Jemadar Imam Yar Beg, Inayat Ullah Beg, Shahzada Yusuf and Nazar. Further I would very specially thank my friend, Khan Sahib Muhammad Masih Pāl, in my time and still, Indian Assistant to the Political Agent, Gilgit, for many and various services extending over a number of years. 000

To Professor Georg Morgenstierne's inspiration and good offices this work owes its appearance in print, for he introduced and sponsored it to the Directors of the Norwegian Instituttet For Sammenlignende Kulturforskning who have honoured me by approving it and publishing it at the expense and under the aegis of the Institute. I should like here to express my sincere and cordial thanks to the Institute and its Directors. With great unselfishness Professor Morgenstierne has also spent no little valuable time and much patience on matters connected with proofs and printing. He promises to crown his kindness by contributing a Preface. 128

Finally my thanks are due, as always, to my Wife for steadfast encouragement, judicious but unvexatious criticism, and unstinted typing, each of which contributions is in its way equally essential to my continued functioning. 000

Aliabad, Hunza,
*1st September 1934.*

*D. L. R. L.*



Nazar of Aliabad.

End Plate I

115
291

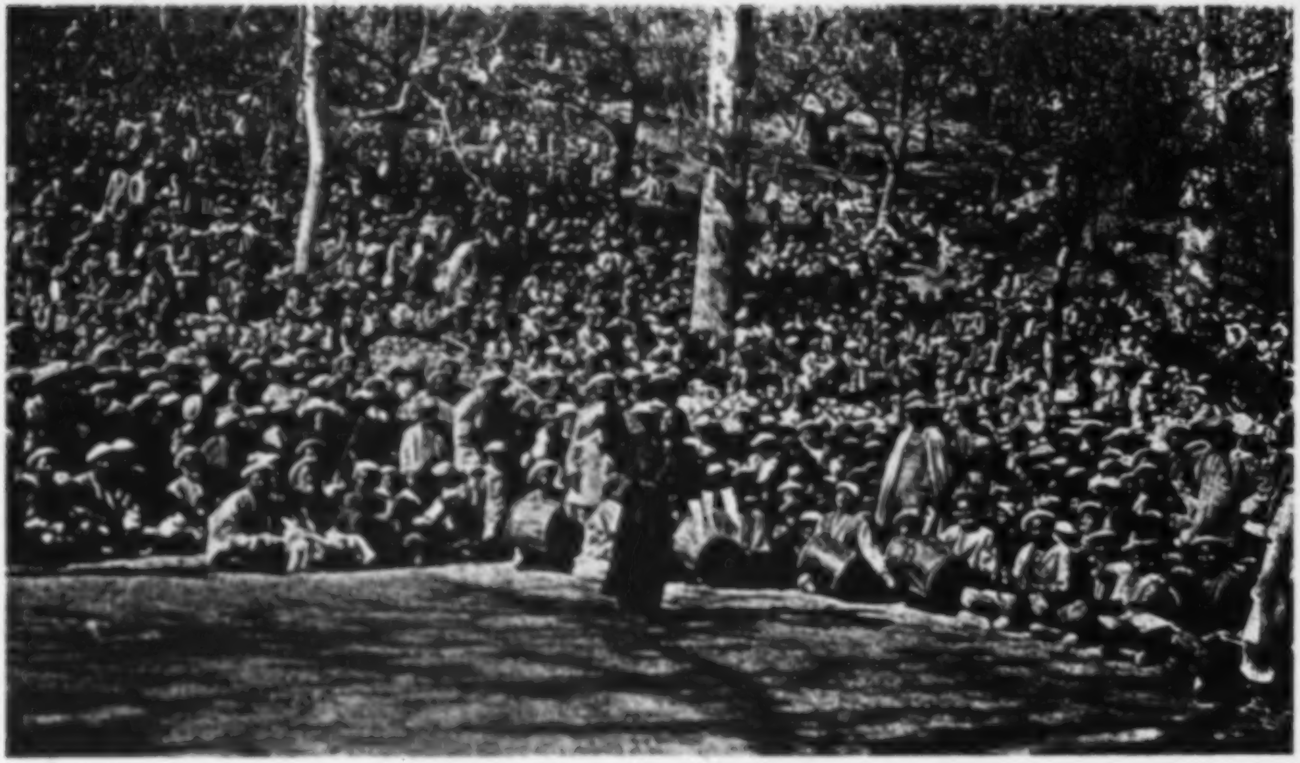
End Plate 2

Gushpur Shāhzāda Yūsuf of Yasin,
informant in regard to Werchikwar.

Jemadār Imām Yār Beg,
principal informant and communicator of the Texts.

3: Lorimer L-3 (1920-4 1934-5) 1935 AV7 Burusho AV7

791



A woman "Bitan" dressed in red, dancing on the Polo ground at Baltit. The Band with pipes, big drums and kettledrums. Chenar and apricot trees.

End Plate 3

The Road between Chalt and Nilt.,
The Hunza River below. Looking Westwards.

End Plate 4

The road between Chalt and Nilt.
The Hunza River below. Looking Eastwards.

End Plate 5

Baltit from the South.

Temple of the Wazir's family in the foreground. Below Baltit are apricot trees. Taken in April.

End Plate 6

133

View from the left (South) bank of the Nagir River at its confluence with the Hunza one beneath Sumaiyar. In the left distance is the [illegible] Bubuli Muting peak, on the right the Ultar bar. Baltit is hidden.

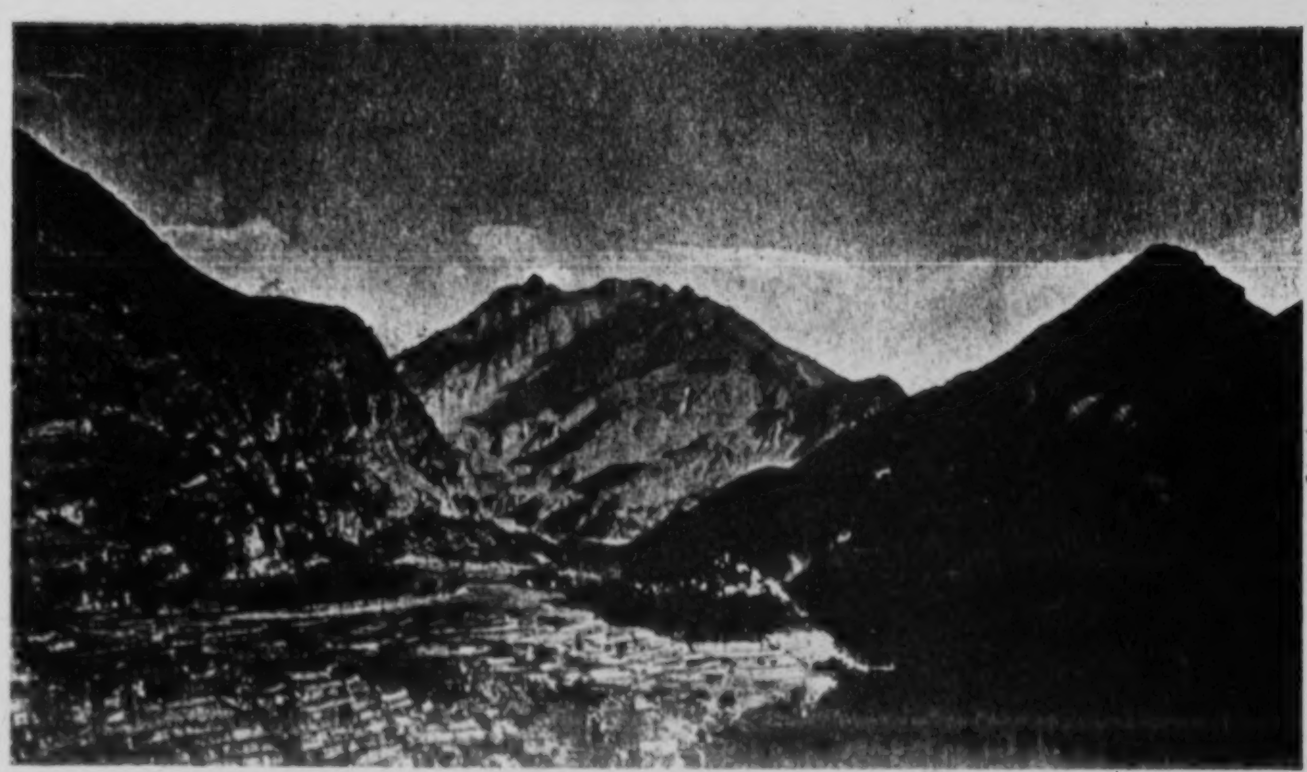
End Plate 7

133

D Lorimer 1-8 (1923-4, 1924-5) 1935 AV7 Burushaski AV7

Dumáni ("Rakaposhi") 25,500 feet high from the North-East.

End Plate 8



Altit from the W. from near Baltit

In the foreground the Harchimo Har. Beyond terraced cultivation Altit and the Valley of the Hunza River.

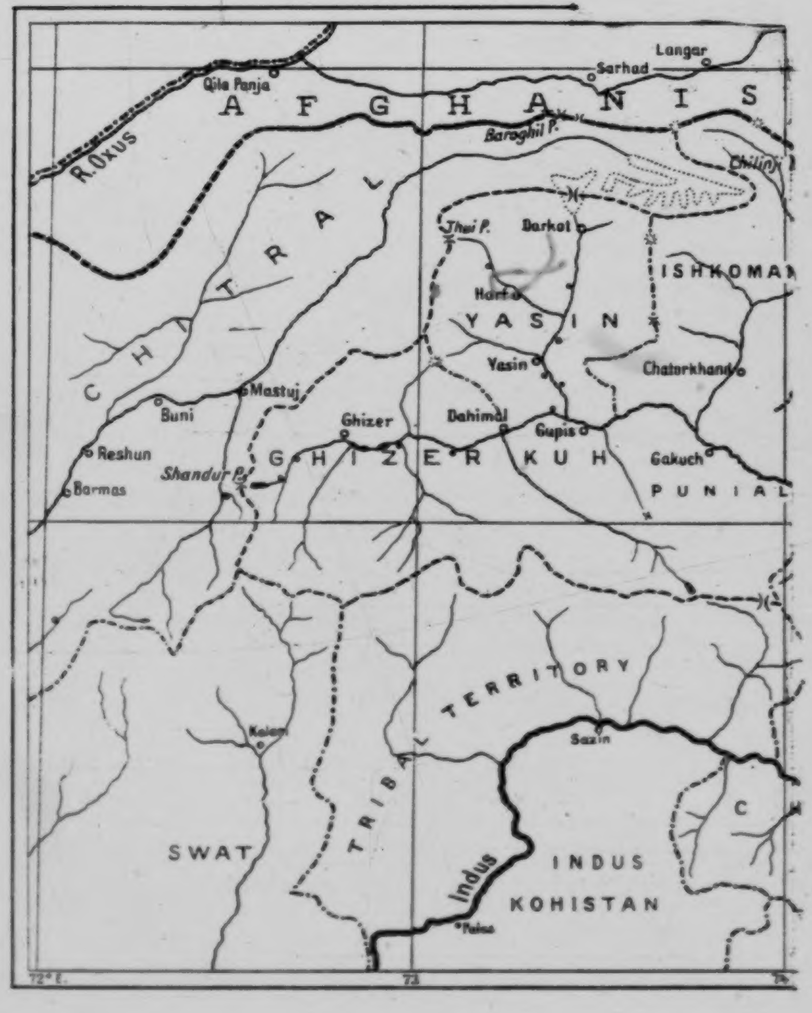
End Plate 9

133

133
341

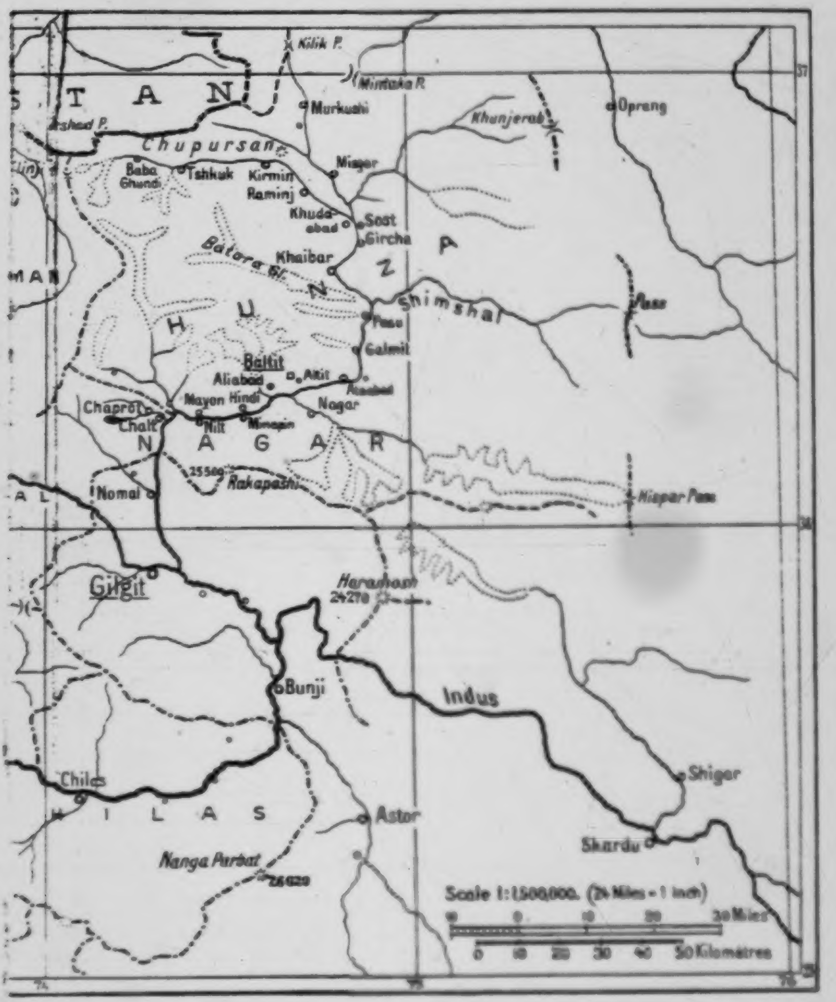
Looking S. W. from the Nagir Polo Ground.
Terraced fields and apricot trees in blossom above.

End Plate 10


Langar
Sarhad
Qila Panja
A F G H A N I S
R. Oxus
Baroghil P.
Chilinji
C H I T R A L
Thui P.
Darkot
ISHKOMAN
Harf
Y A S I N
Yasin
Chatorkhand
Mastuj
Buni
Ghizer
Dahimal
Gupis
Reshun
Shandur P.
G H I Z E R K U H
Gakuch
Barmas
P U N I A L
T R I B A L T E R R I T O R Y
Kalam
Sazin
S W A T
Indus
I N D U S
K O H I S T A N
Patan
72° E.
73
74

End Map (A)

3: Lorimer L-3 (1920-4: 1934-5) 1935 AV7 Burusho AV7


Kilik P.
Mintaka R.
S T A N
Irshad P.
Murkushi
Khunjerab
Oprang
Chupursan
Misgar
Baba Ghundi
Tshkuk
Kirmin
Raminj
Khuda-abad
Sost
Gircha
Batura Gl.
Khaibar
H U N Z A
MAN
Shimshal
Pass
Pasu
Gulmit
Baltit
Aliabad
Altit
Nagar
Chaprot
Chalt
Mayon
Hindi
Nilt
Minapin
N A G A R
25550
Rakaposhi
Nomal
AL
Hispar Pass
37
36
Gilgit
Haramosh
24270
Bunji
Indus
Shigar
Chilas
I L A S
Astor
Skardu
Nanga Parbat
26620
Scale 1:1,500,000. (24 Miles = 1 inch)
10 0 10 20 30 Miles
0 10 20 30 40 50 Kilometres
74
75
76

End Map (B)

# 116

116 TEXTS--a full set of pages from each processed source, arranged in page order, as a means of establishing the context for any particular slip. Sets are arranged in the numerical order of the sources. See also:

Literary texts . . . . . . . . . . . . . . . 530

# INSTITUTTET FOR SAMMENLIGNENDE KULTURFORSKNING

INSTITUTTET FOR
SAMMENLIGNENDE
KULTURFORSKNING

## SERIE B: SKRIFTER

## XXIX,2

Lt. Col. D. L. R. LORIMER:

# THE BURUSHASKI LANGUAGE

OSLO 1935
H. ASCHEHOUG & CO. (W. NYGAARD)

LEIPZIG
OTTO HARRASSOWITZ

PARIS
SOCIÉTÉ D'ÉDITION
«LES BELLES LETTRES»

LONDON
WILLIAMS & NORGATE, LTD.

CAMBRIDGE, MASS.
HARVARD UNIVERSITY PRESS

[P. i is blank--Analyst]

080

INSTITUTTET
FOR SAMMENLIGNENDE KULTURFORSKNING

# THE BURUSHASKI LANGUAGE

BY

LT. COL. D. L. R. LORIMER

## VOL. II

TEXTS AND TRANSLATIONS

OSLO 1935
H. ASCHEHOUG & CO. (W. NYGAARD)
LEIPZIG
OTTO HARRASSOWITZ
PARIS
SOCIÉTÉ D'ÉDITION
«LES BELLES LETTRES»
LONDON
WILLIAMS & NORGATE, LTD.
CAMBRIDGE, MASS.
HARVARD UNIVERSITY PRESS

IX NO TEXT

[P. iv contains no textual material-Analyst]

# PREFATORY NOTE.

The following texts were collected by me in 1923—24 in the manner described in the Introduction. No.s 1—3, 5—45 and 46. B. were supplied by Jemadār Imām Yār Bèg, son of the late Wazīr Humāyūn Bèg, a man of distinction to whom some reference will be found in Durand's "Making of a Frontier" and who later rendered valuable services in the Chitral Campaign of 1895. The eldest son, Shukr Ullah Beg, has been Wazir of Hunza since his father's death. Of some of these texts IYB wrote out versions in the Arabic script, which I possess. They do not always agree verbatim with the dictated versions. 126 115

On my return to Hunza, after ten years, in July 1934, I met Jemadar Imam Yar Beg briefly on two or three occasions and it was a great pleasure to renew our old cordial relations, and a happy prospect to look forward to their continuance. But this was not to be. On the evening of the 27th October Imam Yar Beg was shot in the Gilgit Bazar and died three hours later in hospital. This morning his body was carried past here on a bier, attended by the brothers and a throng of mourners. And in company with the local population, I could only pay a last tribute to an old friend as the cortège passed on its way to Baltit to the sound of a melancholy dirge and subdued lamentation. 115

So has disappeared in his prime a vivid personality from Hunza life. As I knew him in earlier days he was the embodiment of energy and zest for life. What his hand found to do — riding, 115 hunting, polo — he did it with his might; manly, competent and fearless; a dynamic figure, not necessarily every man's friend. Since then he had visibly aged, but there was still about him something of the alert, dashing air of the born adventurer.

To return to the Texts: No. 4 was related by a then old man, 'Ali Madat of Baltit, who, I believe still survives, though perhaps no longer capable of repeating his effort of eleven years ago.[1] IYB's help was essential in recording this text.

Nazar of Aliabad supplied the version of the "Prodigal Son" given in No. 46 A. No. 47 was written out and sent to me by Gushpur Muhammad Ghani Khān, the son of the Mīr by a local, non-royal wife. He also was a man of vigour and ability who died quite young of some illness, four or five years ago.

The Proverbs were furnished to me in writing by 'Ināyat Ullāh Bēg, the second of the three sons of Wazir Humayun.

The Werchikwār Texts No.s 1 and 2 were obtained by me in Yasin from Hidāyat Shāh of Thui, and the translation of the "Prodigal Son" from Bahādur Amān Shāh of Yasin. In recording these I had the valuable help of Mēhtarzhau Shāhzāda Yūsuf of Yasin.

538 One point of interest may be noted with regard to the Buru-
[565] shaski Texts, especially those containing local narrative. I have
found, on reading out bits of them at random to several people
here of the upper class, firstly that they appear readily to follow
my rendering of the Burushaski, and secondly that they can habi-
tually continue the statement at any point in almost the same
[195] words as the recorded text. This shows that, though there are
no professional narrators in Hunza, with the possible, partial
exception of Ali Madat, the ordinary people are in the habit of
passing on tales and explanations of customs in a more or less
[173] stereotyped form of expression. This is probably the relic of a
former custom of the upper classes of spending the evening after

---

[1] I have, since writing this, sought him out, and found him decrepit, but cheerful. Public opinion denies him any large measure of sympathy, as "he is not really old and has a number of sons who support him in comfort".

the lighting of lamps, between supper and bedtime, in recounting past events, and doubtless in confirming and explaining traditional behaviour and practices: 538 [173]

> šapi·k ši·mtsum gučʌšpal ɪa (I am told) gəri·tsɛ gəri-bilumɪšo ya dʌpiŋ ɛtʌšo huru·ša·n. Thʌmini tɛ·ndɪli gərɛŋtsɛ ʌka·bɪrtiŋ huru·šam da sʌjʌra (= šʌjʌra = ta·ri·x) ɛčʌm.

"From eating food till lying-down time those who had lamps or those who were preparing wool for spinning used to sit "by the lamp." In former years the people of the upper class used to sit by their lamps and recount past events." [283]

That these séances had an educative and moral intention is evident from the saying, ascribed by tradition to Big Ali of the Ghulwāting clan: 861

> Ghulwaṭiŋɛ Big Ali.ɛ bɛr bila: "uyo·n ja gəri·tsər du·n ja·tsum siskuṣ (= ɪnsa·ni.ʌt) hʌki·ba·n. Ja khu ɣuniki.ɛnts ayu· ɣuniki.ɛntsɛ gərɛ·ŋtsər niča·n."

"There is the saying of Big Ali of the Ghulwāting: 'All people have come to my lamp-side and have learnt from me human virtue. Only these evil sons of mine go to the lamp-sides of evil persons.'"

The few remarks I have to make about the provenance of the subject matter of the texts are embodied in the notes subjoined to each. Otherwise the notes are chiefly confined to grammatical queries and explanations. Paragraph numbers quoted in the notes refer to the Grammar. Obviously the texts, especially those relating to local traditions or customs, require much fuller annotation to reveal and explain their full content; but lack of knowledge, no less than lack of space, made it impossible for me to attempt such annotation. 128

I hope that my present investigations in Hunza may serve to throw light on many of such obscurities.

Aliabad, Hunza, *D. L. R. L.*
*29th October 1934.*

[p.1 contains no textual material – Analyst]

[2]

000

# BURUSHASKI TEXT

## No. I.

### Minʌs.

### Šahzaˑda Bahraˑm ke Burum Pfuˑt.

Yʌrum zamaˑna.ulo hin Šahzaˑda Bahraˑm senʌs baˑdša bam. Buˑt daltaşan bam, buˑt aˑdil bam. Iˑne kuyoˑčer buˑt araˑm bilum. Bese ke iˑn iˑmo teşuitsum hoˑle atuˑšam, iˑne bušai.e duˑro iˑne Waziˑre ečam. Buˑt muddat niˑmi siˑse (ya kuyoˑče) iˑn eˑitsuman. Han guntaanulo han pfuˑtan kiyaˑl etimi: "Baˑdša Šahzaˑda Bahraˑm yeˑšam" nusin. Iˑne hiqtsər diˑmi. Iˑse pfuˑte iˑk Burum Pfuˑt bilum. Beˑruman deniŋ ka baˑdša nokari.ulo huruˑtimi. Baˑdša hoˑle aturšimi. Baˑdša suˑrat e.etsimi (e.itsimi), buˑt hairaˑn emanumi. Aˑser zi.aˑl etimi: "Gutetsum ti besan ilaˑj api. Waziˑre batəŋ mikiˑn ničam," seˑnimi.

---

1 senʌs — infin. form 'to say', specialised in the sense of "called", "by name".

2 daltaşan — suffix -ʌn with nouns and adjs. v. §§ 43. 4. & 103.

3 aˑturšam = a + duršam — 3rd.sg. imperf. negative of durʌs 'he used not to come out'.

4 eˑčam — 3rd. sg. hm. imperf. of eˑčʌs.
ya kuyoˑče — the narrator merely meant to substitute the word kuyoˑče for siˑse.
eˑitsuman = a + i + *-tsuman or *-itsuman, 'they did not see him' from *-tsʌs, *-itsʌs 'to see'.

5 guntaanulo = gunts + ʌn + ulo. MS. here and in p. 20 l. 1 has guntaanulo.
hʌn pfuˑtʌn — 'a demon', dem. Note that pfuˑt is x not hm. hence hʌn not hin. Similarly line 7 iˑse pfuˑt, but sometimes the human conception prevails v. p. 18 l. 8 note.

6 yeˑšam = i + *-ešam, 'I shall see him', 1st. sg. fut. of *-ešʌs 'to see'.

# TRANSLATION.

[3]

## No. I.

### Shâhzâda Bahrâm, Shahri Bânu and the White Dêu.

In former times there was a King called Shâhzâda Bahrâm. He was a very good man and he was very just. His subjects enjoyed great peace and comfort. As he never came out of his palace his Wazir looked after his land. A long time passed and the people (*or* his subjects) did not see him. 537★ 173

One day a certain Dêu thought: "I'll have a look at King Shâhzâda Bahrâm," and he came to his door (and asked permission to enter his service). The Dêu's name was the "White Dêu." For some years he continued in the King's service, but the King did not come out and so he did not see his face. He was greatly exercised in mind. At last he reflected and said to himself: "There is no other remedy than this — I will enter into the skin of the Wazir and go to him." 537★

---

*ecsa, esasa* — p. pr. active of *esas* 'to say' constantly used to indicate the end of Oratio Recta.

*ine hiqhar dimi* — *hiq* + *ha* + *ar* 'on to the door', *dimi* 'he came' 3rd. sg. hm. x & y of *jupas* 'to come'. Literally "he came to his door", perhaps has some idiomatic implication of taking service with a master.

9 *aturaimi* — *a* + *duraimi* — 'he did not come, out' from *durus*.

10 *ceuzurimi* — So the MS. Doubtless for *imuzurimi*. Note the -*imi* ending. See § 314.1.

11 *Wazirə halar scira* — *scira* p.pn. active of *gipas* v.i. 'to plunge, precipitate oneself', "entering into the skin of the Wazir" i. e. 'assuming the form, appearance of the Wazir'.

Han guntsaanulo Wazi·re batər niki·n ba·dša sala·mər ni·mi. Hiŋatsum maharamtiŋe ba·dša·r xabər etuman ke "Wazi·r di bai.i" nusen. Ba·dša hukum etimi "Ulo ju·ŧ" nusen. Wazi·r di·mi. Di·n ba·dša·r sala·m etimi. Sala·m ne i·mo dišulo adabe ka huru·timi. Ba·dša ke Wazi·re čaγamiŋ hi·n hi·ne ka etuman. Čaγa nétan netan Wazi·re senimi: "Nasər ba·dša, ke u·ŋe kuyo·č u·n guyetsase arma·nulo bu·t ba·n. Be·rum den ni·mi aku.i·tsumale erma·n atu·sum beruman u·i·ruman."

Ba·dša gute čaγa de·yelin wazi·rər senimi: "Bu·t šu·a ke je bu·t xuš amanam. Ji·male je·imo kuyo·č uyo·ne ka ba·ze šikarər ničen. Tso·rdine uyo·n gati manišan."

Wazi·r ba·dša·r gute čaγa e·sase ka d·u·simi. Du·s məraka·ulum uyo·ŋkuwər da šadərsu·ər, mi·rəškartiŋər hukum etimi: "Jimale ba·dša fula·na i·te dišər šikarər ničai.i. Ma ke tai.a·r ma·nin." I·ne wazi·re batər gi bam i·te batetsum du·simi.

Tape.i i·se pfu·t i·te šikəre diš yakalate ni·mi. Telər ni·n han bu·t šu·n šikam haγuran manimi. Γeniše tilieŋ γeniše ta·baŋe ka ni·ltul huru·timi. E·ka menen ke sisan apam. Hinuman haγur numa huru·timi.

---

1 *ba·dša salamər ni·mi* — "he went for the salam of the king" i. e. 'he went to pay his respects to the king'.

2 *hiŋatsum* = *hiŋ* + (a) + *tse* + *um*. -um here adjectival, 'those-being-at-the-door,' v. § 78.
*xabər etuman ke* — 'informed him that'. This *ke* after verbs of "saying" etc. is not necessary. It has presumably been picked up from Persian or Hindustani.
*di bai.i* — 3rd. sg. hm. perf. of *juyas*, 'he has come'.

3 *ulo ju·ŧ* — 'let him come in' fr. *juyas*, v. § 287.
*di·n* — p.pc. active hm. sg. of *juyas*.

4 *ne*, or *netan* — p.pc. active of *etas* 'having made or done' v. § 298. 4.

5 *ba·dša ke wazi·re . . . etuman* — note that only the latter of two nouns united by *ke* takes a case suffix v. § 87.
*netan netan* — the repetition of the verb denotes continued action.

6 *ke* — apparently dependent on *senimi* and unnecessary.
*u·n guyetsase arma·nulo* — 'in the desire of seeing thee'. *guyetsase* gen. of infin. *gu* + *-*etsas*, u·n a variant of u·ŋ, in Nagir u·n.

7 *be·rum den* — 'a number of years'. Note the sg. v. § 170.
*aku.i·tsumale* — 'without having seen thee'. *a* + *gu* + *itsum* + *ale* static pc. of *-*etsas* with active meaning v. § 284.
*atu·sum* = *a* + *dusum* static pc. of *dusas*.

One day, entering into the skin of the Wazir, he went to salām to the King. The confidential servants at the door informed the King: "The Wazir has come." The King commanded: "Let him come in." The (seeming) Wazir entered and salamed to the King. Having done so he respectfully sat down in his own place. The King and the Wazir conversed with each other. Talking on and on, the Wazir said: "Sir King, your subjects are very desirous of seeing you. How many years have passed and how many of them have died without their grief at not seeing you having left them!"

On hearing this speech the King said to the Wazir: "Very good I am much pleased. Tomorrow we shall go a-hawking with all my people. Let them all assemble in the morning."

After speaking thus to the King the Wazir went out. Going out he gave orders to the great men of the Court and to the servants and to the huntsmen: "Tomorrow," he said, "the King is going out to such and such a place to hunt. Do you also be ready." He then came out of the Wazir's skin into which he had entered.

At night the Dēu went off to the hunting place. Having arrived there he turned into a very handsome grey horse, and, equipping himself with a golden saddle and a golden bridle, there he remained.

---

9 *deyalin* — 3rd. sg. hm. p.pc. active of *d°-ayelʌs* 'to hear', a transitive verb in which the pronoun infix refers to the subject v. § 249. 4.

*bʊs ke je* — this *ke* is unintelligible to me.

10 *ʌmʌnʌm* — 'I have become', 1st. sg. pret. of *a* + *°-mʌnʌs*.

*niʧen* — 1st. pl. fut. of *niyʌs*, 'we shall go', or 'let us go'.

11 *mʌniʤʌn* — 3rd. pl. injunctive of *mʌnas*, 'let them become'.

12 *ɛsʌsɛ ke dusimi* — infin. *i* + *°-ʌsʌs* 'to say to him', v. § 400 'after saying this to him he went out'.

*dus* — p.pc. active of *dusʌs*.

*morakəvelom* — adjectival v. § 77.

13 *uyoŋkuer* — dative of *uyoŋko* pl. of *uyum*.

14 *manin* — i. e. *mʌnin*, imper. pl. of *mʌnas*.

17 *niltal* — p.pc. active of *°-ltalʌs* v.t. 'to put a saddle on a horse' (direct object). *hʌyur iltalʌs* 'to saddle the horse'. The dual personality complicates the situation. The Dēu saddles the horse which is himself. It seems necessary to understand *iʤor* himself as object.

18 *eka* — 'with him' *i* + *°-aka*.

*nʊma* — p.pc. active of *mʌnas*, cp. p. 6 l. 6 note.

(30) Tsoʻrdinar ba·dša iškurur i·mo tarqušišum du·simi. Mirčika·rtiŋ yar ne thamšum gutasaram. Mirčika·rtiŋ ju·čuman ke i·te dasulo han hayurum bi·m. Da hin sisane i·ten u·yur bilum. Telatsar ni·n i·ten balu bilum, i·se hayur bim yu·tsuman. Ni·tsi·n kao etuman ke: "Guse hayure daman a·min ba, a·mulo ba?" Bes ke i·čar asti·mi, e.iltsuman, hairan umanuman. Nu·man samba etuman. Samba netan hi·ne senimi ki: "Humalkum ba·dša·r xabar tsušan." Te·latsum hin i·lji ne ba·dša.e yakalatsar khabar nukan nimi. Djum ba·dša ju·čam. Mirčika·r di·n salam etimi. Ba·dša duyorusimi: "Amulum duko·ma?" Mirčika·re senimi: "Ba·dša salamat, fula·ne i·te dasulo han bu·t šu·a iškam rang hayurum yu·msiq tiliaŋ ta·baŋ ne.stan (or, ne.stan) bi. E·se daman a·pai i. Bu·t odo·ri etuman menan ke e·iltsuman."

Ba·dša di·mi. Di·n basi.imi ke tsane šu·a hayurum bi. Bu·t a·šiq imanumi. Ni·man wazi·r·ar senumi: "Guse hayurete hulja, besyen bačuk bi ke." Wazi·re senimi: "Ya ba·dša, guse je huljaiyase yaški api, balki u·n huljaiyastse yaški bi, bese ke guse hayur u·nge nasi·bšum Xuda·ye ta·muk etai.i." Ba·dša hayurtsum se·kimi. Dusu·k i·mo

---

3 *yar ne* — 'ahead', for adverbs formed with *ne* v. § 416.
*gutasaram* — 3rd. pl. plup. of *gutsaras*.
*ju·čuman ke* — for this idiom, future + *ke*, v. § 348. 2.
3 *telatsar* — *tele* + *tsa* + *ar*.
4 *balu bilum* — 3rd. sg. y. plup. of *baleyas* 'to be lost'.
5 *i·čar* — *i* + *-čar*, used as the indefinite form of *-čar*, 'a voice, sound'.
*asti·mi* — *a* + *di·mi*, 'it did not come'.
*e.iltsuman* — cp. p. 3 l. 4. *hayur* or *menan ke* may be understood as the object.
6 *umanuman* — *u* + *u* + *man* p.pr. 3rd. pl. of *-manas*. The p.pr. of *manas* is *mane'an*, *mane'an* or *mane'e* and is invariable.
7 *i·lji ne* — adverb cp. *yar ne* l. 3 above.
*ba·dša.e yakalatsar* — the genitive suffix *-e* is not usually found after final *-a* nor before *y-*.
8 *nukan* — p.pr. active, invariable, of *gunas* 'to take' (a *y*-object).
*djum* — 'behind', strictly, 'from behind'.
*ju·čam* — 3rd. sg. hm. imperf. of *juyas*.
9 *duyorusimi* — 3rd. sg. hm. pret. of generalised non-pronominal form of *d-ayorusas* to question (someone); also *duyorusimi* p. 10 l. 11.
*duko·ma* — 2nd. sg. pret. of *juyas*.
11 *hayurum*... *tiliaŋ* ... *ne.stan bi* — cp. p. 4 l. 17 *seq*. We have again the dual personality of the horse to complicate matters.

The exact nature and form of *ne.stan*, *ne.stan* is uncertain. Are these forms

5378

There was no other person with him. After turning into a horse he stayed there alone.

Next morning the King went forth from his palace to hunt. The huntsmen had gone on before the King, and when they came (to the place) there was a horse in the plain and there was the track of a man (leading) on in front of them. They saw that the track had gone up to the spot and disappeared and that there was the horse (there). On seeing it they called out: "Owner of this horse, who are you? Where are you?" No answer came and they saw no one. They were confounded. They reflected, and one of them said: "Let us quickly take the news to the King." Then one of them went back thence in the direction of the King, bearing the news. The King was coming along behind. The huntsman approaching him salamed. The King enquired: "Where have you come from?" "Hail King," replied the huntsman, "There is a very fine grey horse wearing a golden saddle and bridle in the plain; and its owner is not there. We made great search, but saw no one."

The King came on and saw that in fact there was a fine horse. He fell greatly in love with it and said to the Wazir: "Mount this horse and let us see what it is like." "O King," said the Wazir, "this horse is not suitable for me to ride, rather is it suit-

---

of *-das* with a prolonged first vowel causatives, or are they simply accidental variants? v. § 248. One would expect the man in the present case simply to say that "there is a horse saddled with a golden saddle", but [illegible] can scarcely be passive. The sense is perhaps "having put on", "wearing" a saddle.

13 *[illegible] ke ... [illegible] bi.* — This is a stock idiom. The future of *[illegible]* to look (at) + *ke* followed by a statement of what was seen. The meaning seems to be "when he looks (he sees) there is a horse" i. e. "he looked and saw that there was a horse". There is an exact parallel in the Shina *[illegible] ke* ...

One may also have the preterite *[illegible] ke*, cp. p. 8 l. 1.

14 *[illegible]* — p.pt. active 3rd. sg. hm. of **-[illegible]* cp. *[illegible]* l. 6 above.

*[illegible] bi ke* — "let us see what sort (of a horse) it is". *[illegible]* usually appears as a simple interrog. particle "of what sort?" "how?" Here it is used with *ke* in an indirect question.

15 *je [illegible]* — *[illegible]* is doubtful. *[illegible]* regularly takes *-de* as in the following line. Note the nominative *je* and *ug* with the infin. The genitive is also permissible.

17 *[illegible] ... [illegible]* — This is a case where the verbal prefix *d-* is optional and appears to have no effect on the meaning cp. § 256.

hayurets "Bismila·" ne bɛljami. Nu·ljan bɛrrumimi ke han ajaib hayuren bi. Burt ruš maniʿmi. Burt ruš num'an iʿmo wazi·rtiŋ ke aka·birtiŋer e·nimi: "Ako·lateum i·lji ne tarŋ yakalatar *pfər maiya·n.*" Nuʃan pfər manuman. Pfər nu·man hayur e·gutsarimi. Hayur burt tiru manimi, humalqum humalqum gutsarimi. Nukurtsar nukurtsar iʿmo wazi·rtiŋ ke ladurtuteum yur matan iʿteu·rmi, i·lji pfat umanuman.

Ie·ʿe pfuʿts nalzal nuna pfurt manimi. Numan e·sumaruar di.usimi. Di.usi·n han burt šura ditenar deskumi e·urutimi. Ne·urut salam etimi. Senimi ke: "Le.i Šahzaʿda Bahra·m, ku·lto ja arum manimi. Ja urŋ guyetsam. Ja aku·ler dukurtsam bese ke beru·m den urŋ guyetsase gane uŋar ladeer ne ho·urtam. Ho·le a·turuʒuma, wazi·re hatar ni·ki·n daiyam. Dum šikare bena ne dukurisam. Dukurisi·n je akar iʿts daenlo han hayuren etam. Ne ku·ler dukurtsam. Mu arum ne ja apati horurt. Je urŋe gu· am'anam, urŋ ja evi gumanuma. Ja daulat uyoʿn uŋar gulʿam."

Ho e·urutimi, hər teurdimo Šahzaʿda Bahra·mer salamar niʿtam. Du e·ku ruši čayumiŋ etam. Akileta beruman guntsiŋ ni·mi.

Baʿal Šahzaʿda Bahra·m iʿts dasteum iʿmo tarŋe yakalatar iʿe hayurets nu·ljan pfər manuwam ke iʿmo uyoʿŋkuteum matan iʿteu bi·m.

---

1 *bismilar ne* — *ne* p.pc. active of *etas* used apparently in the sense of "to say".
*nu·ljan* — p.pc. active of *hɛljaiyas*.
2 *num'an* or *nu·m'an* — p.pc. of *manas* cp. p. 6 l. 6 note.
4 *pfər maiya·n* — 1st. pl. fut. = present subjunctive of *manas*, 'let us go back'.
*e·gutsarimi* — *i* + **-gutsarimi* 3rd. sg. hm. pret. of causative of *gutsaras* with x sg. object, 'he made it go'
5 *humalqum humalqum* / *nukurtsar nukurtsar* } The repetition indicates continuousness without intermission.
*nukurtsar* — p.pc. active of *gutsaras*.
6 *wazi·rtiŋ ke ladurtuteum* — only the latter of two co-ordinated nouns is inflected for case.
*iʿteurmi* — 'it bore him away', *i* + **-teuryas*.
7 *di.usimi* || *di.usimi* | *dyusimi* — 3rd. sg. pret. x. of *d*-usas* with sg. hm. object, v. §303.
8 *di.usi·n* — p.pc. active of same.
*deskumi* — from *d* + *i* + **-skuryas*.
*e·urutimi* — from *i* + **-urutas* causative of *hurutas*.
*ne·urut* — p.pc. active of same.
10 *dukurtsam* — *d* + *gu* + *tsam*, 1st. sg. pret. of *d*-tsas* with 2nd. sg. object.
11 *a·turuʒuma* — *a* + *durusuma* 2nd. sg. pret. neg. of *durusas*.
12 *daiyam* — 1st. sg. pret. of *jaryas*.

537

able for you to ride on. For it is by your good fortune that God has created it." The King dismounted from his (own) horse and saying "Bismillah" mounted the other and found that it was a marvellous animal. He was highly pleased, and said to his Wazirs and Elders: "Let us return hence to the palace," and they turned about. On the way back he made the horse gallop. It was a very fast horse and galloping swiftly on and on it carried him far away in front of his Wazirs and followers. They were left behind.

The Dêu, shaking himself, became a Dêu again and bore the King up to the sky. He set him down in a very beautiful place and made him sit down. Then he salamed to him and said: "O Shâhzâda Bahrâm, today I have become at rest in my mind. I have seen you. I brought you here because for a number of years I have continued serving you in order to see you. As you did not come out, I entered into the skin of the Wazir and came to you and making a pretext of hunting I brought you out. Having got you out I turned myself into a horse in the plain. Then I brought you here. Now dwell with me in peace. I have become your father and you have become my son. I have given you all my property."

Then he established Shâhzâda Bahrâm there and every morning he came to salam to him, and he used to converse pleasantly with him. In this wise a number of days passed.

(Now) when Shâhzâda Bahrâm, mounting the horse, had turned back from the plain in the direction of his palace, (the horse) had

---

13 *dom* — p.pt. active of *[illegible]* with 1st. sg. subject.
*[illegible]* — 1st. sg. pret. of *[illegible]* with 2nd sg. obj. cp. l. 7 above and § 308.
14 *gu* — *gu* + *-ay* 'thy father'.
*ei* — *a* + *-i* 'my son'.
15 *[illegible]* — 1st. sg. pret. of *[illegible]* with 2nd. sg. indirect object and y sg. direct object (*[illegible]*).
16 *[illegible], [illegible]* — 3rd. sg. hm. imperf. of *[illegible]* and *[illegible]*.
17 *[illegible] [illegible] [illegible]* — *[illegible]* is here 3rd. pl. y pret. of *[illegible]*.
19 *[illegible]* — 3rd. sg. hm. plup. of *[illegible]*.
*[illegible]* — 3rd. sg. x plup. of *i* + *[illegible]* with sg. hm. obj. Subject *[illegible]* understood.

Ni·tsum daspapali bi·m. I·ljum wazi·rtiŋ ke ladario uyo·n i·tsi nultan du·man. Ba·dša amulo e·itsuman. Kiya·l etuman, albatta ba·dša hayure ni.en i·mo ta·ŋar itsu·mi. Ba·dša ta·ŋar du·man beruman ke ne hayur bi ne ba·dša ta·ŋulo bai.i. Doγarusi·n odo·ri etasar duw·alum·an. Amulo ke ato·γurkuman. Beruman guntsiŋ γa·mulo huručuman. Axer i·ne wazi·r tham yanuman. Da i·ne huku·mat e·gutsari·mi.

Yate pfu·te ka Šahza·da Bahra·m phu·te i·te teŋušulo han uč'aqanulo bam. Beruman guntsiŋ nimi. Pfu·ter han xatan phu·te ečutsum di·mi. Pfu·to xat γatanimi. Ečuwe girmi·nam: "Ja e·iye gar bila. Garar ju," nusan. Di·n Safi·de Šahza·da Bahra·mtsum doγarusu·mi: "Le e·i, ja a·čutsum xat di bila. I·iye gar ečai.i. Ja·r ka.o etai.i. Jimale je ni·ča ba ke uŋ je ju·i xa tama·m gu·ke baseŋe sail ke pari·tiŋe ka e·ti. U·ŋe har besan xa·tir go·ručuman." Šahza·da Bahra·me, "Šu·a baba," senimi. Pfu·t ruxsat manimi. Da ni·asulo ke Šahza·da Bahra·me ka bu·t xuši etimi. Pfu·t ečo ha·ler gutsarimi.

Šahza·da Bahra·m u·e pariti·ŋe ka sailar du·simi. Pfu·te u·e pariti·ŋar

---

1 *ni·tsum* — n + i· + *-*tsu* + n p.pt. active of *i* + *-*tsuγ.as*.

*daspapali bi·m* — 3rd. sg. x plup. of *d*-sapapal.as* 'it had carried him through the air'. This verb is based on the adjective *babal* 'hanging, suspended', cp. Shina *babala*, 'floating'.

*i·tsi nultan* — 'following him'. nu + *lt.a* + n p.pt. active of *-*ltsi ltsiy.as*. I have recorded the -*l*- only in this part of the verb. Owing to the divergence of meanings it seems impossible to connect this verb with *-*ltsiy.as*, *-*altsiy.as* 'to put on' (shoes etc.)

2 *du·man* — 3rd. pl. hm. pret. of *juy.as*.

*ni.en* or *niyen* — 'taking him', n + *i* + *-*y.en* p.pt. active of *i* + *-*y.an.as* with sg hm. object.

4 *doγarusi·n* — p.pt. active of *doγarus.as*.

*odo·ri etasar* — 'in order to search', dative of infin.

5 *duw·alum.an* — 3rd. pl. hm. of *duwal.as* 'to go out' etc. This form is usually so recorded, but should be *duw.al.um.an*.

*ato·γurkum.an* — a + *d* + w + *-*γurk* + *um.an* 3rd. pl. hm. negative pret. of *d*-γurk.as*; a transitive verb with a pronominal infix referring to the subject § 307. 3.

*γa·mulo* — for *γamulo*.

6 *huručum.an* — for *huruṭ.um.an* 3rd. pl. hm. pret. of *huru·tsiy.as* ‖ *huruṭ.as*.

539A

carried him far away from his chief men and had borne him off through the air. All the Wazirs and servants came along following him from behind. They nowhere saw the King and thought: "Doubtless the horse has taken the King and brought him to his palace." They went to the King's palace and saw that neither the horse nor the King was there. They made enquiries and then they went out to search for him. Nowhere did they find him. For some days they remained in grief. At last they took the (original) Wazir as king and thereafter he carried on the government.

Up above, Shāhzāda Bahrām and the Dēu were in a chamber in the Dēu's palace. Some days passed and a letter came to the Dēu from his brother. The Dēu read the letter. His brother had written: "It is my son's marriage. Come to the wedding." The White Dēu said to Shāhzāda Bahrām (lit. 'asked'): "O my son, a letter has come from my brother. He is celebrating his son's marriage and has invited me. When I go off tomorrow, do you walk about all these gardens with these peris till I come back. They will show you every attention." "Very good, Father" said Shāhzāda Bahrām. The Dēu took his leave, and at his departure he displayed great friendliness to Shāhzāda Bahrām. The Dēu proceeded to his brother's home.

Shāhzāda Bahrām went out for a stroll with the peris. Now

---

6 *hakuraṅ eyaltarṛimi* — from *-*yaltaras* 'to cause to proceed'. Cp. Hind. *hakuraṅ calānā*.

9 *ecaṭsum* — *i* + *-*ca* + *-tsum* 'from his brother', cp. l. 12 *acaṭsum* 'from my brother'.

10 *eiye* — 'of my son', *a* + *-*i* + *-e* cp. l. 12 *iiye* 'of his son'.

11 *dēu safēd* — for Persian *dēv i safēd*, of which *buṛum* [illegible] is the Burushaski equivalent.

*doγarasimi* — here, as frequently, introduces a statement, not a question.

12 *di bila* — 3rd. sg. y. perf. of *juγas*.

13 *je juč̣ ja* — 'till I come back', [illegible] form from *juγas* cp. § 350.

14 *xuṭ*[illegible] *guṭiuman* — i. e. *gi*[illegible]*uman*, *gu* + *-*aṭuman*, 3rd. pl. fut. of *-*aṭ*[illegible]*as*, the *gu* prefix representing the indirect object.

15 *niasulo* — 'at the time of going', infinitive *niγas* + *-ulo* v. § 330.

§29 oˑsam kanaˑo oˑtam: "Iˑte han basiˑane čeri ovar atoˑnin. Magar xafa ka ayeˑtin, uyoˑne sail eˑtin. Xafa etuman ke je ma masqaiyam." Nusen kanan oˑtˑam.

Yat guˑntee Šahzaˑda Bahraˑm da sailer duˑsimi. Iˑte basiˑe hiŋtser niˑmi. Čeri duˑqarum bim. "Doˑonin," senimi. Peritiˑŋe atoˑnuman, bese ke pfuˑte hukam aˑpiˑm. Hin periˑanumo guˑne iˑte basi oˑtˑam. Iˑnmo muˑiˑk Šahre Baˑnu bilum. Pfuˑt iˑnemute aˑšiq bam, magar iriˑŋ(ar) ajuˑo boˑm. Šahzaˑda Bahraˑm buˑt xafa manimi, senimi: "Aˑr doˑnin, be ke ja akor esqaiˑam." Peritiŋ ar umanuman. "Kiˑne iˑkor esqanimi ke, pfuˑte mi nahaq mesqaimi. Iˑteˑteum ke Šahzaˑda Bahraˑmar gute basiˑe hiŋ doˑyan." Doˑnuman.

Šahzaˑda Bahraˑm uˑlo nimi. Bereˑnimi ke but han ajaiˑib basiˑum bila. Makuči han pferiˑan bi, han mujuˑran bila, buˑt manante biˑan. Nupˑaran nupˑaran iˑte guntee pfar numa pfuˑte haˑler diˑmi. Diˑn huruˑtimi. Yat guntear da iˑte basiˑar nimi. Ulo niˑnin han diˑtenulo iˑkarar tisan ne iˑkor čap ne huruˑtimi. Duˑŋ huruˑtase ka talo talje iˑte mujuˑrutar duˑmiˑa. Duˑŋ noˑrit senimiˑe ke: "Mu guse pferile

---

1 *osˑam* — 'he had said to them', 3rd. sg. plup., subject a indirect object 3. pl. u + *-saˑam from *-saˑas
*oˑtam* — ditto from *-tˑas better *oˑtˑam* as in line 6 below.
*čeri* — by origin "key" (Shina, *čeri*, Hind. *čabhi*), applied to the local wooden bolt-and-pin "lock", *čeri doˑaˑas* 'to open a lock' and so 'to unlock a door'.
*atoˑnin* — 'do not ye open', *a* + *doˑnin* from *doˑaˑas* or *doˑnaˑas*.
7 *maˑsqaiyˑam* — 'I shall kill you', *ma* + *-sqaiyˑam* 1st. sg. fut. of *-sqanˑas.
5 *duˑqarum* — 'closed' static pt. pass. of *duqaˑas*.
6 *pfuˑte hukam aˑpiˑm* — 'the Deu's order was not' i. e. his order was to the contrary, or, 'there was not his permission', cp. Hind. *uskā ka hukam nahĩ hai*.
*periˑanumo* — general oblique of the hf. noun *peri* + *an* 'a peri', *peri* + *an* + *mo*.
*oˑtˑam* — 'he had made (people) make', u + *-tˑas.
*iˑnmo* — 'of her' gen. hf. of *in*.
*muˑiˑk* — 'her name', mu + *-iˑk.
8 *iriˑŋ(ar) ajuˑo boˑm* — 'she was not coming into his hand, she continued not coming ....' *i* + *-riŋ, *a* + *juˑo boˑm* 3rd. sg. hf. neg. imperf. of *juyˑas*. The imperfect here denotes continuous action etc. commencing in the past and persisting in the present: "she had continued up to the present not to come into his power," "he had as yet failed to get possession of her".
9 *be ke* — 'if not, if you don't, otherwise'.
*ja* — Transitive nom. form as subj. of pres tense of trans. verb § 61. III.

539

the Dêu had said to the peris and warned them: "Don't open the door (lit. 'key') of that one garden for him, but take him round everything (else); and (see you) don't vex him. If you do vex him I will kill you." Thus had he admonished them.

The next day Shâhzâda Bahrâm again went out for a walk and came to the door of that garden. The lock was shut. "Open it," said he. The peris did not open it because of the Dêu's prohibition. (The Dêu had had the garden made for a certain peri. Her name was Shahri Bânu. The Dêu was in love with her but he could not get possession of her.) Shâhzâda Bahrâm was very much annoyed: "Open it for me," he said, "if you don't, I shall kill myself." The peris were frightened. "If he kills himself," they said, "the Dêu will kill us for no fault of ours. For that reason let us open the door of the garden for Shâhzâda Bahrâm." They opened it.

Shâhzâda Bahrâm went in and saw that there was a very wonderful garden. In the middle of it there was a pond, and there was a weeping willow tree, and there were many raised sitting-places. After looking all round he returned again the same day to the Dêu's house and remained there. On the following day he again went to the garden. Going in he made a pit for himself in a certain place and sat hiding in it. When he had sat there for a little seven pigeons came (and lighted) on the weeping willow tree.

---

9 *ikar esqai.am* — 'I shall kill myself', *i* + *-*esqaiy.am*. *-*kar* is always treated as 3rd. pers. sg. § 297.

10 *ikar esqanimi ke* — 'if he kills himself', 'if he were to kill himself'. The preterite is regularly used to express a condition in future time which is imagined as fulfilled.

*ite itsum ke* — 'for that reason, therefore', ablative of *ite*. Note the use in such cases of the *y* form of the pronoun. *ke* appears to be unnecessary cp. Engl. "and so . . .".

11 *doyyan* — 1st. pl. fut. of *doyas*.

14 *nay'uran* — p.pc. active of *huruwas*.

*gunise* — gen. obl. v. § 64 III.

15 *nirain* or *nin* — p.pc. active 3rd. sg. hm. of *niyas*.

16 *hurutas ke* — v. § 400.

17 *d'umie* — 3rd. pl. x pret. of *juyas*.

*nurut* — p.pc. active of *hurutas*.

*senimie ke* — the *ke* is merely the connective 'that'.

030 tam deljan, be·sε kε i·lji Šahrε Ba·nu dumo·mər mer diš o·maimi." Kε te·rumanər a·ama·ntsum ši·riširiŋ numan han taxtanεtε Šahri Ba·no dumu·tsuman. Dumu·tsun mo·rutuman. Šahri Ba·no senumo: "Baru·nin, a·damza·de nasen ju·čila." Baru·numan, amulo kε e·itsuman.

Te·rumanər Šahri Ba·no.ε i·se mamu.ε pfarulo tam delasər gatuŋ taxtatε pfat etumo. Laq du·s pfari.ər pariti·ŋε ka gi·mo. Ho·lε Šahza·da Bahra·mε Šahri Ba·no numu·itsi·n i·namu su·ratatε a·šiq manuwam. Xi.a·l etimi: "Ki·nεmutsε du·yam," nusen. Bayai.iŋε tas etimi. Šahri Ba·numo gatuŋ yaš am nε tasatε etimi. Paritiŋ uyo·n duw aluman. Šahri Ba·no pfarulo dumu·wasumo. Ho·l nε uzur etumo: "U·ŋ amin ba kε Xuda.ε ganε ja gatuŋ aγ·un." Šahza·da Bahra·mε amoγunimi. Da uzur etumo: "Ja, au.n bačen a·γun." I·nε senimi: "Jε u·ŋε gu·y apa." "O·lus bačen a·γun," senumo. "Jε u·ŋε gu·yε i· apa," senimi. "Aŋgo bačen a·γun," senumo. "Jε u·ŋo gu·mimo mulus apa," senimi. Šahri Ba·no.ε senumo: "Hapku·in bačen aγun," senumo. Gaṭuŋ tasatε nε moγunimi. Be·lumo, du·walṣ amomanumo. Mu·riŋtsε du·n ha·lər dumu·tsimi. Ha·lε baru·čaman. Da hin hinatε a·šiq manuman.

---

1 *dumo·mər* — 3rd. sg. hf. Static pc. of *juγ·as* with -*ər* suffix. v. § 382.
*o·maimi* — neg. pref. *o*- with *mamərs* v. § 330.

2 *kε* — I cannot explain.
*ši·riširiŋ numan* — the pc. would usually refer to the subject of *dumu·tsuman*, but is probably used adverbially: 'with a swishing of wings'.

3 *dumu·tsuman* — 'they' (i. e. the other peris) 'brought her', *d* + *mu* + *-tsuman* from *d*-tsas*.
*dumu·tsun* — p.pc. active from same.
*mo·rutuman* — 'they made her sit', *mu* + *-ṛ(h)urutas*.

4 *nasen ju·čila* — idiomatic use of *juγ·as*, 'a smell comes i. e. there is a smell', (I) 'perceive a smell'. *ju·čila* 3rd. sg. *y* pres.

6 *gi·mo* — 3rd. sg. hf. pret. of *gij·as* (intrans.)

7 *numu·itsi·n* — 'having seen her', *n* + *mu* + *-its* + *i·n* p.pc. active of *-eltas*, *-iltas*.

8 *ki·nεmutsε* — 'on her', *ki·nεmo* gen. obl. hf. of *ki·ne*.
*duγ·am* — 'I shall lay hold' 1st. sg. fut. of *duγ·as*.

10 *dumu·wasumo* — 'she remained' 3rd. sg. hf. pret. of *d*-wasas* (*d*-wasas* etc.) v. V[illegible]b.
*hol nε* — 'outwards' sc. 'from the pond'.

After sitting there for a short time they said: "Let us now bathe in this pond, for later, when Shahri Bānu has come, there will be no room for us." Just at this point with a sound of wings they brought Shahri Bānu from the sky on a litter. They set her down and Shahri Bānu said: "Look about. There is a smell of human being." They looked but saw no one anywhere.

Thereupon Shahri Bānu, with a view to bathing in the pond of milk, left her clothes on the litter. Then coming out naked she entered the pond with her peris. Outside, Shāhzāda Bahrām, having seen Shahri Bānu, had fallen in love with her face. He thought to himself: "I will catch her." Then he made cow-dung smoke and snatching up Shahri Bānu's clothes he held them over the smoke. All the (other) peris flew away (but) Shahri Bānu remained in the tank. She begged and implored from where she was in the pond: "Whoever you are, for God's sake, give me my clothes." Shāhzāda Bahrām did not give them to her. Again she implored: "As my father, give them to me." "I am not your father" said he. "As my brother, give them to me." "I am not your father's son," said he. "As my uncle, give them to me." "I am not your mother's brother," said he. "As my husband, give them to me," said Shahri Bānu, and (then), after holding the clothes over the smoke, he gave them to her. She put them on, but she was unable to fly. Taking her by the hand he led her into the house. They sat down in the house and then they fell in love with one another.

---

11 *ja gatomu ayʻen* — 'give my clothes to me', imper. of *-ɣumas (and *-ayumas) 'to give' when the direct object is y pl. § 281 d.
*amayumimi* — 'he did not give them to her', a + ma + *-ayumimi. [illegible] or [illegible] 'my father' a + *-u(y). ayu was given as an alternative.

12 *bəsam* — v. § 271. 1.

13 *elos* = a + *-uləs

14 *gumimo* — 'of thy mother', gu + *-mi + mo.
*muləs* = mu + *-uləs.

16 *daru* — v. § 359.
*amom......amo* — 'she was not able to . . .'

17 *ha·le* — this seems to be the regular expression for "in" as well as "at" 'the house'. I do not remember to have met *ha·ele*.

Te·rumanər Di.u Safi·d ke cću.i i·iye gar ne·epas i·mo ha·lər di·mi. I·mo ha·lər di·n, "Šahza·da Bahra·mər sala·m ne ju·čam" nusen, Šahza·da Bahra·m e·pačər di·mi. Šahza·da Bahra·me Di.u Safi·dtsum ar niman Šahri Ba·no han ha·nanulo mu·oataqami. Pfut di·mi. Di·n Šahza·da Bahra·mər sala·m etimi. Sala·m ni·tan be·qane etimi. Da ha·lattsum doγarusimi. Šahza·da Bahra·m ar imai.ime xoli ·etimi. I·te guntse pfu·tər le·l e·manimi. I·mo ha·lər nimi. Yat guntse da sala·mər di·mi. Šahza·da Bahra·m bu·t γamgi·n numa huru·tam. Pfute duγarusimi: "Bese xafa ba?"

Šahza·da Bahra·m ar imai.ime pfu·tər senimi: "Han guntsanulo je basi.e sailər ni.a baiyam, han basi.entse qulf delum (or, wa·dum) bim. Kani·ztiŋər 'do·nin' e·sam. Ar ato·numan. Je senam, 'Ma ato·i ba·n ke akər e·scai.am.' Ar numan ar do·numan. Je duŋ huru·tamər i·te moju·retər talo taljo du·mi.e. Duŋ huru·tasər han taxtanate hin pəri.en dumu·tsuman. I·ne peri.e senumo: 'Je a·damanə·de nasen dai.e·ča ba, barenin,' senumo. Je tis ne ti·k ya·r baiyam. Da·usiš ayo·manuman. Te·rumanər gatuŋ di.usi·n paritiŋ uyo·n i·se pfəri.ər u·lo ga·ricuman. Je i·ne perimute a·išq amanam. Rai etam 'i·nemutse duyam' nusen. Gatuŋ inemo i ke γačam etam. γačam ne baγe·iŋe tasate etam. Periti·ŋ uyo·n duwaluman. Šahre Ba·no duwali

---

1 *gar ne·ep.as* — 'having settled the marriage', n + i + **-sep.as* p.pc. active of **-sep.as.as*.

2 *e·p.ačər di·mi* — 'he came to him'. The verb "to come" is constantly used where we should say "to go".

4 *ha·n.anulo* — this form has been cut out of the Ms. text and again restored to it. One would expect *ha·nulo* (*ha·* + *.an* + *ulo*). Perhaps it is for Persian *xana* + *.an*.

*mu·oat.aq.ami* — 'he hid her', from **-sat.aqaiy.as*.

5 *be·q.ane etimi* — 'he embraced him'. *berk, beq* is 'throat, front of neck'. I cannot explain the form; perhaps the suffix is for *-aŋe*, or possibly *-ne* is the p.pc. act. of *etas*.

6 *ar imai.ime* — 'fearing' *i* + *mai.ime* present pc. of **-mai.as*.

8 *huru·t.am* — 'he was sitting', plup. equivalent to imperf.

11 *ni.a baiy.am* — 1st. sg. plup. of *niy.as*, 'I had gone'.

*qulf delum bim* — 'the lock was affixed, applied (to one garden). *delum* static pc. passive of *del.as*; *wa·dum* (i. e. *u·dum*) static pc. pass. of *u·dil.as* is given as an alternative. The conception is probably of a padlock.

12 *e·s.am* — 'I said to them', *u* + **-s.am* from **-s.as*.

5397

Meantime the White Dêu, having disposed of the marriage of his brother's son, returned to his home. Arriving there he said to himself: "I will go and pay my respects to Shâhzâda Bahrâm and come back again." He went to him. Shâhzâda Bahrâm, fearing the White Dêu, hid Shahri Bânu in a chamber. The Dêu came up and salamed to Shâhzâda Bahrâm and embraced him. Then he enquired how he was. Shâhzâda Bahrâm was afraid and feigned gladness. That day the affair did not become known to the Dêu. He went off to his own house. The next day again he came to pay his respects. Shâhzâda Bahrâm was sitting in deep grief. The Dêu enquired: "Why are you distressed?"

Shâhzâda Bahrâm in fear answered him: "One day I had gone to visit the garden(s). The lock on one garden was closed. I said to the slave-girls: "Open it," but they did not open it for me. I said: "If you don't open it I shall kill myself." They were frightened and opened it for me. When I had sat there for a short time seven pigeons came (and lighted) on the weeping-willow tree. When they had sat there for a little some peris brought a peri on a litter. The peri said: "I feel a smell of human being. See what it is." I had made a pit and was below the ground and they weren't able to find me out. On this the peris all took off their clothes and plunged into the pond. I fell in love with the peri and determined to catch her. I snatched up her clothes and held them in the smoke of (a) cow-dung (-fire). All the other peris flew

---

13 *atei bew* — 2nd. plural present negative of *dusas*.

14 *hururtəmir* — 1st. sg. of Static pc. + *ər*. V. §§ 329 & 382.

16 *nasen daiəčo bə* — 'I got a smell', 1st. sg. pres. This expression has been twice recorded; otherwise I know nothing of the verb to which it belongs. It is possibly the verb *°-paiyas* with a *d-* prefix. v. Vocab. s. v. *d°-paiyas*.

17 *dəusiə* — *-ə* form of *d°-usas* with 1st. sg. pron. infix, v. § 303.
*oyeršuman* — 'they were not able to', *a* + *u* + *°-əman* + *əman*.
*diusin* — p.pc. active of *d°-usas* with *y* object.

18 *gərčəman* — better *gərčaman*.

19 *gaiŋ inesə i* — probably: "the clothes of herself (not of the others)", but it would read more naturally: *ine gaŋ ke* — "her clothes and herself".

20 *lasələ* — so repeatedly for *las* + *ələ*.

amo·manumo. Gatuŋ jatsum dum·ɛrumo. Ja amoɣunam. 'A.u bačɛn a·ɣun,' sɛnumo. 'Jatsum atu·kumana,' mosam. 'O·lus bačɛn aɣun,' sɛnumo. Amo·ɣunam. 'Hafku·in bačɛn aɣun' sɛnasər tasatɛ nɛ gatuŋ moɣunam. Be·lumo. Duwalasər rai ɛtumo, amomanumo, besɛ kɛ gatuŋ bayɛ·iŋɛ tasatɛ nɛ d·ɛ·smila baiyam. Ja du·n Šahri Ba·no ko·lə ha·lər dumu·tsam. Mu jɛ u·ŋtsum ar amaiya ba, 'Besɛ dumu·tsuma,' nusɛn, ajuçuma."

Pfu·tɛ bu·t imo·s di·mi, besɛ kɛ pfu·t kɛ Šahri Ba·nomutɛ a·šiq bam. I·karɛ dumu·tsasɛ ganɛ basi kɛ mamu.ɛ pfəri či·ki muju·r ɛ·gi bam. Na.ila·j imanimi, besɛ kɛ Šahza·da Bahra·m kɛ bu·t e·yarum bam. "Be·s kɛ parwa· api. Amulo bo kɛ dumu·tsu," sɛnimi. Šahza·da Bahra·mɛ Šahri Ba·numo muri·ŋtsɛ du·n Di.u Safid epačər dumu·tsimi. Di.u Safi·dɛ Šahza·da Bahra·m kɛ Šahri Ba·numo xutba o·r ɣatanimi. Di.u Safi·dɛ xuš numa Šahza·da Bahra·m kɛ Šahri Ba·numur sɛnimi: "U·ŋ ja e·i, u·ŋ ja ai.i, mamanuman. A·ra·mɛ ka huru·čai.in," nusɛn i·mo ha·lər nimi. Da o·simi: "Yer nɛ jɛ Šahza·da Bahra·mɛ sala·mər ju·ča baiyam, mu·to ma ma·ltalik ja sala·mər hər gu·nts ju·in, besɛ kɛ Šahri Ba·nu jɛ je·i mutsuyasɛ ganɛ arma·n bilum, u·ŋɛ mutsu·ma," sɛnimi. Ho huru·čuman. Hər gu·nts Šahza·da Bahra·m kɛ Šahri Ba·nu Di.u Safi·dɛ sala·mər nɛčam.

---

2 *atu·kumana* — 'thou hast not been born', *a* + *d* + *gu* + *·manas* 2nd. sg. perf. neg of *d*·-*manas*, 'to be born'.

*mosam* — 'I said to her', *mu* + *·sasam*.

3 *sɛnasər* — dat. of infin. v. § 396 d.

4 *duwalasər* — dat. of infin. v. § 396 a.

5 *d·ɛ·smila baiyam* — 1st. sg. plup. of *d*·-*ssmilas*. When the object of a transitive verb is a y noun sg. or pl. the pronoun prefix (infix) is uniformly *-i-* so: *gatuŋ* (y. pl.) *d* + *i* + *ssmilas*. V. §§ 122 & 261. 4.

6 *ar amaiya ba* — note the abl. of object feared, *u·ŋtsum*; "that" or "lest" is not expressed.

7 *ajuçuma* — 2nd. sg. fut., or pres. subjunctive, of *·-juças* the form of the verb used when the object is a human being v. § 262.

8 *pfu·tɛ . . imo·s di·mi* — idiomatic use of *juyas* in the sense of 'to be affected by' v. § 266 6.

*pfu·t . . bam* — The Deu has been humanised here and below p. 20 ll. 7 & 9, otherwise we should have *bim* cp. p. 2 l. 6.

9 *mamu.ɛ* — the Ms. has *mamu.e* cp. § 46 note.

*ɛ·gi bam* — 3rd. plup. of *·-gyas* with *y.* sg. object

10 *e·yarum* — 'beloved of him', *i* + *·-yarum*.

away, (but) Shahri Bānu was unable to fly. She demanded her clothes of me, but I did not give them to her. She said: "As my father, give them to me." "You were not begotten of me," I answered her. "As my brother, give them to me," said she. I did not give them to her. "As my uncle, give them to me." I did not give them to her. "As my husband, give them to me." When she said this, after holding the clothes in the smoke, I gave them to her. She put them on, but when she tried to fly she was unable to, because I had made her clothes impure by putting them in the cow-dung smoke. Seizing her I brought Shahri Bānu here to the house. Now I am afraid of you, (lest you may say) 'Why did you bring her here?' and eat me up."

The Dēu became very angry because he was himself in love with Shahri Bānu. In order to get her for himself he had planted there the garden and the milk pond and the musk weeping-willow. But there was nothing he could do, because Shāhzāda Bahrām was also very dear to him. So he said: "It doesn't matter. Wherever she is fetch her." Shāhzāda Bahrām, taking Shahri Bānu by the hand brought her before the White Dēu and the White Dēu read the marriage service of Shāhzāda Bahrām and Shahri Bānu for them. Then graciously he said to Shāhzāda Bahrām and Shahri Bānu: "You have become my son, and you have become my daughter. Abide here in peace." So saying he went off to his own house. He further said to them: "Formerly I used to come to salam to Shāhzāda Bahrām. Now do you both come every day to salam to me. For I was desirous to marry Shahri Bānu myself, but you have married her." So they remained there and every day Shāhzāda Bahrām and Shahri Bānu used to go to salam to the White Dēu.

---

11 *dumurtse* — 2nd. sg. imper. of *d°-tsas* with hf. sg. object v. § 318. 3.

16 *aii* — 'my daughter', *a* + *°-ai*.

17 *juruṭa baiyam* — 1st. sg. imperf. of *juyas* with habitual force, 'I used to come'.
*ma-ltaltik* — 'you both, you two', *ma* + *°-altaltik*.

18 *je jeri . . . ṣumaru bilam* — 'there was a desire (on my part) for me to marry her myself'.
*je jeri* — 'I myself' v. § 142. Note nominative with *ma* + *°-ṣuryas* 'to carry her off, marry her'.

Berumaꞩ guntaiŋ ʌko·lɛ pfu·tɛ ha·lɛ huru·čumaꞩ. Haꞩ guntsaanulo Šahza·da Bahra·mɛ yu·lji(ɛn) yɛ·taimi, i·mo watanər w'alimi, i·mo tɛ·ŋuiər di·n bere·imi kɛ i·mo γɛ·niš kɛ i·mo yu· bu·t γunikɪš ha·latulo bam. Čɪlimda·nɛ thamkuš ḉɛ bam, da i·nɛ γɛ·niš xɪsmatga·rɛ dišulo tsil dumo·šam. Nu·itsin bu·t γʌmgi·n im'ʌnumi. Daŋtsum ditʌlimi. Ditʌl bu·t ʌfsu·s ɛtimi. Šahri Ba·nu.e duγɛrusumo: "Be gumʌnuma?" nusɛn. Šahza·da Bahra·m h'ɛrimi. Nuhɛr mo·simi kɛ: "Ku·lto jɛ je.imo watanər o·lji ʌw'alam, je.imo tɛ·ŋuiər ni·am, bere·nam kɛ ja γɛniš kɛ ja aiyu γunikɪš ha·latulo ba·n. Da Čilimda·nɛ thamkuš ḉɛ bai.i." Šahri Ba·no.ɛ sɛnumo: "Le Šahza·da Bahra·m, mu·to u·ŋ gu·imo watanər ni.asər rai (*or*, rak) ɛč'a kɛ, Di.u Saši·dtsum nuko·n ruxsat besɛ at umərča? Ruxsat gučiči, mu·to u·ŋtsum biza·r imʌnai.i," sɛnumo.

Šahza·da Bahra·m kɛ Šahri Ba·no Di.u Saši·dɛ sala·mər nu·n arz ɛtuman. Di.u Saši·dɛ duγɛrusu·mi: "Besanər dʌma ba·n?" nusɛn. Šahza·da Behra·mɛ sɛnumi: "Ya bab'a, ku·lto ja je.imo watan o·lji yɛtsam," sɛnumi. 'Ja γɛniš kɛ ja aiyu bu·t saxti.ulo ba·n. Da ja thamkuš wazi·rɛ ḉɛ bai.i," sɛnimi. Di.u Saši·dɛ Šahza·da Behra·mər da Šahri Ba·numur ruxsat očimi.

(Šahza·da Bahra·mər) Šahri Ba·nu.ɛ sɛnumo: "'Je gaꞩ ake·yam, besɛ kɛ but muddat ni bila,' sɛn," sɛnumo. Da Šahza·da Bahra·mɛ Di.u Saši·dər arz ɛtimi. "Le bab'a, mehərba·ni nɛtan jar ruxsat ʌči·ma,

---

2 *yu·lji* — 'his dream', *i* + *°-u·lji*, cp. *o·lji* 'my dream' *a* + *°-u·lji* l. 8.
3 *yu·* — 'his sons', probably here for 'children'. *°-yu·* plural of *°-i·*.
4 *ḉɛ bam* — 'was eating', 'was enjoying the benefits of' cp. Hind. *khana* Ma. Pers. *xurdʌn*. 3rd. sg. hm. impert. of *ḉɛ·ʌs* 'to eat' where the object is *y*.
*Čɪlimda·n* — the word, according to the narrator, means "pipe-bearer".
5 *tsil dumo·šam* — 'he was making her fetch water'. 3rd. sg. hm. impert. of *d°-šʌs* 'to cause someone to bring', pres. base *d°-š-*, *d* + *mu* + *°-ʌšam* v. § 241.

The last three verbs were also given alternatively in the pres. tense: *ba·n*; *ḉɛ bai.i*; *dumošai.i*.

*nu·itsin* — p.pc. active of *°-ɪtsʌs*, *°-ɪtsʌs* 'to see' with h. pl. object, *n* + *u* + *°-its* + *in*.
*ditʌlimi* — 3rd. sg. hm. pret. of *d°-tʌlʌs*.
7 *be gumʌnuma* — 'what didst thou become?' i. e. 'what has happened to you?' 2nd. sg. pret. of *°-mʌnʌs*.

539.

For some time they remained here in the Dêu's house, (then) one day Shâhzâda Bahrâm had a dream. (He dreamt) that he found himself in his own country and that going into his palace he saw that his Queen and sons were in a very evil case. The Pipe-Bearer had possessed himself of the sovereignty and was making his Queen fetch water as a servant. On seeing this Shâhzâda Bahrâm was greatly distressed. He awoke from sleep and made great lament. Shahri Bânu asked him: "What has happened to you?" Shâhzâda Bahrâm wept and said to her: "Today in a dream I found myself in my own country. I went to my palace and saw that my Queen and my sons were in an evil state. The Pipe-Bearer has possessed himself of the sovereignty." "O, Shâhzâda Bahrâm," said Shahri Bânu, "if you wish to go now to your own country why don't you go to the White Dêu and ask for leave? He will grant you leave, for he has now become disgusted with you."

Shâhzâda Bahrâm and Shahri Bânu went and salamed to the White Dêu and addressed him. The White Dêu asked: "For what purpose have you come?" "O Father," said Shâhzâda Bahrâm, "today I saw my own country in a dream. My Queen and my sons are in great difficulties, and the Wazir has taken possession of the sovereignty." The White Dêu gave Shâhzâda Bahrâm and Shahri Bânu leave to depart.

Shahri Bânu said to Shâhzâda Bahrâm: "Say to him, 'I do not know the road because a long time has passed (since I came by it)'." Then Shâhzâda Bahrâm addressed the White Dêu: "O Father, you have kindly given me leave to go, but I do not know the way."

---

7 nuker — 'weeping' p.pc. active of herʌs, invariable.
11 nukorn — 'thou going' p.pc. active of niyʌs with 2nd. sg. subject.
12 bese aćumorća? — 'why dost thou not ask for?' a + dumorća from dumorʌs.
gućići — 'he will give to thee', 3rd. sg. hm. fut. of *-ćiʌs with a y sg. direct object and 2nd. sg. indirect object.
14 nura — 'they having gone' p.pc. active of niyʌs.
18 duma bera — 2nd. pl. perf. of juyʌs.
19 oćimi — i. e. ućimi 3rd. sg. hm. pret. of *-ćiʌs with 3rd. pl. indirect object.
20 abeyʌm — 'I do not know', a + beyʌm 1st. sg. neg. fut. of beʌs.
21 ni bila — 3rd. sg. y perf. of niyʌs.
22 aćuma — 'thou gavest to me', from *-ćiʌs.

610 magar je gan akeyam," senumi. Di·a Safi·de senumi: "Ja·tanum ke bu·t Šahri Ba·nu·e du·imarte gan hanum bo. I·ne gutsu·do," senumi. "Šu·a" nusen Šahza·da Bahra·m ke Šahri Ba·no u·imo ha·ler du·man.

Šahri Ba·no·e senumo: "Han baran til me·luman ke u·ye. Di·a Safi·dinum ru·sat du·mara·sulo gu·te u·senuma, 'Ja·r benan abaten ju·di u·ŋ ja·r guyakaltsum han baiγenan a·li, ta·ki aba·i ayata di·mer u·ŋatsum maddat du·mertam'." Senimi. Pfu·te ekati·arum bi·tka pyu·an iyu·nimi. Da senumi: "Be·dal ke guyate abaten di·mi ke gu·ke pfu·ar gi, da je ha·ser ma·ya·m," senimi.

Šahza·da Bahra·m ke Šahri Ba·no u·imo watan yakalater be·ruman pfu·te du·lat nukan gutsu·ruman. Hik sa·ataner Šahza·da Bahra·m ke Šahri Ba·no u·imo watane mu·tar du·ŋqaltuman. I·te butai·e mutulo [illegible] aper·ane ha bilum. I·ne hiŋtaer du·man. Mapu·r du·sin baranumi ke hin bu·t daltas juwa·man ke hin bu·t pa·kisa gu·wan bo. I·ne ju[illegible] se su·rat mi·tsin mapur be·rimi, base ke Šahza·da Bahra·m i·ne [illegible] ye yu·in bam. Ine juwan neyan ha·ler u·tsu·mi. Da bu·t o·r [illegible] timi. Be·ruman guntsiŋ i·ne ha·le huru·tuman. Da Šahza·da Bahra·m gu·ntsa da·ru·ar gi·tam.

---

1 [illegible] hanum bo — 'she is road-knowing, acquainted with roads', hanum static participle of hanas "in a state of knowing". Perhaps, 'the road to the world'.
gutsu·do — 2nd. sg. hf. fut. of gu + *-tsu·yas.
til me·luman — 'we forgot', 1st. pl. past. of til *-Ɂlas v. § 249. 4.
ke — probably means "namely that".
[illegible] du·mara·sulo — 'at the time of thy asking', infin. + ulo v. § 296.
6 u·senuma — u· neg. prefix v. § 233.
7 ju·di — one would expect ju·di ke 'if, or, when, a difficulty comes'.
guyakaltsum — gu + *-yakal + tsum.
di·mer — 'give to me', from *-Ɂi·as.
ta·ki — 'so that, in order that', a Persianism.
ayata — 'upon me', a + yate.
pfu·ar — dat. of static pc. 3rd. sg. y of ju·yas v. § 283.
8 ekati·arum — 'from below his armpit', i + *-kat + yar + um.
bi·tka pyu·an iyu·nimi — 'he gave him a little hair'; *-yu·as 'to give' is used when the object is y pl.
13 du·ŋqaltuman — 3rd. pl. past. of d*-ŋqaltas.

"Shahri Bānu," replied the Dēu, "is much better acquainted with the road to the world than I am; she will conduct you." "Very good," said Shāhzāda Bahrām and (he and) Shahri Bānu returned to their own house.

"We have forgotten one thing," said Shahri Bānu, "in asking the White Dēu for leave, you did not say this: 'In case trouble come upon me give me a token from yourself so that when any (such) trouble presents itself I may seek help from you'." Shāhzāda Bahrām said this to the White Dēu and the latter gave him a little hair from under his arm-pit and said: "Whenever any trouble comes upon you, throw this in the fire and then I shall appear."

Shāhzāda Bahrām and Shahri Bānu set out in the direction of their own country, taking with them a considerable quantity of the Dēu's wealth. In one hour Shāhzāda Bahrām and Shahri Bānu arrived at the frontier of their country. (Now) there was the house of an old man on the extreme border of the land. They came up to his door. The old man coming out saw that there was a very handsome youth and a very lovely lady. On seeing the youth's face the old man wept, for he had reared Shāhzāda Bahrām as a foster child. (So) having recognised him he conducted (the couple) into the house, and showed them great honour. They remained in his house for some days, and Shāhzāda Bahrām used to go out (every) day to hunt.

---

17 γurčo bam — 3rd. sg. hm. plup. of *-urč.as.
nɛγ.ən — a *difficult* word. Apparently p.pc. of *-sγ.ən.as, n + i + *-sγ.ən. There is a transitive verb *-sγ.ən.as meaning 'to count', the pronoun prefix referring to the object, but there is also another verb *-sγ.ən.as in which the pronoun prefix refers to the subject, which seems to mean 'to see, to regard as' and which is used where in English we should say "it appears to me" etc.

*d̤akɛl* aγən.a ba 'I see it thus, it appears thus to me'.

This must be related to γ.ənɛre ɛ.t. 'to appear'. *ine jɛwan* nɛγ.ən probably means, "seeing him as the youth", "recognising in him the youth".

*jɛwan* may of course be *ja.ən* 'like, resembling', but this would hardly aid construal.

19. *gunc* — for *har gunc* 'every day'. Otherwise, 'in the daytime'.

080

Han guntsanulo i·tε buśai.ε tham, kε Śahza·da Behra·mtsum i·ljum manuwam, i·nε maper hi·rε ha·ε yakalatər sailər di·mi. Śahri Ba·nu dəri.ulo həru·tum bo·m. I·nε thamε i·skilər han raśan lam manimi. Yatε pfu·t εtimi. Bərε·nimi kε hin ajai.ıb nu·rε ka gusan moyεtsimi. A·śiq imanimi. Telε so·kimi. Duso·k i·mo sisər sεnimi: "Ni·na, ki·nε hi·rə ha·lε mεnan bo kε jε mutsu·čam." Altan sis ulo ni·man. Ulo nu·n i·nmo su·rat ni·itsin bíhu·ś umanuman. Bu·t kəranuman, ulum juwa·b ati·mi. Da a·ltan o·rimi. U·ε jawa·b dusu·man: "Hin ajai.ıb su·ratε gu·san bo."

Ba·dša sεnimi: "I·nε gu·smur mosi·n jε mutsu·čam." Ba·dša yakaltsum nu·nin Śahri Ba·nusmur sεnuman: "U·ŋ ba·dša gutsu·čam sε.ibai.i." Śahri Ba·nu.ε sεnumo: "Ja oyəran bai.i. I·nər bε se·yam?" sεnumo. Ba·dša da o·rimi: "Zuləm nε dumutsu.in. Jε numuyεn ta·ŋər mutsu·čam," nusεn, hukəm εtimi.

Nu·nin zuləm εtuman kε: "Ba·dša gutsu·čai, ju," nusεn. Śahri Ba·nu.ε sεnumo: "Ja gatuŋε sanduqε če·i ja o·yəralε bi. Kε sanduqulum gatuŋ a·r di.usin kε nupel badša itsučam," sεnumo. Ba·dša hukəm εtimi: "Če·i api kε sanduqatε dan isərk, taq nε gatuŋ di.usin kε be·ljo," sεnimi. Sanduq taq εčər manuman. Śahri Ba·nu.ε sεnumo: "Taq aiyεtin če.i ja·lε bi" nusεn, do·numo. Tsanduqtsum γaibi gatuŋ di.usin nupel tsictər du·sumo. Du·sin śatiŋə kao nε sεnumo: "Lε maper hir, Śahza·da Behra·m di.a kε i·nər ε·so, 'Čilimda·nε

---

3 *həru·tum bo·m* — 'she was seated' static pc. plus substantive verb.
4 *moyεtsimi* — i. e. *moyεtsimi*, 'he saw her'.
5 *ni·na* — 2nd. pl. imper. + *a* of *niyʌs* v. § 330.
6 *mεnan bo kε* — 'whoever (the woman) is'.
*ni·man* — 3rd. pl. hm. pret. of *niyʌs*.
8 *a·ltan* — v. § 187. 2. & 201.
*o·rimi* — 'he sent them', *u* + *-*ərʌs*.
10 *mosi·n* — for *mosεn.in*, from *mu* + *-*sʌs*, 'say ye to her'.
11 *nu·nin* — alternative form for *nu·n* p.pc. 3rd. pl. h. of *niyʌs*.
12 *oyəran* — *u* + *-*yər* + *ʌn*.
13 *numuyεn* — 'taking her', *n* + *mu* + *-*yʌn* from *-*yʌnʌs*.
16 *o·yəralε* — v. § 67. 3, cp. *ja·lε* line 20 below.
*kε* — appears to anticipate the *kε* after *di.usin*.
17 *di.usin kε . . . itsučam* — 'take them out and I will marry him' v. § 356. 3
*nupel* — p.pc. active of *ləlʌs*.

One day the Tham of the country, who had succeeded Shāhzāda Bahrām, came for an outing in the direction of the old man's house. Shahri Bānu was sitting at the window. A bright light shone in the Tham's face. He glanced up and when he looked he saw a lady of wondrous beauty. He fell in love with her. He dismounted there and said to his men: "Go. Whoever the woman in this man's house is I will marry her." Two men went into the house and on entering and seeing Shahri Bānu's face they lost consciousness. (The party outside) waited a long time, but no news came from inside. Again the Tham despatched two men. They brought answer: "There is a marvellously beautiful woman."

The Tham said: "Say to the woman that I will marry her." Going to her on behalf of the King they said to Shahri Bānu: "The king says he will marry you." "I have a husband," said Shahri Bānu, "what am I to say to him?" The King sent them again: "Fetch her here by force," he commanded, "and I will take her and carry her off to my palace."

They went and pressed her, saying: "The King is going to marry you. Come along." "The key of my trunk of clothes is with my husband," said Shahri Bānu. "If you get my clothes out of the box for me I shall put them on and marry the King." "If there is no key," said the King, "bash the box with a stone and break it up and take out the clothes and she can put them on." They were proceeding to break up the box, (but) Shahri Bānu said: "Don't break it. I have the key," and she opened the box. Taking magic clothes out of the box, she put them on and went out on to the roof. Then she called out with a loud voice: "O old man, if Shāhzāda Bahrām comes say to him: 'The Pipe-Bearer

---

18 *isork* — imperative of *-*sorkas*.

19 *brijo* — 3rd. sg. hf. fut. of *belas*, probably means: 'and then she will put them on'.

*taq ɛtər manuman* — probably means: 'they proceeded to break it' v. § 406.

20 *aiyetin* — *a* + *etin*.

21 *dia* — short form of 3rd. sg. hm. pret. of *juyas*.

*ese* — 'say then to him', from *-*sas* v. § 316. 3.

000 gutsu·čʌm sɛnʌsər bɛ· nusɛn Šahri Ba·no Šahri Šʌski·nər ni·mo' sɛn" nusɛn, i·nɛ ba·dša muriŋulo tik nukʌn i·skilulo ni·dilɛn duwʌlumo.

Te·rumʌnər i·nɛ mapɛr hir Šahza·da Bahra·mɛ i·k Šahri Ba·numutsum de·yʌl yʌsetɛ ti·k nɛ Šahza·da Behra·m dəru·ər ni·m i·tɛ diš yʌkʌl'ʌtər ga·rtsimi. Ni·či kɛ Šahza·da Behra·mɛ dəru nɛtʌn i·tsɛ ka maʌšɣu·l bʌm. Mapɛr hi·rɛ kau ɛtimi: "Le.i Šahza·da Bahra·m humʌlqum ju, Šahri Ba·nu Šahri Šʌski·nər ni·mo da Čilimda·nɛ ho·l nuyɛn u·ŋ go·sqʌnʌsər di·a." Šahza·da Behra·mɛ gutɛ bər de·yʌl kʌmʌn bihu·š imʌnumi. Hu·šər di·n duɣʌrusumi: "Hik kɛ sen bɛsʌn se.iba kɛ." Mapɛr hi·rɛ da ɛ·simi: "Šahri Ba·no Šahri Šʌski·nər ni·mo, bɛ·sɛ kɛ Čilimda·nɛ gutsu·čʌm nusɛn zuləm ɛtimi, da u·ŋ go·sqʌnʌsər di·a," ɛ·simi.

Šahza·da Behra·mɛ gutɛ bər de·yʌl pfu la·m ɛtimi. Da Di.u Sʌfi·dɛ ɛɣunum i·kɛ bi·škɛ i·tɛ pfu·ər gi·mi. Ġiyʌsər pfutu (*or*, pfutʌnts) hazɪr mani·mi.ɛn. Terumʌnər Čilimda·nɛ ho·l kɛ do·šqʌltumʌn. Di.u Sʌfi·dɛ Šahza·da Behra·mtsum doɣərusimi: "Bɛsʌn go·r abʌš di·mi?" Šahza·da Bahra·mɛ sɛnimi: "Čilimda·nɛ ho·l nuyɛn ʌsqʌnʌsər di bai.i. Da Šahri Ba·no gutsu·čʌm sɛnʌsər Šahri Šʌski·nər ni bo." Di.u Sʌfi·dɛ sɛnimi: "U·ŋ humʌlqum Čilimda·nɛ ho·lər kau ɛti. 'Ja bʌmʌn hʌnpa mani·n, da Čilimda·nɛ bʌmʌn hʌnpa mani·n' sɛn," ɛsimi.

Šahza·da Bahra·mɛ kau ɛtimi. Kau ɛtʌsər uyo·n Šahza·da Behra·m yʌkʌlʌtər hʌnpa mʌnu·mʌn. Kʌmʌn sis Čilimda·nɛ ka mʌnu·mʌn. Mʌna·sər u·ɛ pfu·t u·ɛ u·ṣu·mi.ɛ. Da Šahza·da Behra·mər pfutɛ ɛ·simi: "Mu u·ŋɛ bɛsʌn xi.a·l bila?" Šahza·da Behra·mɛ i·nɛ u·šʌm mapɛr hir Čilimda·nɛ dišulo thʌm nɛ tɛ·ŋušʌtɛ e··urutimi. I·i Šahri Ba·no mutsi taiyʌsər rai ɛtimi. Rai nɛ kuyo·č kʌnao otimi: "Jɛ

---

2 *ni·dilɛn* — i. e. *ni·dɛlin*, *n* + *i* + *dɛl* + *in* p.pc. active of *·-dɛlʌs*.

4 *yʌs* — only twice recorded for the ordinary *yʌtɛs* 'head'. Cp. *yʌči* p. 28 l. 16 note. *ni·m* . . . *diš* — static pc. of *niyʌs* v. § 279. e.

5 *i·tsɛ* — it is difficult to account for this x pl. If the pronoun stood for "affairs", "work", "business" it would be in the y form. Perhaps it is *i* + *·-tsɛ kɛ*, 'on it also', v. § 74.

7 *nuyɛn* — 'having taken them', *n* + *u* + *·-yʌn* from *·-yʌnʌs*. *ho·l* is regarded as a plural. This participle is constantly used as the equivalent of "with": 'he has come with an army'. Cp. Hind. *lɛškʌr*'.

having said: "I am going to marry you," Shahri Bānu said 'no' and went off to Shahr-i-Shaskin.'" So saying she took earth in her hand and flinging it in the King's face she flew away.

Meanwhile the old man, on hearing from Shahri Bānu the name of Shāhzāda Bahrām, put earth on his head and ran off towards the place where Shāhzāda Bahrām had gone to hunt. When he got there Shāhzāda Bahrām was busy with his hunting. The old man called out: "O Shāhzāda Bahrām, come quickly, Shahri Bānu has gone off to Shahr-i-Shaskin, and the Pipe-Bearer has come with an army to slay you." On hearing these words Shāhzāda Bahrām lost consciousness for a little. Coming to his senses he said: "Say once again what you said." The old man told him again: "Shahri Bānu has gone off to Shahr-i-Shaskin, because the Pipe-Bearer put force on her saying: 'I will marry you,' and now he has come to kill you."

On hearing this Shāhzāda Bahrām lighted a fire and threw into it the hair that the White Dēu had given him. When he had done this the Dēus appeared. Meanwhile the Pipe-Bearer's army also arrived on the scene. The White Dēu enquired of Shāhzāda Bahrām: "What trouble has come upon you?" "The Pipe-Bearer has come with an army to kill me. And on his saying: 'I'll marry you' Shahri Bānu has gone off to Shahr-i-Shaskin." "Call out quickly to the Pipe-Bearer's army," said the White Dēu, "and say: 'Those of you who are for me move to one side, and those who are for the Pipe-Bearer move to the other side'."

Shāhzāda Bahrām called out accordingly and on his summons all came over to his side. (Only) a few men joined the Pipe-Bearer and these the Dēus ate up. Then the Dēu said to Shāhzāda Bahrām: "Now what do you propose to do?" Shāhzāda Bahrām appointed the old man, his foster father, Tham in the place of the Pipe-Bearer and established him in the palace. And he decided himself to follow after Shahri Bānu. Having so decided he enjoined on his subjects:

---

14 *iγunum* — 'the (hairs) given to him', *i* + *-ʌγunum static pl. of *-ʌγunʌs. The verb is also found in the form *-γunʌs cp. p. 22 l. 9.

19 *ja bʌmʌn* — v. § 389.

23 *u·ḍu·mi.e* — 3rd. pl. x pret. of *-ḍu·yʌs v. § 252.

ju·ṫ xᴀ ki·nɛ ja u·šam a.u.ɛ (*or*, aya) hukəmulo manin. Da jɛ taoᴛ ju·čᴀm." Nusɛn gutsərimi.

Di·n Di.u Sᴀfi·d ɛpᴀčər di·mi, ərz ɛtimi: "Ša·ᴛ i Šᴀski·nɛ gᴀn a·ltiri," nusɛn. Di.u Sᴀfi·dɛ pfutu uyo·n gᴀti o·timi. Gᴀti no·tᴀn doγərusumi: "Ša·ᴛ i Šᴀski·nɛ gᴀn mɛnɛ he.iba·na?" nusɛn. Uyo·nɛ "mi ake·yᴀn" sɛnumᴀn. Hin pfutᴀn da·l numᴀn ərz ɛtimi ki: "Fᴀla·na dišulo hin bu·t mapɛr pfutᴀn bai.i. I·nər lɛl me.imi," sɛnimi. Humᴀlqum d·itsumᴀn. Deγərusumᴀn (*or*, doγərusumᴀn): "Ša·ᴛ i Šᴀski·nɛ gᴀn he.iba·?" nusɛn. I·nɛ pfut bu·t jᴀt bᴀm da kᴀm deyᴀljᴀm. Šᴀti·ŋɛ qyu nɛ ɛ·sumᴀn. E·sᴀsər sɛnimi: "Awa, ja heya ba, ja a.u.ɛ ka jɛ huyɛ·ltərts baiyᴀm, kᴀ ɛ·sɛ čišɛtər niya baiyᴀm." E·mišᴀtɛ iša·ʀᴀt ɛtimi.

Da be·rumᴀn pfutu·ɛ i·nɛ ni·ɛn Šahza·da Behra·m kɛ ka i·sɛ čišɛtər utsu·mᴀn. Di.u Sᴀfi·dɛ Šahza·da Behra·mər hᴀn ifaγo·ᴀn yu·ᴀm, hin ɛ·ču·ᴀnɛ hᴀn pfərtsinᴀn yu·ᴀm, hin ɛču·ᴀnɛ čᴀpalimutsik yu·ᴀm. Pfərtsin yᴀči ɛtimi kɛ mɛnɛ e·išᴀm, čᴀpalimuts ulta·mi kɛ γunikiš gᴀn jᴀngᴀl uyo·nɛ gutsərᴀs a·sa·nɛ me.i bilum. Dəro·γo dušma·yo o·sqᴀnᴀsər madᴀd ičiči bim. I·tsɛ u·usko nuyɛn Ša·ᴛ i Šᴀski·nɛ yᴀkᴀlᴀtər gutsərimi. Hi tha·nər niči kɛ hin hilɛ·sᴀn kɛ hin dᴀsi·nᴀn huy ɛ·salɛ duwᴀm. U·alɛ šapik utsiyɛnᴀs a·lta pfitimuts bim. Šahza·da Behra·mɛ o·itsᴀs pfərtsin yᴀči ɛtimi. Yᴀči nɛtᴀn o·pᴀčər di·mi. O·pᴀčər di·n

---

4 *a·ltiri* — 2nd. sg. imperv. of **-altirᴀs* v. § 318. 2.

7 *me.imi* — 3rd. sg. (y?) fut. of *manᴀs*.

9 *pfu·t . . . bᴀm* — cp. note to p. 18 l. 8 above.

*kᴀm deyᴀljᴀm* — 'he used to hear little' i. e. 'he was rather deaf', imperf. of *d*-ayelᴀs*.

11 *ka* — adverb cp. l. 13 & p. 30 l. 11.

*e·mišᴀtɛ* — 'with his finger', from **-ᴀmiš*.

13 *kɛ ka* — 'also along (with them)'.

14 *ifaγo·ᴀn yu·ᴀm* — 3rd. sg. hm. plup. of **-uyᴀs* 'to give' an h. or x object.

16 *e·išᴀm* — imperf. neg. of **-ɛtsᴀs*, *a* + *i* + **-išᴀm* 'they used not to see him' i. e. 'they could not see him'.

*ulta·mi* — from **-ltaiyᴀs*. *Yᴀči* — v. § 71. 3.

17 *uyo·nɛ* — genitive or gen. obl. indicating some sort of relationship to *gutsərᴀs*.

"Till I come again, abide by the orders of (this) my foster father, and I shall return soon." So saying he departed.

He came to the White Dēu and said to him: "Show me the way to Shahr-i-Shaskin." The White Dēu assembled all the Dēus and asked them: "Does anyone know the way to Shahr-i-Shaskin?" All replied: "We do not know it." One Dēu, however, got up and said: "In such and such a place there is a very aged Dēu. He will know." They quickly fetched him and asked him: "Do you know the way to Shahr-i-Shaskin?" The Dēu was very old and hard of hearing, so they shouted loudly at him. On this he replied: "Yes, I know it. I was a goatherd with my father and I had gone with him to the mountain," and he pointed it out with his finger."

A number of Dēus then taking the old Dēu with them and also Shāhzāda Bahrām carried them off to the mountain. The White Dēu had given Shāhzāda Bahrām a stick, and one of his brothers had given him a cap and another a pair of sandals. If he put the cap on no one would see him; if he put the sandals on it would become easy to traverse every vile road and jungle; the stick would aid him in killing enemies. Taking those three things he proceeded in the direction of Shahr-i-Shaskin. When he came to a certain place a boy and a girl had come there to (their) goats. They had with them two cakes of bread as provision for the road. Shāhzāda Bahrām put on his cap of invisibility and came up beside them and

---

17 *aˑsaˑmɪ* — perhaps for *aˑsaˑmí* a foreign noun wrongly used as an adjective v. § 101. c. cp. *aˑsaˑmɪ dʊrʊwʌn* p. 50. l. 20. Otherwise the genitive.

18 *mʌdʌd ičiči bim* — 'it used to give help (y sg.) to him'. From *-čiˑʌs*.
*uʊsko* — the number *ʊsko* 'three' with the x pl. pron. prefix *uˑ* v. § 133.

19 *huy'eˑʌlɪ* — the force of the *-ʌlɪ* is not clear to me. The ordinary meaning would be "to", but here one would rather expect "with".

20 *duswʌm* — 3rd. pl. h. plup. of *juyʌs*.
*vtsiyenʌs* — from *-tsi yenʌs* 'to take with one', with specialised meaning.

21 *oˑitsʌs pfɔrtsin* — 'the cap of invisibility'. A form of *-itsʌs* 'to see'. *Oˑitsʌs* seems to be *a* + *u* + *-itsʌs*, literally 'not to see them' or 'the-not-seeing-them', which it is rather difficult to twist to the required meaning, but the -u- is possibly indefinite, equivalent to "one", "anyone".

huru·timi. Hilɛ·s kɛ dʌsi·nɛ sɛnumʌn: "Utsiyɛnʌs ditsu kɛ mu ṣiċɛn." Pfitimuts du.'i·sumʌn. I·nɛ dʌsi·nɛ sɛnʊmo: "Ja kultu rʌk api, besɛ kɛ ku·lto mi ka·ki, Šahri Ba·no, mʊtsučər hin ba·dša·n ho·l nuyɛn di bai.i. Ka·ki ʌq'ʌrišo bo, besɛ kɛ i·nɛ Šahza·da Behra·m sɛnʌs thʌmʌn i·tsu bo·m. I·tɛ·tsum mumumi.ɛ bərč(ɛ) o·mai.ibo."

Gʊtɛ sɛnʌsər Šahza·da Behra·m bu·t xʊš imʌnimi: "Mʊto Šahri Ba·no mopʌčər dʌšqʌltʌm" nusɛn. I·nɛ u· hilɛ·s kɛ dʌsin uye·šʌm, u·ɛ e·išʌm. I·sɛ šʌpik Šahza·da Behra·mɛ ʊyo·n ṣimi, u hera·n umʌnumʌn. "Kos ʌm ni·mi?" nusɛn hin hin dɛlimʌn, "U·ŋə bu·t ṣima" nusɛn. Čɛl numʌn hai yʌkʌl'ʌtər huyɛs tsu·mʌn Šahza·da Bahra·m kɛ ʊtsi nʊltʌn ka ni·mi. Ni·n ba·dša tɛ·ŋʊšər nimi. I·nɛ dʌsin kɛ i·tɛ tɛ·ŋʊšər nimo. I·n kɛ u·lo nimi. Ulo ni·n bəre·imi kɛ Šahri Ba·nu kɛ mu·mi o·ltʌlik huru·ča ba·n. Mu·mi.ɛ dʊɣərʊšʊ bo·m: "Xʊdai.ɛ gʌnɛ ki·nɛ di·m ba·dša i·i i·tsu nusɛn 'U·ŋɛ bʌb'a da·rai.i'." Šahri Ba·no.ɛ sɛnʊmo: "Ya zɪzi, jɛ Šahza·da Behra·m fʌt nɛ tu·mʌn ɛ·tsučʌm. I·n juwʌnʌn du.ina·tulo apai.i," sɛnʊmo. Γɛnišɛ sɛnʊmo: "Amʊlo bai.i kɛ ṭu·m aċuċ aiya?" Terumʌnər Šahza·da Behra·mɛ pfərtsin kʌmʌn pfʌta·ŋ ɛtimi. I·nɛ su·rʌt lʌm y'ɛ·tsumʌn. Lʌm ni·itsi·n Šahri Ba·no ač'ɛra nuɯumʌn qi.u nɛ: "Le Šahza·da Bahra·m," sɛnʊmo. Da sus mumʌnʊmo. Hu·šər dumo·mər Šahza·da Behra·m pu·ra ikər sərkɛ ɛtimi. Šahri Ba·nu kɛ mu·mi o·ltʌlik bu·t xʊš u·mʌnumʌn.

Šahza·da Behra·mər 'e·skusɛ sɛnʊmo: "Tso·r Šahri Ba·nu numu·yɛn mai.ɯno ji xʌla·s ɛtin," sɛnʊmo. Šahza·da Behra·mɛ sɛnimi: "Ku·lto

---

1 *ṣiċɛn* — 'let us eat it' (x sg. object), 1st. pl. fut. of *ṣi.ʌs*.

4 *ʌqʌrišo bo* — 'she does not agree', 3rd. sg. hf. neg. pres. of *γərisʌs*.

5 *mumumi.ɛ* — *mu* + *-*u·y* and *mu* + *-*mi* + *ɛ*, 'of her father and mother'.

7 *mopʌčər dʌšqʌltʌm* — 'I have arrived at her, or, overtaken her'.

*u·* pl. demons. with coordinated sg. nouns.

9 *kos* — 'this' x sg. sc. *šʌpik*.

10 *čɛl* — i. e. *čʌl*.

11 *ka* — adverb.

13 *o·ltʌlik* = *u* + *-*ʌltʌlik*.

*dʊγərʊšu bo·m* — 'she was asking'. *duγʌrʊsʌs* is sometimes used where there is no question involved, cp. p. 10 l. 11.

14 *di·m* — static pc. 'the king who has come'.

*i·i* — 'himself', equivalent to 'this very'.

*da·rai.i* — perf. of *d**-*ʌrʌs* means 'he has sent me'. The sentence is obscure and sat down. The boy and the girl said: "Produce the food and let us eat it now." They took out the bread. The girl said: "I have no appetite today, because today a king has come with an army to marry my sister Shahri Bānu. My sister is refusing him because she had married a Tham called Shāhzāda Bahrām. For that reason she is disobeying her father and mother's command."

At these words Shāhzāda Bahrām was greatly pleased, saying to himself: "I have now found Shahri Bānu." He was able to see the boy and girl, but they did not see him. Shāhzāda Bahrām ate up all the food and they were quite at a loss saying: "Where has this (food) gone to?" and they beat each other saying: "You have eaten (too) much." Quarrelling (thus) they drove off their goats homewards. Shāhzāda Bahrām also went with them following along behind. Going along he approached the King's palace. The girl entered the palace and he too went in. Entering he saw that Shahri Bānu and her mother were both sitting there. The mother was saying: "For God's sake marry this king who has come to you saying: 'Your father has sent me'." "O mother," said Shahri Bānu, "I will not give up Shāhzāda Bahrām and marry another. There is no one like him in the world." The Queen said: "Wherever he is, why doesn't he come?" On this Shāhzāda Bahrām removed his cap a little and they saw his face shining. At the sight Shahri Bānu was perturbed and cried out: "O Shāhzāda Bahrām!" Then she fainted. When she came to herself Shāhzāda Bahrām made the whole of himself visible. Shahri Bānu and her mother were both greatly delighted.

His mother-in-law said to Shāhzāda Bahrām: "Quickly take Shahri Bānu and save your lives." Shāhzāda Bahrām replied: "I will not

---

apparently confused. Probably to be read: "*Xudai.e gʌne 'uṇe baba dawʌi' nusen kiᵊne diᵊm badša iᵊi itsu*" (*nusen*). .

15 *eᵊtsučʌm* — 'I will not marry him', *a* + *i* + *-*tsuᵊčʌm*. The Ms. has *eᵊčučʌm*.

17 *tuᵊm aćuć'aiya* — 'why does he not come?' *a* + *jučai* + *a* neg. interrog. pres. of *juyʌs*. The final interrog. -*a* is irregular in the presence of what appears to be an interrogative particle, but the exact force of *tuᵊm* is uncertain.

19 *numuman* — 3rd. sg. hf. p.pc. of *-*manʌs*, *nu* + *mu* + *-*man*.

000

jɛ i·nɛ ba·dša ho·lɛ ka jʌŋ ayˈɛtumʌtɛ notˈʌγʌn ˈo·ničʌm. Šʌpik a·r ditsu·in kɛ ni·ṣin jɛ muto i·nɛ bʌŋut dɛlim pa·dša ka jʌŋ ɛ·čʌm," sɛnimi. Šʌpik ditsumʌn, niṣin e·riŋ dʌro·γo yænimi, pfərtsin yʌči ɛtimi, čʌpalimuts ultˈʌmi. Nultʌn i·nɛ pa·dša yʌkʌlʌtər hahʌn nɛtʌn ga·rtsimi. Da u·ɛ ho·lɛ ka ifʌγo.ʌtɛ jʌŋ ɛtimi. I·nɛ u uyˈe·šʌm, u·ɛ i·n e·išʌm. U u·i hərʌŋ u·kər ɛsqʌnumʌn, uyo·n u·kər ṭʌčʌp ˈɛtumʌn. I·nɛ kɛ be·rumʌn ˈo·sqʌnimi. Pfʌtə ɛtimi, nɛtʌn i·nɛ ˈe·skirɛ ha·lər di·mi.

ˈE·skɪr bu·t xuš ˈimʌnumi. Γusul ne.itʌn, gʌtuŋ tu.a·ŋ ne.ibil, Šahri Ba·no kɛ dumˈutsun e·rərɪ ka bu·t xuš mʌnimi. Berumʌn guntsiŋ ɛ·pʌči o·rutimi. Šahza·da Behra·m kɛ Šahri Ba·no u·imo wʌtʌnər ruxsʌt dˈu·mərumʌn. Ba·dša bu·t dolʌt nučin ruxsʌt ɛtimi.

U·imo wʌtʌnər do·šqʌltumʌn. Kuyo·č uyo·n bu·t xuš umʌnumʌn. Tɛ·ŋušʌtɛ huru·čʌmʌn. I·nɛ mapɛ·r u·šʌm yu i·mo wʌzi·r ɛtimi. Bu·t ʌmʌnɛ ka i·mu tɛ·ŋušʌtɛ qəra·rɛ ka huru·timi.

Jɛ ṣičumɛ, mimɛ, čˈaminɛ daiyʌm.

---

1 *jʌŋ ayɛtumʌtɛ* — *a* + *ɛtum* + *ʌtɛ* v. § 384.

*notʌγʌn* — i. e. *notˈʌγʌn*, 'hiding' i.e. 'secretly', p.pc. active of *dʌγai.ʌs* v.i. 'to hide'.

*o·ničʌm* — *o·* neg. prefix. v. § 339.

2 *ni·ṣin* — p.pc. active of *ṣi.ʌs* (or *-*ṣi.ʌs*?)

*bʌŋut dɛlim pa·dša* — 'the king who has constructed breastworks'. *dɛlim* static pc. active of *dɛli.ʌs* cp. § 378 b. cp. *dɛlimʌn* p. 30 l. 9; the verb *dɛlʌs* yields *dɛlomʌn* and *dɛlom*.

3 *e·riŋ* — for the usual *iri·ŋ*. There is a tendency for the uninflected *-*ri·ŋ* to be used for *-*riŋər* or *-*riŋulo*.

4 *hahʌn* — *haha* seems to mean primarily "shout", especially the shout raised in attacking, the "battle-cry", and then to be used for the attack itself.

6 *u u·i hərʌŋ* etc. — 'they among themselves killed themselves' i. e. 'they killed each other'.

*u* and also the following *uyo·n* are here used in the simple nominative form with the past tenses of transitive verbs, an exception to the general rule which requires the Trans. nom. v. § 60.

go away today secretly without having fought with the king's army. 539* Bring me food and I shall eat and presently engage in battle with the king who has entrenched himself." They brought food and after eating it he took the stick in his hand and donned the cap and put on the sandals. When he had done so, raising a battle-cry he charged in the direction of the king. He fought the army with the stick. He saw them, but they did not see him. (Fighting) among themselves they slew each other and entirely annihilated themselves. He too slew a number of them. He won the victory and returned to his father-in-law's house.

His father-in-law was greatly delighted. He made him have a bath and put on new clothes and he fetched Shahri Bānu, and he was greatly pleased with his son-in-law. He made them stay with him some days. (Then) Shāhzāda Bahrām and Shahri Bānu asked leave (to go) to their own country. The King presented them with much wealth and dismissed them.

They arrived in their own country and all the people were greatly pleased and they took up their residence in the palace. The old man, his foster father, Shāhzāda Bahrām made his Wazir and he abode with great peace and security in his palace.

Eating, drinking and hungry I have come.

---

8 *tu.ʌŋ* — y pl. of *toš* 'new'. Such agreement of adjectives is not very common, at any rate in the texts v. § 106.

*ne.ibil* — 'making him put on', p.pc. of **-ʌbilʌs* causative of *belʌs* used when the object is *y*.

11 *nučin* — 'having given to them', *n* + *u* + **-či* + *n* p.pc. active of **-čiʌs*.

13 *yu, yuʷ* — 'his father' *i* + *uy*.

15 *je šičʌmʌ, mimʌ* etc. — 'I came eating, drinking, hungry'. This is a story-teller's formula and is I think intended to indicate that he would appreciate some reward.

*daiyʌm* — 1st. sg. pret. of *juyʌs*.

## No. 11.

[34]

### Ru·mɛ γərib Hi·r kɛ Ira·nɛ Ba·dša.

Yɛrum zʌma·na.ulo Ru·mɛ bušai.ulo hin hirʌn bʌm se.iba·n. Inɛ hirɛ hin yu·sʌn kɛ bo·m, a·ltʌn yu.u bʌm. Inɛ hir bu·t γərib bʌm, bu·t ʌša·to bʌm. Ši.ʌsər šʌpikɛ tʌŋ bʌm, yo·lʌsə gʌtu.ɛ tʌŋ bʌm.

Hʌn guntsʌʌnulo ikərɛŋɛ sʌmba ɛtimi: "Gutə bušai.ulo jʌma·ʌt kɛ aiyu·ɛ ka du·še·ʌs muškɪl bila. Ite·tsum Ira·nɛ bušai.ər ničʌm, besɛ kɛ se.iba·n Ira·nə ba·dša musa·fɪr kɛ γəribtiŋər šʌpik gʌtu nu·n (*or*, nu·nin) pərwəriš ɛtai.i se.iba·n." Nusɛn yu·smutsum sʌla doγʌrusumi. Xudai.ɛ qudrʌt i·nɛ hi·rɛ yu·s ʌkurəmʌn muyərɛ bərči bo·m kɛ i·nɛ i·tɛ bərtsum ga·hi ho·lə atu·ušo bom. Muyərɛ sɛnimi: "Sɛ jʌma·ʌt, ku·lto ʌko·lɛ ča·minɛ kɛ ta·tinɛ be·rum dɛn di·miwʌsumʌn. Da umi·d api kɛ ako·lɛ šʌpik gʌtu mi.ai.ʌsʌn. I·tɛtsum jʌ daiyela ba Ira·nə ba·dša bu·t rahmdɪl da bu·t γəribtiŋ uše.ʌs bai.i, s'e.iba·n. Ite·tsum ku·lto gutsimo doγərušа ba. Miyu· kɛ nuyɛn Ira·nər ničɛn, ta·ki Xudai.ɛ mɛhərba·ni ɛti kɛ i·nɛ ba·dša yʌkʌlʌtum šʌpik gatu di·me.iγurkʌn kɛ šukur nɛ huru·šʌn," sɛ·nimi. Yu·s gutɛ bər dumo·yɛl

---

2 *yu·sʌn* — 'his wife' *i* + *°-u·s* with suffix of singleness: *-ʌn*.

4 *ikərɛŋɛ* — *i* + *°-kər* + *ʌŋɛ* v. § 144.

*jʌma·ʌt kɛ aiyuɛ ka* — '(my) wife also with my sons' i. e. 'my wife and sons'.

6 *nu·n* — 'giving bread etc. to them' *n* + *u* + *°-u* + *n* from *°-uyʌs* 'to give' (h. and x objects) v. § 231 d.

*kɛ* — apparently dependent on *ʌkurəmʌn* 'so much . . . that'.

10 *di·miwʌsumʌn* — v. Vocab. *d°-u ɛsʌs*.

11 *mi.ai.ʌsʌn* — I took this to be the infin. form of *°-yaiyʌs* 'to obtain' (cp. §§ 230. 8. and 249. 4) + suffix *-ʌn*, meaning perhaps 'a thing we are to obtain',

[Errata: should be - yo·lʌsər. cf. corrigenda, p. 419, cat. 116 -- analyst.]

## No. II.

## The Poor Man of Rūm and the King of Irān. [35]

537a

In former times, they say, there was a man in the land of Rum. He had a wife also and two sons. The man was very poor and he was very weak. He was in straits for food to eat and for clothes to put on.

One day he thought to himself: "In this country it is difficult to support my wife and sons, so I shall go to the land of Iran, for they say that the King of Iran gives food and clothing to wayfarers and poor people and provides for them." So saying he consulted his wife. By the power of God his wife was so obedient to her husband that she never used to depart from what he said. "O wife," said her husband, "today for some years (now) we have continued hungry and cold and there is no hope that we shall here obtain food and clothing. I have heard them say that the King of Iran is very kind-hearted and a great cherisher of the poor. So today I put it to you — let us take our sons and go to Iran, so that if God shows favour and we get food and clothing from that King we may abide there returning thanks (to God)." The

---

but I now understand that Professor Siddheshwar Varma has recently discovered a sort of Subjunctive form *ə·mʌnəse* = 'I would become'. This might well have a 1st pl. form *mimʌnəsʌn* to which *mi.ai.ʌsʌn* would correspond. *Ame.imʌnʌsʌn* (p. 50 l. 11) could also be similarly explained.

*I·tetsum* — here appears to anticipate the *íte·tsum* in l. 12.

12 *gutsimo* — 'from thee' *gu* + °*-tsimo*.

14 *dime.iγurkʌn* — v. § 261 A at end; 1st. pl. pret. of *d°-ʌγurkʌs*.

060 but xuš mʌn'umo. Bərči numʌn sɛnumo: "Bu·t šu·a se.iba, kɛ ja jʌma·ʌt, ničɛn," sɛnumo.

Ru·mtsum u·imo ha·tsum Ira·n yʌkʌlʌtər gutsərumʌn. Berumʌn guntsiŋ nuku·tsər Ira·nə mušər do·šqaltumʌn. Ira·nə ba·dša i·mo tɛ·ŋušulum mʌtʌn i·tɛ gʌnər hər gunts durbi·n wʌščʌm: "Bɛ·sɛ kɛ amulum musa·fır mɛn ɣəribtiŋ ja gutə bušai.ər duyʌn kɛ o·r tʌklif o·mʌnš," nusɛn. Bəre·imi kɛ i·tɛ bušai muštsum ba·dša tɛŋuš yʌkʌlʌtər iskɛn sis pi.a·da ju·ča·n. Ba·dša hukum ɛtimi: "U·i pi.a·da sisər hʌɣur tsu·in," nusɛn. "No·ljʌn ditsu·in" nusɛn hukum ɛtimi. Hukəm ɛtʌsər u·ər hʌɣur tsumʌn. Nutsun i·nɛ hi·r kɛ i·nɛ gus da u·ɛ jo·tumuts o·ltʌlik no·ljʌn d·utsumʌn.

Ba·dša u·ər hʌn ha·n tai.a·r o·tʌm. I·tɛ ha·lɛ di·rum šʌpik, tʌʌpʌnum gatuŋ, da u·ya·riki u·yʌtiki uyo·n tai.a·r o·tʌm. D·utsun ba·dša hukumtsum i·tɛ ha·lər utsu·mʌn. I·nɛ ɣərib hir kɛ i·nɛ ɣərib gus uy·u·ɛ ka a·ra·m nɛ huru·čumʌn. B·erumʌn guntsiŋ bu·t ara·mɛ ka d·uwʌsumʌn.

Hʌn guntsʌnulo yu·sɛ mu·yɛrər sɛ·numo: "Le·i jʌma·ʌt, ki·nɛ ba·dša mɛhərba·nitsum but ara·mulo ba·n. Da me·uru·tai.i. Ku·lto u·ŋər muna·sıb bila ba·dša ɛ·pʌčər nuko·n no·kəri·ɛn ·ɛ·ti," sɛ·numo. Inɛ hir yu·smo gutɛ cʌɣatsum xuš n'imʌn ba·dša ta·ŋər ni·mi. Ira·nə ba·dša hi·ŋtsɛ·ra·či bʌm, u·e·lər ni·n sʌla·m nɛ nu·rutin ra·čikuyɛtum (sərda·rər ya) uyu·mər sɛnimi kɛ: "U·ŋ mɛhərba·ni nɛtʌn ba·dšatsum ja·r maka tʌpımo tsər huru·tʌsər hukum du·mər," sɛnimi. Ba·dšatsum e·r hukum du·mərčər ni·mi. Ba·dša "Bu·t šu·a" nusɛn ıja·zʌt ıči·mi.

---

5 *wʌščʌm* — *wašč-* seems to be the customary present base of *wašiʌs*, instead of the *wašič-* which one would expect.

*bɛ·sɛ kɛ* — usually means 'because' but here it appears to be used in the sense of 'so that', 'in order that' cp. Vocab. s. v.

6 *duyʌn* — short form of 3rd. pl. pret. of *juyʌs* v. § 314.

7 *o·mʌnš* — Ms. has *o·mʌš*.

9 *no·ljʌn* — 'causing them to mount' *n* + *u* + *·-ʌolja* + *n* from *·-ʌoljaiyʌs* Cs. of *hoİjaiyʌs*.

12 *o·tʌm* [illegible] 3rd. sg. plup. of *u* + *·-ʌtʌs*, probably Causative with the *u* standing for "people": 'he had made people prepare a room for them'.

In *tai.a·r o·tʌm* in the next line the *u* may refer to the *šʌpik* etc.: 'he had made them ready'.

wife was greatly pleased on hearing this suggestion and falling in with it she said: "You say well, O my husband, let us go."

From Rum, from their home, they set out in the direction of Iran. Proceeding for some days on their way they arrived at the frontier of Iran. From his palace the King of Iran used every day to train his telescope far away on the road: "So that," as he said, "if any poor travellers should come from anywhere to this country of mine trouble may not befall them." When he looked he saw that three persons were coming on foot from the frontier of the country towards the royal palace. The King commanded, saying: "Take out horses for those wayfarers and make them mount and bring them in." When he had so commanded, (his servants) took out horses for them, and they mounted the man and the woman and their two little ones on them and brought them in.

The King had had a house made ready for them and in the house he had had cooked food and ready-sewn garments and under- and upper-bedding prepared for them. When they had brought them in, by the King's command they conducted them to this house and there the poor man and the poor woman and their two sons took up their abode in peace. There they remained for some days in great comfort.

One day the wife said to her husband: "O husband, thanks to this King's kindness we are living here in great ease, for he has given us a home. Today it is befitting that you should go to the King and do him some service." The man was pleased with this suggestion of his wife's and went off to the King's palace. There were guards at the King of Iran's gate and he went to them and salamed and sitting down said to the chief of the guards: "Be so good as to ask permission from the King for me to keep watch with you at night." The officer went to seek authority from the King for him to do so. The King said "Very good" and granted permission.

---

But in both cases it is possible that the *o-* has the force of the indirect object, "for them" v. § 248. 2.

14 *hukumtsom* — v. § 75. III.

000 Te·rᴜmʌnər tʌp mʌnˈimi. To·rımi sa·ʌtʌnər asi·ᴛ me.imtsɛ kinɛ Ru·mɛ γərib hi·ᴛɛ ka·ᴛ mʌna·sər gʌlt di·mi. Hık sa·ʌtʌn ka·ᴛ mʌnu.ʌm. Mʌtʌnum hʌu hˈɛ·ᴛšɛ učərʌn di·mi. Ba·dša dˈe·ɛlimi. Ba·dša dˈe·yɛlin tsərər kʌu ɛtimi: "Hin nʌma·nin mɛnik hɛrča·n kɛ i·tɛ xʌbər dusu·iṇ," sɛnimi. Bu·t tu·tˈʌŋ tʌp bilum, tsər uyo·n bik mʌnumʌn. Inɛ Ru·mɛ γərib hir tubʌk fʌt nɛtʌn i·tɛ xʌbər dusu·čər ta·ŋtsum du·simi. Du·sin i·tɛ diš yʌkʌlʌtər gutsərimi. Ba·dša kɛ dəri·ɛ xa dulu.ʌtɛ šʌk numʌn i·nɛ Ru·mi itsi tʌmi.

Ru·mi hir i·tɛ hɛ·ᴛʌs dišər niči kɛ iskɛn gušˈiŋɛnts hʌn bʌsˈi·ɛnulo hˈɛrčan. Inɛ Ru·mi i·ltumʌl ˈɛtimi, nɛtʌn u·ɛ o·pʌčər ni·mi. Ni.ini·n u.e·tsum doγərusu·mi: "Qurba·n ʌmʌnʂa, mamʌtsəro aiyʌstsəro, bɛ·sɛ hɛ·ᴛča·n kɛ ja·ᴛ ʌsu·in," sɛnumi. Ira·nə ba·dša kɛ i·ltumʌl nɛ bʌm. Ru·mi hi·ᴛər u·ɛ gušiŋʌntsɛ juwa·b ɛ·čimʌn. Da uzər ɛ·timi: "Maimo Xudai.ɛ gʌnɛ ja·ᴛ ˈʌsu.in ma bɛ·sɛ hɛrča·n kɛ." Terumʌnər u·ɛ həræŋulo hin mapɛr gusʌn bo·m i·nɛ yʌkʌl pfʌr numʌn sɛnumo: "Mi gusʌstsum bɛsʌn fa·ida? Čup nɛ amulum duko·wa kɛ ni. Mi ka u·ŋɛ beskẹ duro api," ɛsumo. Ru·mi hi·rɛ: "Bɛ, mama, Xuda·ɛ gʌnɛ bɛ·sɛ hɛrča·n kɛ ˈʌsu.in," sɛnimi. I·nɛ gusɛ sɛnumo: "Mi gutɛtsum hɛrča ba·n jimʌlɛ tsˈordinɛ Ira·nə pa·dša i·ᴛčai.i. Mi i·nɛ rˈa·çiki.o ba·n. Ite·tsum Ira·nə ba·dša ˈi·ᴛʌsɛ γʌmulo hɛrča ba·n," sɛnumo.

Sɛnʌsɛ ka but xʌfa nˈimʌn da doγʌrusumi: "Ya mama, u·ŋ gutɛ kɛ ja·ᴛ ˈʌso, ba·dša be zailʌtɛ ku·li ˈatiwˈɛše.a? Inə do·lʌt bu·t bila, Xuda·ɛ i·kʌtɛ xərč ˈɛti· kɛ hʌza·ᴛ dyuwɛši.a?" sɛnimi. Inɛ gusɛ sɛnumo: "Bɛ, do·lʌt xərč ɛtumʌtɛ di.u.ʌsʌs (*or*, dyu.ʌsʌs) apai.i. Bʌγe·ri

---

1 *me.imtsɛ* — 3rd. sg. conditional of *mʌna·s*. Cp. §§ 313 & 351.

3 *učərʌn* — from *-*čər*. *u*- has a vague sense of "some people," 'a sound of people crying'.

4 *nʌma·nin* — 2nd. pl. p.pc. act. of *niyʌs*.

9 *hɛ·ᴛʌs dišər* — Infin. as a pseudo-adjective v. § 402.

10 *ni.ini·n* i. e. *ni·nin* || *ni·n* — 3rd. sg. hm. p.pc. of *niyʌs*.

11 *ʌmʌnʂa* — v. § 357. 2.

12 *nɛ bʌm* — v. § 368.

13 *ɛ·čimʌn* — *a* + *i* + *-*čimʌn* 'they did not give to him',

15 *mi gusʌstsum* — for *gosʌstsum* 'from our saying to thee' *gu*+ *- *ʌsʌs* + *tsum*.

16 *duko·wa* — 2nd. sg. perf. of *juyʌs*.

22 *be zailʌtɛ ku·li ˈatiwˈɛše.a?* — the meaning is clearly: 'will (or may) he not in any way escape?' but I am not certain of the exact force of *be*. It is probably

In the meantime night came on and when it might be near to 10 o'clock the poor man of Rum's turn came to walk up and down (on sentry go). He had patrolled for an hour, when a sound of people weeping came from a distance. The King heard it and called out to the watch: "One of you go and find out and report who are weeping." It was a very dark night and all the watch were afraid. The poor man of Rum, putting down his gun, went out from the palace to get the information. He proceeded in the direction of the place (from which the sound was coming). The King also, slipping down from the window by a cord, followed after the Rumi.

When the man of Rum came to the place of weeping (he found that) three women were weeping in a garden. The Rumi listened and then went up to them and questioned them. "May I be your sacrifice, my mothers and my sisters!" said he, "tell me why you are weeping." The King of Iran was also listening. The women gave the man of Rum no answer. Again he entreated: "For your own God's sake tell me why you are weeping." There was among them an old woman and on this she turned towards him and said: "What would be the good of our telling you? Hold your peace and go (back) where you came from. You have no business with us." "No, mother," said the man of Rum, "for God's sake tell me why you are weeping." "It is for this we are weeping," said the woman, "early tomorrow the King of Iran is going to die. We are his Guardians. Therefore we weep in grief at his death."

The Rumi was deeply distressed at her words and again asked: "O mother, tell me this also; is there no means by which the King may escape? He has great wealth. If he expended something in the name of God might he perhaps escape?" "No," said the woman,

---

an indefinite adjective 'any', standing in the same relation to the interrogative *beʔ* as *besʌn* 'anything' does to *besʌnʔ* 'what?' cp. § 155.

*kuli* — seems here to be merely emphatic, 'at all'.

24 *bʌɣeri* — repeated as *bʌɣairi* p. 44 l. 8. If *bʌɣeri* has the original meaning of Ar. Pers. *bʌɣair i* (*ila ki*) 'except, unless' then the construction is elliptical or contaminated: 'except if someone slay his sons he will escape, otherwise he will die'. The sense clearly requires 'only if' for *bʌɣeri* . . . *ke*.

100 menɛn hi·ᴛʌnɛ i·mo altʌn yu· ako·lə du·tsun, gutɛ tapɛ kʌš oti· kɛ ba·dša dyuwɛ·ši. Bɛ kɛ tso·ᴛdinɛ i·ᴛʌs bai.i," sɛnumo.

T'erumʌnər i·nɛ Ru·mi hir gutɛ xʌbər d'eyʌl nuk'ʌn hai yʌkʌlʌtər pfər manimi. Ira·nə pa·dša kɛ intsum yər gutɛ xʌbər de·yɛl xʌfʌ nimʌn yər manimi. Yər numa di·n i·nɛ Ru·mi.ɛ ha asi·ᴛ not'ʌɣʌn huru·timi. Terumʌnər Ru·mi kɛ di·mi. Hi·ŋʌtsər di·n bəre·imi kɛ yu·sɛ səri·k nɛ guča bo·m, kau ɛtimi kɛ at'utʌlumʌn. Tɛ·ši.ɛ sʌmʌtər du·simi. Du·sin ya·ᴛ nɛ kau ɛtimi: "Sɛ jʌma·ʌt, a·ᴛ hiŋ do·n" sɛnimi. Yu·sɛ yʌt nɛ ɛsumo: "Da bɛs duko·w·a, ba·dša no·kəri ayɛtum(ʌtɛ)?" ɛsumo. "Bɛ, a·ᴛ do·n," sɛnimi. Terumʌnər e·ᴛ do·num o. Ulo ni·mi.

Ulo ni·n yu·səmuᴛ sɛnimi: "Ku·lto mi myu·u·šai.ʌs pa·dša tso·ᴛdinɛ i·ᴛčai.i. Fula·nɛ i·tɛ dišulo i·nɛ ra·c̣iki.o hɛrča·n. Ja u·ɛtsum doɣʌruʌm. U·ɛ se.iba·n; 'Amɪn hirənɛ i·mo yu·s rɪzʌ numo yu rɪzʌ· no o·ltʌlik yu gutɛ dišulo kʌš oti· kɛ Ira·nə ba·dša dyu.ɛši. Bɛ kɛ tso·ᴛdinər i·ᴛčai,' se.iba·n. Ite·tsum jɛ u·ŋ duk'oɣ'urʌsʌsər daiya ba, be·sɛ kɛ kinɛ pa·dša bu·t mi·mər ra·hʌt ɛtai.i," sɛnimi. Ira·ne pa·dša kɛ sʌmʌtɛ i·ltumʌl nɛ bʌm. Yu·sə sɛnumo: "Ku·lto jɛ kɛ u·ŋ kɛ miyu oltəlik ba·dša·tum xe·ᴛ mimʌnẓʌn. Mi·i wa·lto te·lər nim'ɛn mikər ɛsqai.ɛn," sɛnumo. Nusɛn o·ltʌlik rɪzʌ numʌn u·yu·m i·i kɛ jo·t i· oltəlik dostsʌl du·l no gʌtuŋ no nuyʌn u·ɛ r'a·c̣iki.o bʌm dišər utsu·mʌn. Ira·nɛ pa·dša kɛ utsi nultʌn ni·mi.

Ra·c̣ʌki.o o·pʌčər i·nə hi·ᴛ yu o·ltʌlik n'uyɛn n'inin yu·s bʌsi·ɛtsum holumpa pfʌt num'o ra·c̣ʌkuyər sʌla·m nɛ sɛnimi: "Ja jʌma·ʌt kɛ

---

2 *i·ᴛʌs bai.i* — v. § 403. 3.

5 *not'ʌɣʌn* — i. e. *nutʌɣʌn* p.pc. of *dʌɣai.ʌs*.

6 *hiŋʌtsər* — variant of *hiŋtsər* v. § 73 VIII.

7 *at'utʌlumʌn* — from *d°-tʌlʌs*.

10 *ayɛtum(ʌtɛ)* — v. § 378. a. and § 384.

12 *myu·u·šai.ʌs* — *mi* + *°-ušɛ.ʌs*.

13 *ra·c̣iki.o* — plural of *ra·c̣ʌku.in* v. § 26. 12. d.

14 *numo* — short form of p.pc. of *°-ʌtʌs* with 3rd. sg. hf. object.
*no* ditto with 3rd. pl. h. object v. § 298. 4.

16 *duk'oɣ'urʌsʌsər* — i. e. *dukoɣ'ʌrusʌsər* dat. infin. of *d°-ɣʌrusʌs* with 2nd. sg. obj.

19 *ba·dša·tum xe·ᴛ mimʌnẓʌn* — v. § 70. VII. and § 357. 2; *-(ʌ)tum* is here glossed as = *yʌtum* = Hind. *upar*.

"he will not escape by expending his wealth. Only if some man bring his two sons here and slay them this night, then only will the King escape. Otherwise he will die tomorrow morning."

When the man of Rum had heard this news he returned with it towards his home. The King of Iran having also heard the news was grieved and getting ahead of him came and ensconced himself in hiding near the Rumi's house. Presently the Rumi also turned up and coming to the door he found that his wife had bolted it and gone to bed. When he called out she didn't wake up. He went up to the smoke-hole on the roof and called down: "O wife, open the door for me." The wife answered up to him: "Why have you come back again without having done service to the King?" "It is not so. Open the door for me," said he. On this she opened it for him and he went in.

When he had entered he said to his wife: "Today the King who has nurtured us is going to die in the morning. His Guardians are weeping for him at such and such a place. I enquired of them and they say: 'If anyone will get his wife to consent and get his sons to consent and will (then) slay his two sons at this spot, the King of Iran will escape. Otherwise he will die in the morning.' So I have come to ask you (about it), because this King has made life very pleasant for us." Now the King of Iran was listening at the smoke hole. The wife said: "Today I and you, and both our sons, must be a sacrifice for the King. Let us four go there and kill ourselves." When she had said this, the two of them being agreed, they woke up both the elder son and the younger son, and applying antimony (to their eyes) and dressing them (up) they took them along with them to the place where the (King's) Guardians were. The King of Iran also went following after them.

The man, leaving his wife outside the garden, and taking his two sons with him, approached the Guardians. He salamed to them

---

19 *nimi'en* — 1st. pl. p.pc. act. of *niyas*.

21 *dostxal* — past participle active of *dᵘ-ostxalas* with h. plural object.
*ruḍilio ham diltr* — v. § 379. c.

080 jɛ m'ɛltʌlik ʀɪzʌ nimi·mʌn ba·dša ba·go ku·ɛ miyu kʌš očər du·tsa·n," senimi. R'a·c̣ʌku.inɛ sɛnumo: "Bɪsmill'a, Xuda kɛ ʀɪzʌ mi· kɛ ʀɪzʌ. Uyu·m gu·i· kʌš ɛ," sɛnumo. Kʌš e·čər w'ʌšimi. Nyu.ɛšin dodo.ʌtɛ čur is'ərkimi. Bɛ·s kɛ ay'e·skərtsimi. Da hik kɛ is'ərkimi da aiye·skərtsimi. Da is'ərkimi da aiyə·skərtsimi.

Iski·ər r'a·c̣ʌku.inɛ Ru·mi hi·rɛ iriŋtsɛ du·numo. Du·nin sɛnumo: "Xuda·r (*or*, Xud'ayər) mʌnzu·r mʌnimi. Ki·n fʌt ɛ. Hin inɛ gu·i kʌš ɛ·ti," sɛnumo. In kʌšər w'ʌšimi. In kɛ ču·rɛ aiy'e·skərtsimi. Iski.ər da ir'iŋtsɛ du·nin sɛnumo: "Muba·rʌk mʌniš! u·ŋɛ ni.ʌt du·tsʌnimi, ba·dša dyu.ʌsimi. Mu i·rʌs apai.i. Xuši.ɛ ka xʌbər nukʌn gu·imo guyu kɛ nuyɛn jʌma·ʌtɛ ka ha·lər ni," ɛ·sumʌn. Hai yʌkʌlʌtər yu nuyɛn gutsərumʌn. Ba·dša yər di·nin i·mo tɛ·ŋušər dulu·ʌtɛ du·simi. Ra·c̣ʌkuyu.ɛ he·rʌs ču·p ɛtumʌn.

Ru·mi i·mo jʌma·ʌt kɛ yu ha·lɛ pfʌt no ba·dša ta·ŋər ni·mi. Ni·nin tsərgu.intsum tobʌk du·mər ka·r mʌna·sər duγ'u·ɛskinimi. Terumʌnər pa·dša i·tɛ dəri.ər di·n kau ɛtimi: "Le Ru·mi, i·tɛ dištsum mɛn he·rčʌm kɛ xʌbər dusu·ma?" senimi. Ru·mi.ɛ sɛnimi: "Ya ba·dša, awa, te·lər na·n dʌiyʌm." Pa·dša sɛnimi: "Mɛn he·rč'ʌm?" Ru·mi.ɛ sɛnimi: "Ya pa·dša, telɛ hikum sisik tsilʌnʌtɛ u·i hərʌŋ čʌl numʌn i·tɛ u·čər jučilum. Da jɛ na·nin o·r ʌstʌm nɛ čup o·tʌm," sɛnimi.

Pa·dša gutɛ čʌγa de·yʌl tso·rdinɛ dɛsqʌtʌsɛ (dɛskʌtʌsɛ?) gʌnɛ i·mo tɛ·ŋušər ni·n ara·mɛ ka guč'ʌmi. Du·ŋ gučaiyʌsər go·n manimi. Gon mʌna·sər ba·dša mərʌka·r du·simi. Mɛrʌka·r ba·dša du·sʌsər i·nɛ

---

1 *e·čər* — v. § 406.

3 *w'ʌšimi* — *-ʌšrutʌs can also be used of casting an animal prior to cutting its throat.

4 *is'ərkimi* — the radical meaning of *-sərkʌs seems to be "to bring something down on another." Here perhaps to "apply to."

*bɛ·s kɛ* — 'nothing, no' here appears to be used in the sense of '(not) at all'.

6 *iski·ər* — obviously means 'at the third time', but one would expect some form of the ordinal. Perhaps it may be explained as the *s form* with some such meaning as: 'on occasion No. 3'.

19 *tsilʌnʌtɛ* — 'over a water (supply)' i. e. in regard to the distribution of irrigation water.

l5 [Errata: should read aiye·skərtsimi, c.f. corrigenda, cāt of analyst.]

and said: "My wife and I, both of us being of one mind, have brought these our sons to slay them in place of the King." The (elder) Guardian said: "Bismillah, God is satisfied and we are satisfied. Slay your elder son." The father threw him down to kill him and applied the knife to his throat, but the knife cut not at all. Once again he applied the knife and again it did not cut; again he applied the knife and again it did not cut.

At the third time the Guardian laid hold of the Man of Rum's hand and said: "This one has been accepted by God, let him go. Slay this other son of yours." The man threw him down to slay him, but him too the knife did not cut. At the third time again the woman laid hold of his hand and said: "Congratulations! Your wish has been accomplished. The King has escaped. Now he will not die." And the Guardians said to him: "Take the news and take your sons, and with your wife go joyfully to your home." So taking their sons they proceeded home. The King arriving first climbed into his palace by the cord, and the Guardians ceased their weeping.

The Rumi leaving his wife and sons at home went off to the King's palace. There he demanded back his gun from the sentry and began to march up and down (again). Presently the King came to the window and called out: "O Rumi, have you brought news from there of who was crying?" "O King," replied the Rumi, "yes, I went there and have come back." "Who was weeping?" asked the King. "O King, a few people were quarrelling there among themselves over a water supply. It was their noise that we heard, and I went and settled the matter for them and silenced them."

The King, having heard this story, with a view to investigating it on the morrow, went into his palace and lay down and slept peacefully. When he had slept a little day broke and the King went out to the place of assembly. When he had done so his

---

22 *tsərdine dəsq(k)ʌlʌse gʌne.* — The idea appears to be: "he determined to investigate the matter next morning and in the meantime went off to his palace and lay down". The use of *gʌne* 'for the sake of' here appears rather strained.

waziˑrtiŋ iˑne uyoˑŋko da šadarčo uyoˑn duˑnin salaˑm netan merakaˑulo huruˑčaman. Paˑdša terumaner iˑmo wazirtiŋtsum doγaruˑsumi: "Le ja wazirtiŋ, kuˑlto ja han oˑlji.an yetsam. Oˑljilo hikum gušiŋentsik heˑrčam. Uˑer duγaruˑam: 'Ma beˑse heˑrčaˑn?' nusen. Uˑe senuman: 'Tsoˑrdine Iraˑne paˑdša iˑrčai.i,' senuman. 'Mi iˑne raˑjaki.o baˑn. Ine γamulo heˑrča baˑn,' senuman. Ja uˑatsum duγaruˑam: 'Paˑdša be sailate kuˑli beˑsan xudai.e ˈeti ke atiweˑši.a?' Uˑe senuman. 'Be, besan eti kuˑli dyu.asas apai.i. Bayairi hin hirane altan ya isken yuˑ iˑmo rizai.e ka gute dišer dutsun kaš oˑti ke baˑdša eˑrči. Be ke, tsoˑrdine iˑrči,' asuman. Kuˑlto aˑe ja doˑlat šeyašo wazirtiŋ ke akaˑbirtiŋe mai.imo maiyu ˈaltan kaš oˑtan ke, je dawula ba; be ke je eˑrča ba. Beˑreˑnin," senimi.

Terumaner wazirtiŋ ke akaˑbirtiŋ uyoˑn dˈaldi.en paˑdšaˑe senuman: "Le.i paˑdša, mi ha buˑtai.i uyoˑn ke uˑŋatsum di.uˑušaˑn, mager mimo mi.u kaš oˑtiš ame.imaiyan," senuman. Terumaner paˑdša uˑetsum xafa numan iˑne Ruˑme hiˑrer senimi: "Le.i Ruˑmi hir, šabaš maniš uˑŋer! Waˑlto guntsiŋulo ja uˑŋer šapik gatu guya baiyam, guyumo altan isken goyeruˑmišo guyu je daspasase gane uˑe raˑjakuˑyu.ale nutsun kašer guˑme. da čuˑe isorkuma. Xuda.e hukumtsum uˑe doˑdo aiyoˑskertsimi. Da je dan.asam. Kuˑlto kuˑe ja doˑlat še.ašo wazirtiŋ ke uyoŋkotsum doγaruˑam, meˑnane ke oˑse ka gute oˑsenuman: 'Mi miyu kaš oˑten.' Uˑŋ ke guˑse han ber ne ja xizmatulo maiyuˑe jimičiŋ pasoˑn amamanum di.ˈuˑuman. Kuˑlto ja gute butai.e wazirtiŋ uyoˑnate uˑŋer uyuˑm waziˑrekuš guðiyam."

Da mahramer hukum etimi: "Kiˑne Ruˑme hiˑrer yer ne uˑlo serpa tai.aˑe ne fat etˈam duseˑin," nusen, doˑotsimi. Doˑotsun iˑne Ruˑmi

---

4 *uˑer duγaruˑam.* — 'I enquired of them'. This use of the dative is rare. The generalised *duγaruˑas* usually takes the person questioned in the ablative, while the pronominal form *dˑ-γaruˑas* takes the accusative.

10 *šeyašo* — pl. of *šeyas* infin. form with the force of noun agent.

11 *oˑtan* — either 2nd. pl. or 3rd. pl. pret. short form of *u* + *ˑ-tas* v. § 314.

14 *uˑŋatsum* — cp. note p. 40 l. 19. The *-atsum* is the suffix associated with [illegible] and similar words.

17 *guya baiyam* — 1st. sg. plup. of *ˑ-yas* with 2nd. sg. indir. object.

19 *guˑme* or *maˑime.* — *guyas* is used with pl. h. or x object. v. § 230. 2 and § 252.

20 *dan.asam* — from *dˑ-u.as.*

5394

Wazirs and Elders and servants came and salamed to him and took their seats in the court. Thereupon the King addressed the Wazirs: "O my Wazirs, today I have had a dream. In my dream a party of women were weeping. I asked them: 'Why are you weeping?' They said: 'Tomorrow morning the King of Iran is going to die. We are his Guardians and we are weeping in grief for him.' I asked them: 'Will the King in no wise escape if he gives some alms?' 'No,' said they, 'whatever he may do he will not escape. Only if some man of his own free will bring two or three sons of his to this place and slay them, will the King not die. Otherwise tomorrow morning he will die.' Thus they spoke. (Now) today if you Wazirs and Elders who live on my wealth slay two of your sons, then I shall escape. Otherwise I must die. Look to it."

Immediately all the Wazirs and Elders rose up and said to the King: "O King, our houses, our lands, everything, we will surrender for your sake, but we cannot slay our own sons." On this the King was vexed with them and said to the man of Rum: "O man of Rum, bravo to you! For four days I had given you food, and in order to save me you took your two or three beloved sons to my Guardians and threw them down to slay them. And you applied the knife, but by God's command it did not cut their throats, and I was saved. Today I asked these Wazirs and Elders who batten on my wealth and none of them said from their hearts: 'We will kill these our sons,' but you and your wife with one accord ungrudgingly sacrificed the lives of your sons in my service. Today I have given you the Chief Wazirship over all the Wazirs of this country."

Then he commanded his attendants, saying: "I had got ready beforehand in the house a robe for this man of Rum, fetch it." And he caused them to bring it and made the man of Rum put

---

21 *[illegible]* . . . *[illegible]* . . . *[illegible]* — sg. subject with pl. verb and pl. pron. prefix. 'no one have said with their heart'.

22 *[illegible]* — "saying one thing" i. e. 'unanimously'.

23 *[illegible]* — a word of somewhat uncertain meaning. See Vocab.

*[illegible]* — static pc. 2nd. pl. negative of *[illegible], *a* + *ma* + *[illegible].

30 *[illegible]* — from *[illegible]* v. § 341.

690 hir ɛ·bilimi. Da berumʌn bušai.i 'u·šaki ičimi. Bɛrt xuši.ɛ kʌ Ira·nɛ pa·dša kɛ i·nɛ γərib Ru·mi Ira·nulo wʌzir numʌn huru·čʌmʌn.

Jɛ ṣ̌ɛčumɛ, mi·mɛ, daiyʌm.
Yu·mušo o·tum inɛ ɛ·šʌtɛ bʌlda.

---

5 *o·tum* — static pc. active of u + *-ʌtʌs* v. § 378. a.

539k

it on. Then he presented him with a large quantity of land free of obligations.

(Thereafter) the King of Iran and the poor Rumi, who had become Wazir of Iran, continued to live in great happiness.

I came eating and drinking.
The burden (be) on the neck of him who has told lies!

## No. III.

[48]

### Buzur Jʌmhuˑʀ kɛ Alqʌš Wʌziˑʀ.

100 Mʌdai.in paˑdša Kubaˑd, wʌzir Alqʌš bʌm. Alqʌšɛ šuguˑlo Bʌxt i Jʌmaˑl. Bʌxt i Jʌmaˑlɛ Jʌmʌs Hʌkiˑmɛ eˑi mutsowʌm. Jʌmʌsnaˑma nusɛ kitaˑpʌn bilum. Eˑimur mutɛˑŋi muciˑmi. Suˑmo muˑimo haˑlər Bʌxt i Jʌmaˑlɛ bəreˑimi. Inər beˑskɛ lɛˑl ˈoˑmʌnimi. Kitaˑp ɣʌtʌnč̣ aiyˈeˑmʌnimi. Uyuˑm alimʌn bʌm. Inɛˑlər tsuˑmi. "Le.i ˈalim, gutɛ kitaˑp jɛ ayaˑmaiyaba. Gutɛ sʌbʌq ʌčičuma?" Aˑlimɛ se.ibai.i. "Dusˈu." Aˑlimər ičičai.i. Alimɛ bərɛˑnimi. Aˑlim kɛ aiyeˑmai.i bai, inɛr kɛ ač̣učˈila. "Ya Bʌxt i Jʌmaˑl, jaˑʀ kɛ ač̣učˈila." "Ač̣učila kɛ teˑlɛ fʌt ɛti. Et beˑičʌn? Jaˑʀ kɛ ač̣učˈiˑla."

Alqʌš Wʌziˑʀ kɛ Bʌxt i Jʌmaˑl jiˑɛ šuguˑlotiŋ bʌm. Alqʌš wʌziˑʀ padša sʌlaˑmər oˑnin imu šuguˑlu.ɛ sʌlaˑmər niˈn iˑskılər pfuˑt nɛ

---

The entirely foreign origin of this narrative is obvious. It deals with such historic personages as the Persian Kings, Kubad and Nushirwan.

Buzur Jambur is only a corruption of Buzurjmihr, as was known to the narrator who gave the approximately correct form of the name on one occasion (v. p. 56 l. 16).

For a synopsis of what is recorded about Buzurjmihr see the very interesting article, "La légende du sage Buzurjmihr" by Professor Arthur Christensen in the "Acta Orientalia" vol. VIII (1930).

It is interesting to note that the name is given as Bazarjamhir in the Syriac of Bar-Hebraeus (op. cit. p. 96 note 6).

2 *mutsowʌm* — i. e. *mutsuyʌm*.

3 *nusɛ* — here used like *senʌs* with a passive meaning: 'called'.

## No. III.

[49]

### Buzur Jamhūr and Alqash Wazīr.

Kubād was King of Madāin and Alqash was wazīr. Alqash had a friend, Bakht-i-Jamāl. Bakht-i-Jamāl had married the daughter of Jamas Hakīm. There was a book called the Jamasnāma. Jamas gave it to his daughter as her dowry. She brought it to her home for Bakht-i-Jamāl to see. He could understand nothing of it. He was unable to read the book. There was a great scholar and Bakht-i-Jamāl took the book to him (and said:) "O sage, I am unable (to read) this book. Will you instruct me in it?" "Bring it here," said the learned man, and Jamas gave it to him. The man of learning looked at it. He too was unable (to read it), to him too it was unintelligible. "O Bakht-i-Jamāl," said he: "I also can make nothing of it." "Well," said Bakht-i-Jamāl, as it is unintelligible, leave it there. What are we to do with it? I too cannot understand it?" 539*

Alqash Wazīr and Bakht-i-Jamāl were bosom friends (lit. 'soul's friends'). Alqash Wazīr, before going to salām to the King, used to go and salām to his friend. Then, having looked on his friend's 539* 572

---

4 *o·mʌnimi* — *or ʌtimi* is given as an alternative.

8 *aiyo·mai.i bai* — 'he is not able' (sc. 'to read it'). This absolute use of **-ʌmʌnʌs* is common.

*açučila* = *a* + *jučila*, — 'it does not come

9 *be·ičʌn?* = *be ečʌn?*

11 *o·nin* — 'he not going'.

padša sᴀla·mər ničᴀm. Te.i hin(h)i·nər xuš bᴀm. Hini·nɛ 'e·yɛrumišo bᴀm.

Hikulto Alqᴀš Wᴀzi·ᴛ Bᴀxt i Jᴀma·lɛ sᴀla·mər di·mi. E·ᴛ sᴀla·m nɛtᴀn yᴀkᴀl bərɛ·nımi. Γunikıš nᴀzərɛtə bərɛ·nımi. Bᴀxt i Jᴀma·lɛ: "Le.i šugu·lo, bɛ·sɛ ku·lto γunikıš nᴀzərɛtɛ bəre·i ba?" "Lɛ šugu·lo, gu.i·ᴛᴀs gunts di·mi. Gu.i·ᴛč'a. I·tɛ·tsum ᴀγᴀm numᴀn guyᴀkᴀl bəre·ya ba." Alqᴀš Wᴀzi·ᴛ nuju·mɛ hısa·b he·i bᴀm. Bᴀxt i Jᴀma·l ji·tsum ᴀr imᴀnimi, "ᴀxɛ·ᴛ e·ᴛča ba" nusɛn. "Lɛ šugu·lo, u·ŋɛ gutɛ tsᴀn bila. Hᴀza·ᴛ bɛ·sᴀn ıla·jetɛ d'auwɛ·šᴀma?" Alqᴀšɛ se.ibai.i: "Šugu·lo, hᴀn duro·wᴀn jɛ. kɛ u·ŋ ɛ·tiş me·mᴀnᴀn kɛ duk'u·ɛ·ša. Ame·mᴀnumᴀn kɛ gu.i·ᴛča." "Le.i ji·ɛ šugu·lo, bɛsᴀn ame.imᴀnᴀsᴀn bila?" Alqᴀšɛ se.ibai.i: "Lɛ ji·ɛ šugu·lo, a·ltuwᴀltər kuts'ulo gu·imo ha·tsum ho·lə at'u·s, mɛn yᴀkᴀl čᴀγa aye·ti, mɛnɛ iskılər pfu·t aiyɛ·ti. U·ŋ guyᴀkᴀl mɛnɛ pfut aye·tişᴀn, u·ŋ guyᴀkᴀl mɛnɛ čᴀγa aye·tişᴀn, u·ŋɛ bər mɛn atoyɛ·lşᴀn, mɛnɛ bər u·ŋ atu·ki.ᴀlş. A·ltuwa·ltərtsum hik bᴀs huru·tuma kɛ da gu.i·ᴛča. A·ltuwaltər kuts 'o·mᴀnş xa hᴀn guntsɛn tşo·ᴛ du·sumıa kuli guwi·ᴛča. Tᴀq a·ltowaltər kuts mᴀni·mi kɛ gu.imo hatsum du·sa kɛ aku.i·ᴛča."

Bᴀxt i Jᴀma·l aiyᴀš im'ᴀnimi. "Lɛ.i ji·ɛ šugu·lo, kot bu·t sᴀčo (*or*, a·sa·nɛ) dər'o·wᴀn bila. Šugu·lo amit guntsulo huru·šᴀm ha·lɛ?" Alqᴀšɛ se.ibai.i: "Ku·ltumo g'untsulo huru·t." "Šugu·lo; jᴀma·ᴀtımur hukəm ɛti šᴀpik bɛlᴀtɛ jo·čo, tsil bɛlᴀtɛ ᴀč'ičo, kᴀn'ao mo." "Đumu·tso, šugu·lo." Bᴀxt i Jᴀma·lɛ yu·s dumu·tsumi. Alqᴀš wᴀzi·ᴛɛ se.ibai.i: "Aiya·s, ja čᴀγa gultumᴀl ɛti. Bu·t do·m (*or*, zo·ᴛ) duro bila. Šugu·lo ha·lɛ 'e·uru·t, gu·i bᴀldyu·lo hur'u·. Gučər ɛčər šᴀŋ'ɛti. Ya·ᴛ nɛ bəre·yər šᴀŋ ɛ·ti, (ya·ᴛɛ ap'ərᴀn). Šugu·lo, gu·čər aiyɛti, yᴀt nɛ ap'ərᴀn, šᴀpik kɛ tsil i·mu wᴀxtulo sᴀmɛ xa go·ᴛ ba·l nɛ

---

10 *me·mᴀnᴀn* — short form of 1st. pl. pret. of **-ᴀmᴀnᴀs*.

11 *ame.imᴀnᴀsᴀn* — infin. form + -*ᴀn* parallel to *mi.ai.ᴀsᴀn*, like which it may be a 1st. pl. subjunctive. .V. note on p. 35 l. 11.

15 *atu·ki.ᴀlş* — 2nd. sg. negative of the -*ş* form of *d*-ᴀyɛlᴀs*. One would expect *atuko·yɛlş*. V. § 321. 5 and § 357. 2.

16 *bᴀs* — perhaps *hik bᴀs bᴀsk* is to be read.

18 *du·sa* — 2nd. sg. perf.; should perhaps be *du·ša* 2nd. sg. pres.

22 *jo·čo* — 'she may give to me' from **-uyᴀs* v. § 255.

24 *aiya·s* — for *a* + **-yᴀs*.

*zo·ᴛ* — foreign noun used as an adj.

face, he used to go and salām to the King." So dear were they to each other. They were devoted to each other. 539A 572

One day Alqash Wazīr came to salām to Bakht-i-Jamāl. Salaming him he looked at him, he looked at him with an unfavourable eye. "O friend," said Bakht-i-Jamāl, "why do you look at me today with an unfavourable eye?" "O friend," (replied Alqash) "the day of your death has come. You are going to die. It is for this reason that I look at you with repugnance." Alqash Wazīr was versed in astrological calculations and Bakht-i-Jamāl was alarmed for his life. "I am going to die then," he thought, and he said: "O friend, this that you say is true, but may I perchance escape by some device?" "Friend," said Alqash, "there is one thing, and if you and I can do it, you will escape. If we cannot do it you will die." "O beloved friend, what is it that we cannot do?" "Beloved friend," said Alqash, "for 40 days do not come out of your house, do not speak to anyone, do not look at the face of anyone, let no one look at you, let no one speak to you, let no one hear you speak, and do not you listen to anyone speaking. If you remain (thus) one day more than the 40 then you will die, and if you go out one day too soon, before 40 days are completed, you will die. When exactly 40 days are up, if you go out of your house, you will not die." 539x

Bakht-i-Jamāl was overjoyed. "O beloved friend," said he, "this is a very easy matter. On which day shall I (begin to) stay in the house?" "Stay in today," said Alqash. "Friend, give my wife instructions and advise her how she is to give me food and how she is to give me water." "Bring her here, friend." Bakht-i-Jamāl brought his wife and Alqash Wazīr said: "My sister, give ear to what I say. It is a very serious matter. Make my friend stay in the house. Sit yourself in the upper verandah. Take care not to speak. Take care not to look down. (To Bakht-i-Jamāl) Friend, do not speak. Do not look up. Let her send down food and water to you at the proper time, letting it down on something through the smoke-hole, and do you eat the food and drink the

bɛsᴀntsɛ dɛˑskuʂ, uˑŋ ʂᴀpik ʂi, tail minˈɛ. Iˑsɛ dɛˑskum wᴀlgiˑtsɛ tᴀq nɛ fᴀt ɛ ɛk yᴀtɛ diˑušo. Yaˑʀɛ apˈəʀᴀnum moˑš məraˑk nɛ yɛtɛ diˑušo. Yɛ ja kᴀnaˑo gᴀn. Wa jiˑɛ šuguˑlo, uˑŋ guˑimo haˑlɛ gʊntsiŋ iɣˈᴀn, jɛ je.imo haˑlɛ iɣaiyᴀm. Yɛ kultumo gutɛ gʊntsatsum uˑŋ kɛ hisaˑp ɛti, jɛ kɛ hisaˑb ɛčᴀm."

Iˑmo šuguˑlɛ haˑlum duˑsimi. Iˑtsɛ hiŋ tᴀm nɛ qulp wᴀšimi. Qulpɛ če.i iˑtsɛ yænimi. Iˑmo haˑlər Alqᴀš niˑmi. Hᴀn qhi.ɛn fᴀt ɛtimi. Bᴀxt i Jᴀmaˑlɛ giˑrminimi: "Hikulto mᴀnimi," nusɛ. Gutɛtsum iˑlji Alqᴀš Wᴀziˑʀe iˑmo haˑlɛ gʊnts kɛ kᴀn qü.ɛ wᴀšimi. Bᴀxt i Jᴀmaˑlɛ gʊnts gᴀjᴀt ɛtimi. Alqaš Wᴀziˑʀɛ aˑltowaltər qü.ɛ manimi.ɛ, puˑʀo aˑltowaltər kuts mᴀnimi. Bᴀxt i Jᴀmaˑlɛ kɛ aˑltowaltər kuts manimi. Oˑltᴀlik bᴀbər diˑmi. Xudaˑyo qudəʀᴀt oˑltᴀlik hərænulo hᴀn gunts tis mᴀnimi (*or*, umᴀnumᴀn).

Alqᴀš Wᴀziˑʀ iˑtsɛ quyɛ nuyɛn Bᴀxt i Jᴀmaˑlɛ hiŋtsər diˑmi. Iˑmo irˈiˑŋɛ ka qulf doˑnimi. Niˑmi haˑlər sᴀlaˑm ɛˑʀ ɛˑtimi. Yuˑt iriˑŋ duˑmᴀʀimi. Eˑka čᴀɣa ˈɛtimi: "Le.i jiˑɛ šuguˑlo, aˑltowaltər kuts manimi, uˑŋɛ hisaˑb mᴀni bila bɛ?" Bᴀxt i Jᴀmaˑlɛ se.ibai.i: "Ja hisaˑb bᴀbər mᴀnimi, juˑčuma nusɛ alčin ɛˑča baiyᴀm." Alqᴀš Wᴀziˑʀɛ sɛnimi: "Ja hisaˑb gutsɛ quyɛ.ɛtɛ ɛta ba. Gʊnts kɛ hᴀn wˈᴀšča baiyᴀm. Kuˑlto aˑltowᴀltər kuˑts mᴀnimi. Ga, gutsɛ utsᴀn (*or*, uɣˈᴀn)." Bᴀxt i Jᴀmaˑlɛ: "Ja girmina ba. Gutɛ girminumər uˑŋ bəʀɛˑn." Iˑnɛ girminumər bəʀɛˑnimi. Inɛ quyɛ utsᴀnimi. Oˑltᴀlikɛ hisab bᴀbər diˑmi. Alqᴀš se.ibai.i: "Mɛltᴀlike hisaˑb bᴀbər diˑmi. Yɛ mu duwˈᴀšɛčᴀn." Duwᴀšamᴀn haˑtsum.

Bᴀxt i Jᴀmaˑlɛ se.ibai.i: "Le šuguˑlo mᴀtaˑn sailər ɛˑčᴀn. Buˑt ᴀski duwˈᴀlila." Alqᴀš Wᴀziˑʀɛ: "Šuˑa, šuguˑlo." Gutsərumᴀn, mᴀtaˑn

---

4 *iɣᴀn* — note the sing. pron. prefix referring to pl. y noun *guntsiŋ*. With an x pl. the pl. pron. prefix is used e. g. *gutse uɣᴀn* l. 20 below.

6 *iˑtse* — probably means 'after him, behind him' cp. *°-tsi thaiyᴀs* 'to follow after, pursue someone', but l. 7 *°-tsi yᴀnᴀs* 'to take with one'.

7 *qhi.en.* — the sound of this word I found very illusive. v. vocab. s. v. *qhüye.*

12 *Xudaˑyo qudərᴀt* — in this stock expression *qudərᴀt* is apparently used in the sense of "will". The ordinary gen. of *Xuda* in this and other phrases is *Xudai.e.* For the gen. sg. in *-o*, v. § 46 note

water. (Then) tie (the things) to the cord which was let down and leave it there and she will pull them up. Turning her head away, she will pull it up without looking down. Come now, take my advice. O my beloved friend, count the days in your house and I shall count them in my house. Now from this present day you keep the reckoning, and I too will keep the reckoning."

(Alqash then) went out from his friend's house and he closed the door after him and locked it. The key of the lock he took with him and he went to his own house and put down one pebble. Bakht-i-Jamāl wrote 'one day is passed' and thereafter every day in his own house Alqash Wazīr put down a pebble and Bakht-i-Jamāl struck off a day. (Eventually) with Alqash Wazīr 40 pebbles were (collected) and the full forty days were completed and with Bakht-i-Jamāl also the 40 days were completed. Both (accounts) came out even. By the power of God in both of them there was an error of one day.

Alqash Wazīr took the pebbles and came to Bakht-i-Jamāl's door. With his own hand he opened the lock. He entered the house and salamed (to Bakht-i-Jamāl). He asked for his foot and hand (to kiss) and he conversed with him. "O beloved friend, forty days have passed. Is your reckoning completed or not?" "O beloved friend," said Bakht-i-Jamāl, my reckoning has come out even. I was watching, thinking you would come." "I have kept my account with these pebbles," said Alqash Wazīr, "every day I kept adding one. Today the forty days were completed. Take the pebbles and count them." "I have written the days down," said Bakht-i-Jamāl, "have a look at this written record." The one examined the writing and the other counted the pebbles. Both their reckonings came out even. "Both our reckonings have come out even," said Alqash. "Now let us go out." And they went out from the house.

"O beloved friend," said Bakht-i-Jamāl, "let us go for a long walk. I very much wish to." "By all means, friend," said Alqash Wazīr.

---

26 *ʌski duw'ʌlila* — glossed as Hind. *a·rzu ho·giya* and explained as "my heart has risen". It seems to be a metaphorical use of the verb *duwʌlʌs* 'to fly (up)'.

gutsərumᴀn. Bᴀxt i Jᴀma·lɛ se.ibai.i: "U·ŋ ako·lə sa·ᴀt mᴀnɛ, h'ərɛšɛn di·mi. Istinja·b nɛ ju·čᴀm," s'ɛnimi. Wᴀzi·ᴛ huru·timi. Bᴀxt i Jᴀma·l ni·mi. Mᴀta·n gutsərimi. Bu·t uyu·m bᴀs'i·ɛnər w'ᴀlimi. Istinja·b 'ɛčər huru·timi. Γu·sᴀn čᴀs ɛtimi, γumo·ᴛᴀn bᴀl'imi. Hᴀn kɛ čᴀs ɛtimi, tərišᴀn bᴀl'imi. U·lo h'iŋɛn γᴀn'imi. I·tɛ hiŋtsər ni·mi. Qu·lptsɛ če·i wᴀšim bim. Če·i do·nimi, hiŋ sɪka ɛtimi. Bərɛ·nimi γɛniŋɛ yɛ·tsimi. Bu·t atoγ'ᴀnᴀs γɛnɪŋi·k yɛtsimi. Ikərɛŋɛ se.ibai.i: "Səle·mᴀn Paiγᴀmbərɛ i·sɛ xᴀzi·na.atɛ fᴀt ᴀmᴀnᴀm." Xᴀzi·na hiŋtsum pfər mᴀnimi. "Ja ji·ɛ šugu·lo ya·ᴛum gukɛ γɛnᴀŋ čᴀp ai.e·čᴀm. Ji·ɛ šugu·lo 'e·ltirčᴀm."

I·tɛ dištsum i·lji di·mi. Qau ɛtimi i·mo šugu·lowər. "Šugu·lo, kul ju·." Alqᴀš e·pᴀčər di·mi. "Bɛsᴀnər qau ɛ·ča?" sɛnimi. "Le ji·ɛ šugu·lo, γɛnᴀŋɛ xᴀzi·na yɛtsᴀm." Alqᴀš Wᴀzi·ᴛɛ: "Amulo yɛtsuma?" "Šugu·lo, aku·lo bitsᴀn." 'E·ltirimi. Alqᴀš Wᴀzi·ᴛɛ bərɛ·nimi. Alqᴀš Wᴀzi·ᴛɛ yɛtsimi, sᴀmba 'ɛtimi. Sᴀmba nɛtᴀn da·l nɛ tiktsɛ dɛlimi. "Le.i šugu·lo, ja b'e· ɛtᴀm? Bɛsə tɛ ɛč'a?" Alqᴀš Wᴀzi·ᴛɛ se.ibai.i: "G'o·ṡqai.a ba." "Lɛ šugu·lo, ja b'ɛ· ɛtᴀm kɛ ᴀsqai.a ba?" "Gu·kɛ γɛnᴀŋ ᴀdi·mᴀtɛ e·čᴀm, ak'ərɛ tsu·čᴀm. Mɛn kɛ lɛ·l ayočᴀm. Gukɛ γɛnᴀŋ mɛltᴀlikɛ trᴀŋ ɛt'ᴀtɛ (*or*, ɛtᴀn kɛ) gutɛ čᴀγa d'u·ši. I·tɛ·tsum go·sqaiya ba. Kok γɛnᴀŋ bᴀla bitsa. Padša deyɛlɪmər jɛ kɛ u·ŋ mɛltᴀlik m'ɛ·sqaimi. Ite·tsum go·sqaiya ba." Bᴀxt i Jᴀma·lɛ se.ibai.i: "Lɛ šugu·lo, ja aiyᴀsqᴀn. Gu·kɛ γɛnᴀŋ gudi·mᴀtɛ maniš. 'Gukɛ γɛnᴀŋtsum pyuwᴀn jaγun (*or*, aγun)' go·sᴀm kɛ, u·ŋər axɪrᴀtɛ jᴀk'un am'ᴀnša. 'Gukɛ γɛnᴀŋ yɛtsᴀm' sɛnᴀm kɛ da u·ŋ axɪrᴀtɛ jᴀkun amᴀnša," sɛnimi.

---

7 *γɛniŋɛ* — I cannot account for the *-ɛ*. It is probably a glide to the following *y-*. *γɛnᴀŋ* (*γɛniŋ*) is the plural of *γɛnɪš*. The use of the plural indicates (large) quantity. V. §§ 35 (end) & 45.

*atoγ'ᴀnᴀs* — or *ato·γᴀnᴀs* glossed as "uncountable" "inexhaustible." The first meaning would suggest a connection with **-γᴀnᴀs* 'to count'. There are, however, a number of forms referable to infinitives *d*-γᴀnᴀs*, *d*-ᴀγᴀnᴀs* with the meaning 'to be used up, exhausted, worn out, finished; to come to an end' with which, in the absence of any strong reason to the contrary, it is natural to connect it, so that the meaning 'inexhaustible' may be taken as the more exact.

8 *fᴀt ᴀmᴀnᴀm*, — *tumo·k ᴀmᴀnᴀm* was given as an alternative.

16 *bɛsə tɛ* — MS. *bɛsᴀtɛ*, but doubtless for *bɛsɛ tɛ.i*.

They went on, they went on a long way and Bakht-i-Jamāl said: 539k "Wait here, I want to relieve nature. I shall do so and come back." The Wazīr sat down and Bakht-i-Jamāl went off. He proceeded a long way and came upon a big garden and squatted down to relieve nature. He pulled up a clod and a hole appeared. He pulled up another clod and a large aperture appeared. Inside, a door became visible. He went up to the door. The key was hanging on the lock. He undid the lock and threw open the door and looked and saw gold. He saw inexhaustible quantities of gold. He said to himself: "I have lighted on the treasury of Sulēman the Prophet." He turned back from the door of the treasury saying: "I won't hide this gold from my beloved friend. I will show it to him."

He came back from the place and called out to his friend: "Friend, come here." Alqash came to him: "Why are you calling?" he asked. "O beloved friend, I have seen a treasury of gold." "Where did you see it?" said Alqash Wazīr. "Friend, it is inside here" said (Bakht-i-Jamāl) and showed him. Alqash Wazīr looked and saw it. He reflected and having reflected he lifted up (Bakht-i-Jamāl) and dashed him on the ground. "O friend," said Bakht-i-Jamāl, "what have I done? Why do you act thus?" "I am going to kill you" replied Alqash. "O friend, what have I done that you should kill me?" "I am going to appropriate this gold and carry it off for myself. And I shall let no one know (of it). If the two of us shared this gold the story would get out. So I am going to kill you. This gold is a calamity. If the King were to hear about it he would kill us both, me and you. So I am going to kill you." "O friend," said Bakht-i-Jamāl, "don't kill me. The gold may be for you alone. If I (ever) say to you 'Give me a little of it,' may I be your donkey in the next life. If I say 'I saw this gold,' again, may I be your donkey in the next life."

---

17 *go·sqai.a ba* — The present expressive of determination on future action. 'I am going to kill thee'. There are many examples of this use in what follows.
*ke* — the Pers. Hind. *kih* 'that' (conjunction).

19 *et'ʌte* } v. § 407 c.
*etʌn ke* }

000.

Λlqᴀš wᴀᴢi·ʀε se.ibai.i: "Lε na·da·n, u·ŋtsum ja bu·t he·ya ba. Kərka·mutsε qıš nε du·nᴀn kuli qyu· εči bi, ᴢo·ʀ nε du·nᴀn kuli qyu εči bi. Kərka·mutsε yᴀtis ay'e·skərtsiṣ̌ xa čup εtᴀs ap'i. Yεtis e·skərtsumε ka qyu čup me.i bila. Guyætis ako·skərtsiṣ̌ xa kot bər čup mᴀna·s ap'i. Ite·tsum guyεtis g'o·skərša ba."

Bᴀxt i Jᴀma·l dyu.ᴀsᴀstsum umi·d ε·skərtsimi. Bᴀxt i Jᴀma·lε se.ibai.i: "Le šugu·lo, a·lto čᴀγamiŋ bitsa go·šᴀm." "Yε aso," se.ibai.i Λlqᴀšε, "bεsᴀn čᴀγᴀmiŋ bitsa kε." "Ja jᴀma·ᴀt mo·ski duw'ᴀlil'a. Altowaltər kutsulo'mo·ski duwᴀlil'a, 'ja jᴀma·ᴀt ju·či' nusε mulčin εtubo. U·ŋ nuko·n ja jᴀma·ᴀtᴀlər gukε γεnᴀŋtsum turma a·lto xər'i·ŋ γεnᴀŋ nuk'ᴀn ja jᴀma·ᴀtmulər ni·. Gukε γεnᴀŋ moγun. I·nmuʀ tai.i moso: 'Xa·ʀ'uᴢum sodᴀgərεnε ka Xa·ʀuᴢər ni·mi,' m'oso. "Miš'in sᴀmo jučᴀm," sεnai.i' m'oso. 'Gukε γεnᴀŋ jε ju·ṣ̌ xa gukərε šᴀp'ik gᴀt'u ditso,' mo·so. Ja jᴀma·ᴀt huʀu·to bo. 'Ja aču·ṣ̌ xa guča·ma kε goyᴀn dum'umᴀno kε gugu·i mu.i·kᴀn o·s. Gwi·yεn dimᴀnimi kε Buᴢurj Mεhər o·s,' sεnimi. Gukε čᴀγamiŋ mosuma kuli gu·imo xuš, amo·suma kuli gu·imo xuš. Yε akuʀu·mtsum čᴀγa 'apᴀči ap'i." Λlqᴀš Wᴀᴢi·ʀε: "Ya aku·ʀuma?" Bᴀxt i Jᴀma·lε: "Λw'a."

Λlqᴀš Wᴀᴢi·ʀε i·tε birkištsum i·tε ᴢa·q ku·nᴀnər ni·tsun, Λlqᴀš Wᴀᴢi·ʀε bir ᴀqimi, tis εtimi. I·sε tisεtər nitsun ε·sqᴀnimi, u·lo wᴀšimi, yætε ti·k gimi. Hik εtimi, yu·tiŋε ᴢᴀq εtimi. Ya·ʀε εtumε nıša·n ε·spᴀlimi.

Λlqᴀš Wᴀᴢi·ʀε, "Gukε γεnᴀŋ ja manimi" nusεn, aiyᴀš nimᴀn i·kε γεnᴀŋtsε tsᴀp aiyεtimi, qulp nyu·'εšin bᴀn εtimi, čᴀp εtimi. Mεnər lε·l ay'o·timi, i·mo ha·lər di·mi. Imo ha·lum turma a·lto xəriŋ γεnᴀŋ nuk'ᴀn Bᴀxt i Jᴀma·lε yu·s mopᴀčər di·mi. "Ai.a·ᴢ, gukε γεnᴀŋ gu·yərε gor do·tsai.i. Xa·ʀəᴢum saudᴀgərεnε ka Xa·ʀuᴢər ni·mi.

---

2 *kərka·mutsε* — perhaps for *kərka·muts* + *tsε*, but one would expect *kərka·mutsᴀtsε*.

4 *ako·skərtsiṣ̌*
5 *go·skərša ba* } The pronominal prefixes here stand for the secondary indirect object (or have the force of an ethic dative). "I'll cut off your head for you".

10 *jᴀma·ᴀtᴀlər*
11 *jᴀma·ᴀtmulər* } The latter form is the more correct, as *jᴀma·ᴀt* here is hf.

16 *Buᴢurj Mεhər*. — V. introductory note on this text.

17 *akuʀu·mtsum* — the abl. of comparison with the adj. not expressed, 'I have nothing to say (more) than this much'.

18 *ya* — probably for *yε* under the influence of the *a-* of *aku·ʀuma*.

"Ignorant fellow," said Alqash Wazīr. "I know much more than you. If one catches a hen gently, it makes an outcry. If one lays hold of it violently, it makes an outcry. Till you have cut off the hen's head it won't keep quiet. When its head is cut off its clamour is silenced. So long as your head is not cut off this matter will not remain quiet. So I am going to cut off your head."

Bakht-i-Jamāl abandoned hope of escape. "O friend," he said "there are two things I would tell you." "Well, tell me," said Alqash, "what they are." "My wife has been longing (to see me), for these 40 days she has been longing (to see me) and she has kept looking out saying: 'My husband is coming.' Go to my wife, go to her with twelve *khars* of this gold (Rs. 72), give it to her and say thus to her: '(Your husband) has gone to Khāruz with a merchant of Khāruz.' Say to her, 'He said: "I shall come back in six months."' (Say to her from me). 'Until my return buy food and clothes for yourself with this gold.' My wife is with child. (Say to her from me): 'If you give birth before my return, if a girl is born to you, give her a name yourself. If a son is born to you, call him Buzur Jamhūr.' If you say this to her, it is as you please; if you don't say this to her, it is as you please. Now I have nothing more to say." "Oh, is that all?" said Alqash Wazīr, "Yes," said Bakht-i-Jamāl.

Alqash (then) led Bakht-i-Jamāl forward into a corner on the far side of the Treasury and (started) digging. He made a pit and leading (Bakht-i-Jamāl) up to it he killed him and flung him into it. He threw in earth on the top and filled (the hole) up and trampled it down with his feet, and destroyed all signs of the burial.

"This gold has become mine," said Alqash Wazīr, rejoicing. He did not touch the gold, but putting on the lock he closed (the door) and concealed it. He told no one about it and returned to his home. Taking 12 *khars* of gold from his house, he went to Bakht-i-Jamāl's wife: "My sister," said he, "your husband has sent you this gold. He has gone to Khāruz with a Khāruzi merchant

---

19 *i·ṭe* — 'the far side of, beyond'.

26 aiṣa·s i. e. a + *-yʌs.

‘Mišin sᴀmo ju·čᴀm’ sεnai.i,” mo·simi, “‘U·ŋ huru·ta, goyεn dumˈumᴀno kε gu·gu·i mu.i·kᴀn o·s,’ sεnai.i. ‘Gwi·yεn dimᴀnimi kε Buzur Jᴀmhu·ʀ o·s,’ sεnai.i.” Tʊrma a·lto xəriŋ γεnᴀŋ moγˈunimi. “‘Gukε gukərε jε ju·ṣ̌ xa xərč εti. Šᴀpik gᴀtu.ər gukε xərč εti,’ go·sai.i.” Gʊtε čᴀγa mo·ʀ nε i·mo ha·lər ni·mi.

Bᴀxt i Jᴀma·lε yu·s aiyᴀš momˈᴀnʊmo. “Aku·ʀʊmᴀn γεnᴀŋ a·ʀ jᴀma·ᴀtε do·tsai.i,” nʊsε, aiyᴀš mumˈᴀnʊmo. “Xa·ʀʊzʊm miši·n sᴀmo di·bᴀtε da bεsᴀn a·ʀ di·ši,” nʊsε, a·ʀa·mε ka hurʊ·tumo. Be·urʊm gʊntsiŋ ni·mi i·n ač̣uṣ̌ xa gučˈᴀmo. Mu.i·yεn dimᴀnˈimi. Buzər Jᴀmhu·ʀ o·sᴀmo. Mu·yər ni·mtsum hısa·b ˈεču bo·m. Miši·n sᴀ ni·mi, ati·mi. Tᴀlo sa kε nimi, ati·mi, iyo·lε gˈᴀtε turma a·lto sᴀ kε nimi, ati·mi. Λma umi·d ε·ču bo: “Ja jᴀma·ᴀt ju·či,” nʊsε.

I·nε mu.i· dimᴀn i·ski dεn manimi, muyεrtsum umi·d ε·skərtsumo. “Ja jᴀma·ᴀt bᴀmε lel o·mᴀnimi, hᴀl i·ʀʊmε lεl o·mᴀnimi. Jε bεska atˈaiyεlᴀm.” Tai bu·t xᴀpa kε amˈumᴀnʊmo. I·nε mu.i·yər ε·sumo: “Le.i e·i, u·ŋ ba·za·ʀεtər ni, dᴀγo·ᴀn pyuwᴀn dʊsˈu. Xər γεniš go·yaiyᴀm. Ja u·ŋ ᴀqᴀlkišᴀn ba.” E·ka sisᴀn nεtᴀn ˈe·ʀʊmo. Ba·za·ʀεtər ni·mi fᴀra·čεlər. “Asᴀla·m ale·ıkʊm, fᴀra·č.” “Wa ale·ıkʊm sᴀla·m, hilε·s. Le.i hilε·s, bε·s dukˈo·wˈa?” “Le.i fᴀra·j, γεnıšεn bila gᴀšər dusuya ba. Gʊtε γεnišε i·k daiyεla ba. Γεnišεn bila se.iba·n. Gʊtε tsᴀnε γεniš bilˈa, apˈi·a, u·ŋ bᴀrε·n.” Fᴀra·jε: “Kol dusu.” Fəra·čε bərε·nimi. “Le hilε·s, ᴀsıli γεniš bila.” “Le.i fəra·č, gʊtε ᴀsıl γεnıš bila kε gʊtε gᴀš kᴀm aiyˈᴀči. Kotε gᴀš bˈe·urumᴀn bila kε ja ake·ya ba. Gʊtε ja·ʀ γεnišε gᴀštsʊm kᴀmᴀn ači·ma kε axa·ʀᴀtε guntsulo gutsˈimo doγərʊšᴀm. Gʊtε γεnišε gᴀš æčima kε axa·ʀᴀtu·lo jε u·ŋtsʊm atˈuγʊrʊšᴀm.”

Fəra·jε torim čuqᴀn gur iγˈʊnimi. “Le.i hilε·s gʊtε gu·imo γεnišε gᴀš guči·ᴀm. Ja ka bεsᴀn ba·zxa·s o·mᴀnṣ̌.” “Le fəra·č, mᴀnimi.a?” Fəra·cε: “Λwa, yε tsu. Akurum mᴀnimi.” “Le.i fəra·j, yε mu tsᴀnε sεn.” “Le.i hilεs, bεsᴀn tsᴀnε seya ba?” “Gukε gu·ʀ guyu·ε ka mʊša·qᴀt nεtᴀn de.ımi ba? Mεniktsʊm dʊsu·ˈa, mεniko bitsˈᴀna? Yε tsᴀnε sεn.” Fəra·čε se.ibai.i: “Lε.i hilε·s, ˈεtᴀŋε bε gu·ʀuš mεnε

---

6 *momᴀnʊmo* — i. e. *mumᴀnʊmo.*

8 *di·bᴀtε* — apparently *di bai* + *ᴀtε* v. § 407. a.

10 *o·sᴀmo* — i. e. *o·sumo.*

539:-

and he said: 'I shall come back in six months. You are with child. If a daughter is born to you, give her a name yourself. If a son is born to you, call him Buzur Jamhūr'." Alqash then gave her the twelve *khars* of gold and said: "(Your husband) said to (say to) you: 'Spend this on yourself till I come back. Spend it on food and clothes'." Having said this to her he went off to his own house.

Bakht-i-Jamāl's wife was delighted. She said: "My husband has sent me all this gold," and she rejoiced. "When he comes back from Khāruz in six months, then he will bring me more," she said, and settled down in peace. Some days passed and she was brought to bed before he had yet returned. A son was born to her and she named him Buzur Jamhūr. She kept reckoning (the time) from the departure of her husband. Six months passed and he did not come, and seven months passed and he did not come, and the twelve months of a full year passed and he did not come. But she kept hoping: "My husband will come."

Three years passed after the birth of her son and she abandoned hope of her husband. "Nothing has become known of my husband's being alive," she said, "nor has anything become known of his being dead. I have heard nothing at all." Thus thinking she still did not become unduly depressed. She said to her son: "O son, go to the bazar and fetch a little flour. I shall give you a *khar* of gold to take with you. You are a sensible fellow." She sent him off with a man with him and he went to the bazar to the Farāch (the King's Treasurer). "As salām alē.ikum, Farāch". "Wa alē.ikum salām, boy. Why have you come, boy?" "O Farāch there is some gold I have brought to sell. I have heard this name of 'gold.' They say this is gold. Is it really gold or is it not? Have a look at it." "Bring it here," said the Farāch. The Farāch looked at it. "Boy," he said, "it is real gold." "O Farāch, if this is real gold do not give me short value for it. I don't know

---

14 *bʌmɛ lel* — v. § 382.

17 *goryʌiyʌm* — fut. of *gu* + *-*ʌyʌnʌs*.

23 *aiyʌči* — neg. imper. of *a* + *-*či.ʌs*.

32 *ɛlʌŋɛ* — also in Ms. *ɛtɛŋɛ*, probably y demons. *ɛt* or *ɛtɛ* + *ʌŋɛ*.

kɛ mʌniṣ. Ja pfʌlo·k guγ'unʌm, u·ŋɛ γɛniš ač'ima. Rai bila pfʌlo tsu, rai api kɛ gu·imo γɛniš tsu." Buzᴜr Jʌmh·ᴛɛ se.ibai.i: "Go·šəʀ sʌŋʌličiŋ g'ogičʌm. Padša akurumʌn gu·ᴛ guk'ərər xərč ɛč'a, ja γɛniš gukərɛ gai.iba? Padša mərʌka·ulo gutɛ seyʌm." Fəra·jɛ seibai.i: "Le hilɛs, gutɛ o·sʌn. Ʌsulum i·tɛ bər u·ŋə æša. Gutɛ γɛniš ʌkərər gaiya ba. U·ŋɛ tsʌn se.iba. Gutɛ bər mərʌka·ulo o·sʌn. Kok gur kɛ tsu guk'ərɛ, gu·i ʌčim γɛniš kɛ i·lji tsu. Gutɛ bər mɛnʌlɛ o·sʌn. Ja æši šʌŋʌličiŋ a·giči." Buzər Jʌmhu·ᴛɛ se.ibai.i: "Padša gusɛ ṣi.ʌs uyo·n u·ŋər hʌla·l bi.a? jɛ kɛ ṣičʌm," sɛnimi. Ik'ərɛ ɛt γɛniš kɛ tsu·mi gu·ᴛ kɛ tsu·mi i·mo ha·lər.

I·mi.ɛ: "Le.i e·i, amulo bʌzʌ·ᴛʌn γiki ɛtᴜmʌna, kuk akurumʌn pfʌlo· kɛ su·mʌn g'oyɛnʌm γɛniš kɛ dᴜsu·mʌn?" "Bɛ, mʌma, bʌza·ᴛɛn e·dila·n, γiki ayɛta·n." "Le e·i, tum kok bɛlʌtɛ (*or*, amulum) su·mʌn?" "Mama, gult umʌl ɛ·ti. Fəra·jtsum ər nɛtan dᴜsu·yʌm." I·mi aiyʌš mum'ʌnᴜmo.

Buzᴜr Jʌmhu·ᴛɛ: "Mama, ja·ᴛ kɛ bu·t jo.u, o·l a·ti, gu.i· kɛ bu·t ṣi. Dyu.'ɛsᴜmʌn mɛnər kɛ u·. Gukɛ torim čᴜq gu·ᴛ hisər go·ᴛ su·čʌm."

Yʌti gu·ntsər (i·mi.ɛ): "Lɛ e·i u·ŋə ta·pʌn šu·a bil'a. I·tɛ γɛniš guči·čʌm, bʌza·ᴛɛtə· nᴜko·n lukʌn čʌp dᴜsu·," ɛsᴜmo. "Šu·a mama, kul jʌč'i." Iči·mo. Nᴜkʌn bʌzʌ·ᴛɛtər ni·mi Padša gulčin ɛ·pʌčər,

---

3 *gogičʌm* — 1st. sg. fut. of *gu* + **-ʌgiyʌs*. In such cases the meaning of the verb appears to be 'to put something on some one' (or 'on some thing'), and the pn. pf. represents the indir. obj. as in the present instance, or is a sort of ethic dative as in line 8, *ja æši šʌŋʌličiŋ a·giči* 'he will put chains on my neck for me' cp. § 245.

7 *ʌčim* — static pc. of *a* + **-či.ʌs*.

9 *gusɛ ṣi.ʌs . . . bi.a.* — cp. p. 62 l. 23 The infin. as subj, is generally accompanied by the y form of the verb 'to be' viz. bila. Again *gusɛ* is surprising, as the words for which it might naturally be expected to stand are all y: wheat, grain, gold, property. It seems necessary to take *ṣi.ʌs* as being x and translate *padša gusɛ ṣi.ʌs uyon* 'this eating everything of the king's' or 'all this living at the expense of the king'.

11 *ɛtumʌna* — alternative *dɛlumʌna*.

13 *ayɛta·n.* — The plural verbs in this passage must refer to B. J. and the man whom his mother sent with him (v. p. 58 l. 17), but who is not otherwise mentioned.

16 *o·l a·ti* — from **-u·l *-ʌtʌs*.

17 *hisər* — this use of the dative of *hisa* with the sense of 'every month', 'per month' occurs several times and must be regarded as idiomatic.

20 *jʌči* — v. § 255.

what its value is. If you give me less than the price of the gold, I'll lay a claim against you at the Last Day. If you give me the (full) price of the gold, at the Last Day I will make no claim against you."

The Farăch gave him ten twelve-seer measures of wheat. "O boy, I have given you this as the price of your gold. There must be no dispute with me about it." "O Farăch, is that all?" "Yes. Now take it away. It has worked out at so much." "O Farăch, come now tell me the truth." "O boy, what am I to tell you the truth about?" "Have you acquired this wheat by labouring along with your children? (Or) have you got it from others? Does it belong to someone else? Now tell me truly." "O boy," said the Farăch, "what business is it of yours whom it belongs to? I have given you the grain; you have given me the gold. If you wish to, take away the grain; if you dont wish to, take away your gold." "I'll put chains on your neck," said Buzur Jamhūr. "Do you expend all this wheat of the King's for yourself and do you take my gold (too) for yourself? I'll tell this in the King's court." "O boy," said the Farăch. "Don't say this. You are saying exactly what I feel in my heart. I am taking the gold for myself; you are right in saying so. Don't tell this in the court. Take this wheat for yourself and take back the gold you have given me and tell no one about it. (The King) will put chains on my neck." "Is it lawful for you," said Buzur Jamhūr, "to devour all this (grain) of the King's? I will devour it too." (So saying) he carried off home for himself the gold, and he also carried off the wheat."

"O son," said his mother, "have you looted a bazar somewhere, that you have fetched (home) all this grain and have also brought (back) the gold I gave you?" "No mother, we have not raided and plundered a bazar." "Then how else did you get this, my son." "Listen to me, mother. I frightened the Farăch and got it (from him)." His mother was pleased.

"Mother," said Buzur Jamhūr, "give me a lot (to eat) and fill my belly, and do you too eat a lot, and what is over give to others. I shall bring you these ten measures of wheat every month."

000 “Ʌs sʌla·m ale.ɪkum, gulčin.” “Wa ale.ɪk us sʌla·m, lɛ hilɛ·s.
Bɛsʌnər duko·ma, lɛ hilɛ·s?” Buzuᴛ Jʌmbu·ᴛɛ se.ibai.i: “Γɛnišʌn
dusu·ya ba. Γɛniš bila api kɛ ja ake·ya ba. U·ŋ bərɛ·n.” Gulčinɛ,
“Kul jʌči,” se.ibai.i. Iči·mi. Gulčinɛ bərɛ·nimi. “Asil γɛniš bila,
5 lɛ hilɛs.” Buzur Jʌmbu·ᴛɛ: “Ʌsɪli γɛniš bila?” Γulčinɛ: “Ʌwa,
ʌsɪl γɛniš bila.” Buzur Jʌmbu·ᴛɛ: “Gutɛ γɛnišɛ gʌš ake·ya ba.
Gutɛ be·urumʌn bila kɛ u·ŋ bʌᴛɛn. Gutɛ γɛnišɛ gʌš kʌm ači·ma
kɛ axa·ᴛɛtɛ guntsulo u·ŋtsum duγ'ərusʌm. Gutɛ i·mo gʌš ači·ma kɛ
ʌxʌᴛɛtɛ guntsulo jɛ kɛ u·ŋ ba·zza·s bɛsʌn o·mʌnṣ̌.”

10 Bʌskʌᴛɛtʌn γulči·nɛ yu·mi. “Lɛ.i hilɛ·s, gu.i·mo γɛnišɛ gʌš guči·ʌm.
Ʌxa·ᴛɛtɛ guntsulo jɛ kɛ u·ŋ ba·zza·s 'o·mʌnṣ̌. Yɛ tsu.” Buzuᴛ
Jʌmbu·ᴛɛ se.ibai.i kɛ: “Le· γulčin, yɛ mu·to tsʌnɛ bər ɛti. Gusɛ
gugu·i n'i.u·šʌn ʌki·l uyu·m ɛt'a·na, mɛniktsum dumər'a·? Ti mɛnɛ
b'i.a?” ɛsimi. Γulčinɛ se.ibai.i: “Le·i hilɛ·s, ɛ·tʌŋɛ bɪ gu·ᴛuš? u·ŋɛ
15 γɛniš ači·ma, ja gusɛ bʌskʌᴛɛt gu·yʌm. Čup nɛ o·tsuč'a?” “Lɛ.i
γulčin, kos bɛ·sɛ čup nɛ tsuča ba? Padša ya·ᴛum γi·ki nɛ joč'a.
Bɛ·sɛ čup nɛ tsu·ča ba? Jɛ padša mərʌka·ulo se·yʌm: ‘Γulč'inɛ
γiki nɛ bʌskʌᴛɛtʌn jo·mi,’ seyʌm.” Γulčinɛ: “Lɛ.i hilɛ·s,” se.ibai.i.
“Guyʌtum quᴛba·n amʌnṣa. Gutɛ γi·ki ata·agus. Jɛ kɛ ayu·ʌka
20 bu·kər šʌŋʌličiŋ mɛ·giči.” Gulčinɛ se.ibai.i: “Kut gu·imo γɛniš kɛ
tsu, ja gu·yʌm bʌskʌᴛɛt kɛ tsu. Hisər da· ẓu·, ʌkil bʌskʌᴛɛtʌn‿kɛ
gu·čʌm. Ya hisa mʌnum tsʌnč ʌkil bʌskʌᴛɛtə gu·čʌm.” Buzuᴛ
Jʌmbu·ᴛɛ se.ibai.i: “Le.i γulčin, gu·sə padša ṣi.ʌs uyo·n u·ŋər hala·l
b'i·a? Ja·ᴛ kɛ jo jɛ kɛ ṣičʌm.” “Quᴛba·n ʌmʌnṣa, gu·čʌm. Gutɛ
25 hisər gusɛ bʌskʌᴛɛt gu·čʌm. Kot gu·imo γɛniš kɛ tsu.”

Buzuᴛ Jʌmbu·ᴛɛ tsu·mi i·mo ha·lər i·mi mopʌčər. “Mama, hisər
gusɛ bʌskʌᴛɛt kɛ ditsʌm. Yɛ mu·to huzu·ᴛ nɛ ṣičʌn.” Huᴛu·čʌmʌn
ara·mɛ ka. Hikulto i·mi.ɛ se.ibo: “Le.i e·i, šɪkʌmiŋ ho·i amulo
duk'o·oγuᴛšʌma?” “Mama, i·tɛ γɛniš ʌči.” “Yɛ ga, e·i,” nusɛ

---

16 *joča* — v. § 255.
19 *ata·agus* — neg. imper. of *d*-ʌgusʌs* with -*a*- infix.
21 *ẓu·* — variant for *ja*.
22 *ya* — perhaps for *yɛ*.
*tsʌnč* — not recorded elsewhere and said to be used only in this phrase.
*bʌskʌᴛɛtə* — should presumably be *bʌskʌᴛɛtʌn*.

537a

Next day she said: "O son, your plan is a good one. I'll give you the gold and you take it to the bazar and get a little meat." "Very good, mother, give it to me here." She gave it to him and he went off with it to the bazar. (He went) to the King's steward and said: "As salām alē.ikum, Cook." "Wa alēik us salām, boy. Why have you come here, boy?" "I have brought some gold," said Buzur Jamhūr, "whether it is gold, or is not gold, I don't know. You have a look at it." "Give it to me here," said the Cook. He gave it to him and the Cook examined it and said: "It is real gold, my boy," he said. "Is it real gold?" "Yes," said the Cook, "it is real gold." "I don't know the value of this gold," said Buzur Jamhūr, "you look and see how much it is. If you give me less than its value I'll lay a claim against you at the Last Day. If you give me its proper value there need be no dispute between you and me at the Last Day."

The Cook gave him a wether (saying:) "I have given you the price of your gold. At the Last Day there must be no dispute between you and me. Now take it away." "O Cook," said Buzur Jamhūr, "come now, speak the truth. Have you reared this sheep and made it so big as this yourself? (Or) did you get it from someone else? Does it belong to someone else?" "O boy," said the Cook, "what business is that of yours? You gave me the gold, and I gave you the sheep. Won't you shut up and take it away?" "O Cook, why am I to shut up and take this (beast) away? You steal it from the King and give it to me. Why am I to shut up and take it away? I'll say in the King's court 'The Cook has stolen a sheep and given it to me'." "O boy," said the Cook, "May I be your sacrifice! Don't give me away over this theft. (The King) will put chains on the necks of myself and my children. Take away this gold of yours, and take away too this sheep which I have given you. Come again in a month and I'll give you another sheep like this. Indeed(?) at the end of every month I'll give you a similar sheep." "O Cook," said Buzur Jamhūr, "is it lawful for you to devour all the King's substance like this? Give me (a share) too and I also will devour it." "May I be your

000

iči·mo. Nᴜkᴀn ni·mi. Amulo kuli apim. Alqᴀš Wᴀzi·ʀɛ bᴀsi.ulo bitsum. Alqᴀšɛ bᴀsi.ɛ hiŋᴀtsər ni·mi. Bᴀsi.ɛ yᴀtku'in hiŋᴀtsɛ bᴀm. "Le.i ba·γoba·n, γɛnišᴀn guč'ičᴀm, gusɛ kᴀrɛ·ti.ulo ho·i jᴀγu·ima?" Bᴀsi.ɛ yᴀtku·inɛ: "Su·a! guγu·yᴀm." Hiŋɛ qulf do·nimi ba·γba·nɛ. Hiŋ sɪka ɛtimi. Hiŋ sɪka ɛtᴀs Alqᴀš Wᴀzi·ʀɛ y'ɛtsimi. I·mo ha·dər ɛŋulo bᴀm. E·sᴀlimi yᴀtku·in di·mi bᴀs'i.ər i·tsi.ᴀtɛ hilɛ·sᴀn kɛ di·mi. Bᴀsi.ɛ yᴀtku·in šᴀni.ɛ kutkusər ni·mi. Buzuʀ Jᴀmhu·ʀɛ i·tɛ bᴀsi.ulo bɛlisᴀn gi·li dɛli bᴀm. I·sɛ e·pᴀčər ni·mi. Nᴀš bim, čəru·k 'ɛ·ɛtimi. E·s bɛlis ni·n asku·ʀiŋ ʂe·mi. Bᴀsi.ɛ yᴀtku·inɛ bɛlis yɛ·tsimi. Asku·ʀiŋ ʂeyᴀs y'ɛtsimi. Di·nin bɛlistsɛ du·n tᴀq ɛ·timi. Ni·mi šᴀni.ɛ kutusər bᴀsi.ɛ yᴀtku·in. Buzuʀ Jᴀmhu·ʀɛ bɛlis hɛ·t ɛtimi. Hik kɛ ni·nin asku·ʀiŋ ʂe·mi. Ba·γoba·nɛ da yɛtsimi. Ba·γoba·n bɛlᴀn nᴜkᴀn di·mi, i·sɛ bɛlisɛ 'ɛ·ščiŋɛ xa d'ɛlimi. E·s bɛlis i·ʀimi. Buzuʀ Jᴀmhu·ʀɛ se.ibai.i: "U·sko hᴀla·lišo həra·m o·tuma." Bᴀsi.ɛ yᴀtku·in se.ibai.i: "Kos bi kɛ hᴀn bɛlis, da ɛ·ts a·lta amulum həra·m umᴀmimi.ɛ(n)?" "Lɛ yᴀtku·in, a·lta i·skumuts bi·e iγ'umuʀulo. Hᴀn mᴀtumᴀn bi, hᴀn buʀu·mᴀn bi. Bru·m i·sɛ hᴀlka·sᴀn bi, mᴀtum i·sɛ tuγulien bi." Yᴀtku·inɛ: "E·sɛ i·mi num'u·yɛn," se.ibai.i.

Alqᴀš de·yɛlimi. I·nɛ hilɛ·sɛ ɛtᴀšo i·kɛ čᴀγᴀmiŋ de·yɛlimi. Alqᴀš Wᴀzi·ʀɛ qau ɛtimi: "Le.i bᴀsi.ɛ yᴀtku·in, i·nɛ hilɛ·s kɛ ditso, i·sɛ bɛlis kɛ ditso." Yᴀtku·inɛ bɛlis yænimi, Buzuʀ Jᴀmhu·ʀ i·tsi thᴀmi, o·ltᴀlik nimᴀn Alqᴀš Wᴀzi·ʀᴀlər. I·nɛ hilɛ·sɛ sᴀla·m ɛ·čuwai.i (i. e. ɛ·čai.i). Alqᴀšɛ i·nɛ hilɛ·stsum doγərušai.i: "'U·sko hᴀla·lišo həra·m o·tuma' ɛš'a. Bi kɛ hᴀn bɛlis, a·lta amulum du·š'a?" "Ya wᴀzi·ʀ, gusɛ bɛlisɛ mᴀmu ɛti bi. Yu·lulo a·lta i·skumuts bi·ɛn. Hᴀn mᴀtumᴀn bi, hᴀn buʀu·mᴀn bi. Bru·m i·sɛ hᴀlk'a·sᴀn bi, m'ᴀtum i·sɛ t'uγuli.ɛn bi." Alqᴀšɛ yᴀtku·inər hukəm ɛtimi: "I·sɛ bɛlis tsər 'ɛt'a." Yᴀtku·inɛ tsər ɛtimi. Buzuʀ Jᴀmhu·ʀɛ bɛlᴀtɛ čᴀγa ɛt'ᴀm kɛ te·ilju·ko a·lta i·skumuts bim. Burum ɛ·s hᴀlka·sᴀn bim. Mᴀtum ɛ·s tuγuli.ɛn bim.

---

15 *kos bi kɛ* — *kɛ* seems here to be only an emphatic particle, 'this indeed is one sheep'. *amolom* — here practically means 'how?'

18 *e·sɛ i·mi num'u·yɛn*. — This is an abusive expression the precise meaning of which is not clear to me. It may be literally either "having taken its mother" or "having known its mother" (*yᴀnᴀs* or *yɛ·nᴀs*).

19 *ɛtᴀšo* — the plur. of the infin. form used with the force of the static pc. v. § 404.

27 *ɛt'a* — imper. + *a* cp. also p. 72 ll. 17—18 also *ɛti.a* p. 74 l. 17. See § 320.

[Errata: should be -šu·a. Cf. Corrigenda, p. 419, cat. III— [illegible]]

539x

sacrifice: I'll give you (a share)," said the Cook. "For this month I'll give you this sheep, and take away this gold of yours too."

Buzur Jamhūr took (the sheep and the gold) home to his mother. "Mother, I have brought this sheep too for the month. Come now and let us feed in peace." So they lived in comfort, and one day his mother said: "O son, will you get green vegetables somewhere?" "Mother, give me that gold." "Well, take it, my son," she said and gave it to him. He took it and went off. There were no (green vegetables) anywhere. (Only) in Alqash Wazir's garden were there some. He went to the gate of Alqash's garden. The superintendent of the garden was at the gate. "O Gardener," said Buzur Jamhūr, "I'll give you some gold, will you give me (some) greens in this basket?" "Very good," said the Gardener, "I'll give you some," and he unlocked the door and opened it. Alqash Wazir saw the opening of the door. He was at the window of his house. He saw the gardener enter the garden and a boy follow after him. The gardener went to a vegetable plot. Buzur Jamhūr had tied up a sheep to a peg in the garden. He went up to it and he cut the cord (by which it) was (tied) and the sheep went and ate the flowers. The gardener noticed the sheep and saw it eating the flowers. He went and caught it and tied it up. The gardener went (back) to the vegetable plot and Buzur Jamhūr let the sheep loose. Once again it went and ate the flowers and again the gardener saw it. He took a spade and came along and struck the sheep on the loins. The sheep died. "Three lawful things you have made unlawful," said Buzur Jamhūr. "This is only one sheep. How have the other two become unlawful?" "O gardener," said Buzur Jamhūr, "there are two young ones in its belly; one is black and one is white. The white one is a female lamb, and the black one is a male lamb." "Curse its mother!" said the gardener.

Alqash heard what the boy had said. He called out: "O gardener, bring the boy and bring the sheep." The gardener took the sheep, Buzur Jamhūr followed after him, and they both went (to the Wazir). The boy salamed to Alqash Wazir. Alqash asked him: "You said (lit. 'say') to him: 'You have made three lawful things unlawful'.

Alqašɛ i·nɛ hilɛ·ɛsɛr: "Lɛ.i hilɛ·ɛ, gu·yi i·k bɛsʌn bila?" "Mi ʌya i·k Baxt i Jama·l." "U·ŋɛ gu.i·k bɛsʌn bila?" "Ja e·ik Buʂuɹ Jambu·ɹ bila."

Habašɛ padša i· Alqaš Waʐi·ɹɛ e·imutsɛ pfut niman Alqašər nokəri e·ɹ ɛčam. Alqaš Waʐi·ɹ e·padši bam. (Alqašɛ ɛsnimi:) "E·i Salada·ɹ. ki·nɛ hilɛ·ɛ fula·na i·tɛ dišər nitsun qaš ɛ. E·kin kɛ e·ɛsumuts jajam no a·ɹ dutsə. Yɛ i·tsu." Salada·ɹɛ i·tsu·mi. I·tɛ e·ɛsqanas dišər Buʂuɹ Jambu·ɹɛ sɛ.ibai.i: "Lɛ.i Salada·ɹ, u·ŋɛ mu jɛ ʌsqai.i b·a?" "Awa go·ɛsqai.a ba." "Jɛ ʌsqanatɛ u·ŋ kɛ go·ɛsqai bai.i." "U·ŋɛ bɛlatɛ iɣumurulum i·ɛkumuts lɛl o·ta kɛ be? Ja ʌsqanas da u·ŋɛ akɛ·i ba?" "Ja ʌsqanatɛ go·ɛsɛ mud·a· bɛlatɛ go·ɹ mɛ.imi?" "Ja ʌsɛ mud·a· bɛsʌn bila?" Bu·ʂuɹ Jambu·ɹɛ: "Alqaš Waʐi·ɹɛ e·mutsɛ pfu·t gumai.i ba bɛ?" "U·ŋɛ tsʌn sɛ.iba. Pfu·t amaiya ba." "U·ŋɛ go·ɛsɛ mud·a go·čam. Aiyʌsqan kɛ a·ltuwaltər kutsum Alqašɛ e·i go·ši gowɛčičam." "G·ukin kɛ g·ɛsumuts jɛ bɛsʌntsum tsu·čam?"

I·tɛ e·padši bilum ɣɛniš iči·mi. "Baʐa·ɹɛtər gašər tuɣuli.ɛn di·usa·n. Gutɛ ɣɛniš a·učin i·ɛsɛ tuɣuli d·itsə." Salada·ɹɛ sɛ.ibai.i: "Ya Buʂuɹ Jambu·ɹ, e·ɛ haiwa·ɹʌn amulo kɛ aiyɛ·čam (*or*, aiyʌčam), banda čapɛ mama e·ɛtsɛ o·ɹaimi na?" "Lɛ.i Salada·ɹ, tɛ·ljuko ɛk ak·e·ima. Gusan hurɛ·ɛto bo·m, bɛlisanɛ mamu ɛti bim. I·nɛ gusmo mo·iyɛn dum·umanumo. Bɛlis ɣuhalkin tuɣuli.ɛn dimani bim. Gusmo mo·i mu·i·rumo. Mamuši.ɛ i·ɹi i·rimi. I·nɛ gusɛ mo·imu šu·latɛ i·ɛɛ

---

1 *gu·yi* — for *guyɛ* gen. of *guy*.

*mi ʌya* — the expression is probably more respectful than *ja a·ɛy*. For other examples of *mi* = 'my' v. vocab. s.v. 2. *mi*.

9 & 11 *ʌsqanatɛ* — v. § 627 C.

10 *ja ʌsqanas . . . akɛ·i ba.* — This is said by Saladar. I miss the point of it. S. says: "Didn't you somehow find out about the young ones in the sheep, and don't you then know about the killing of me?" But B. J. had just told him that A. W. would kill him in certain circumstances, and now he goes off on another line: "How will my death benefit you?" S.'s speech seems to hang in mid air. Perhaps *ʌsqanas* is a slip for *gu·ɛsqanas* 'my killing thee'.

14 *e·i go·ši gowɛčičam* — *-ʌmaši.ɛs is a difficult verb v. § 248. The meaning is probably: 'I will throw A.'s daughter on your neck for you'.

18 *e·ɛ haiwa·ɹʌn* — the -ʌn suffix following a demons. adj., if correct, is at any rate rare.

*amulo kɛ.* — One would rather expect: *amulo aiyʌčam kɛ* 'if I get it anywhere', or, 'if I somehow get it'.

One is this sheep. Where do you get the other two from?" "O Wazīr, this sheep was pregnant and there are two young ones in its belly. One is black and one is white. The white one is a female lamb and the black one is a male lamb." Alqash commanded the gardener: "Cut the sheep open." The gardener cut it open, and there were two young ones just such as Buzur Jamhūr had described. The white one was a female, and the black one a male lamb. Alqash said to the boy: "O boy, what is your father's name?" Bakht-i-Jamāl is my father's name." "What is your own name?" "My name is Buzur Jamhūr."

The son of the King of Habash, being in love with Alqash's daughter, was serving Alqash. He was with Alqash Wazīr. Alqash said to him "Saladār, my son, take this boy to such and such a place and put him to death. (Then) roast his liver and kidneys and bring them to me. Now take him away." Saladār led him away. At the place of slaughter, Buzur Jamhūr said: "O Saladār," "are you going to kill me now?" "Yes, I am going to kill you." "On your killing me he (Alqash) will kill you too." "Somehow or other you found out about the lambs in the sheep's belly, did you not? Do you not also know about my being killed?" "By killing me," replied Buzur Jamhūr, "how will you attain your heart's desire?" "What is my heart's desire?" said Saladār. "Are you not in love with Alqash Wazīr's daughter?" said Buzur Jamhūr. "You speak truly, I am in love with her." "I shall bring about your heart's desire for you. Don't kill me and in forty days I shall throw Alqash's daughter on your neck." "(But) from what shall I take your liver and kidneys?"

(Buzur Jamhūr) gave him the gold that was with him and said: "They have brought out a male lamb to the bazar to sell. Give them this gold and buy the lamb." "O Buzur Jamhūr," said Saladār, "Wherever I may get that animal, it won't have the taste of human flesh, will it?" "O Saladār, you don't understand such matters. A woman was with child and a sheep was pregnant. A daughter was born to the woman. The sheep gave birth and a male lamb was born. The woman's daughter died and the lamb's mother died.

00D mʌmu·ši.ər mu·imo mʌmu iči·mo. Mʊndʌq imʌnumər šʌpik kɛ 'e·isi·ᴦumo. Bʌni.a·dʌmɛ mʌmu mini bi, šʌpik şi bi. I·sɛ tʊγuli di.u·sa·n baza·ᴦɛtər. Yɛ i·sɛ tʊγuli.ɛ čʌpɛ mʌza bʌnda čapɛ ju.ʌn mʌza bila. Yɛ ni, tso·ᴦ nʊko·n di·tso."

Sʌlada·ᴦər i·tɛ γɛniš ici·mi. Sʌlada·ᴦɛ nʊkʌn ni·mi baza·ᴦɛtər. I·sɛ tʊγuli baza·ᴦɛtər ditsʌm. I·tɛ γɛnɪš uči·mi tʊγuli d'itsimi Buzʊr Jʌmhu·ᴦ ɛ·pʌčər. "Le.i Sʌlada·ᴦ, d'itsʊma?" "Λwa d'itsʌm." "Yɛ gusɛ qʌš nɛ ni·pʌtər ɛ·sɛmʊts kɛ e·kin jajʌm nɛ e·r tsu. Da ja ha·lər hik duko·ᴦʌs bai.i. U·ŋ ya, o·sʌn, ja ha·lər ju." Nɛsun Buzʊr Jʌmhu·ᴦ i·mo ha·lər ni·mi.

Sʌlada·ᴦɛ i·sɛ tʊγuli qʌš ɛtimi, if'ʌtərimi. Nipʌtər e·kin kɛ 'ɛsʊmʊts du·isimi, kʌba·b o·timi, do·tsərimi, Λlqʌšʌlər tsu·mi. Λlqʌš ya·ᴦɛ 'o·simi. Λlqʌšɛ şu·mi. Λlqʌš: "Ki·nɛ ja dušmʌn bʌm. Ki·nɛ kɛ ɛ·sqʌnʌm. Ja yɛtsʌm i·kɛ γɛnʌŋər kinɛ ke·ᴦ bʌm. Yɛ da γɛnʌŋ mɛnər kɛ lɛl o·mai.imi. Yɛ mu ad'imʌtə mʌnimi." Λlqʌšɛ ximo·ᴦ gʌlimi. Bu·t a̤·ᴦa·m nɛ huru·timi.

Buzʊr Jʌmhu·ᴦ i·mo ha·lər ni·mi. I·mi.ɛ: "Ho·i atu·tsʊma?" ɛsʊmo. "Λlqʌš Wʌzi·ᴦ ya·ᴦʊm bɛsʌn nɛ daiya ba ʌsqʌnʌstsʊm. Sʌlada·ᴦər 'ɛ·sqʌn' sɛnʌm. I·n ya·ᴦɛ buyʌt nɛ 'aiyʌsqʌn' nusɛ 'fʌt æti' ɛ·sabʌtɛ fʌt ætimi. Da bɛsʌn nɛ ho·i su·ča baiyʌm?"

Buzʊr Jʌmhu·ᴦ sʌbʌqʌtɛ w'ɛ·šimo. Alimʌlɛ sʌbʌq γʌt ʌnimi. I·skikuts wa·lkutsʌtsʊm tʌma·m alimʌlɛ bilʊm i·tɛ uyo·n pfʌš ɛtimi. Alim haira·n imaibai i·nɛ hu·š kɛ fa·m ni·itsin. Alimɛ se ibai: "Ya Buzʊr Jʌmhu·ᴦ, ja·lɛ do·m kɪta·pʌn bila, ja·ᴦ ac̣ učila Ħik bʌᴦe·ima, g'o·ltirčʌma?" "Šu·'ai.ɛ dusu, a·ltiri," ɛsimi. Axo·nɛ dusun iči·mi. Buzʊr Jʌmhu·ᴦɛ bʌᴦɛ·nimi. Buzʊr Jʌmhu·ᴦɛ: "Le.i axo·n, gutɛ

---

8 *ni·pʌtər* — p.pc. act. of *·-fʌtərʌs*.

8 *duko·ᴦʌs* — infin. or agent form with 2nd. sg. pn. pf. of *d·-ᴧᴦʌs* 'to send someone'.

17 *ho·i atu·tsʊma.* — This appears to be wrong. *ho·i* is y pl. and should take a form of the verb *dʊsu·yʌs* (or, *su·yʌs*) not of *d·-tsʌs* which is used when the obj. is h or x v. § 231 d.

The correct form would be *atʊsu·ma* (*a* + *dʊsu·ma*) cp. l. 20 *ho·i su·ča baiyʌm.*

20 *ɛsabʌtɛ* — apparently *ɛsa'ba* + *ʌtɛ* 1st. sg. perf. of *·-ʌsʌs* with case suffix, cp. note to p 58 l. 8.

25 *šu·ai.ɛ* — probably *šu·a yɛ.*

The woman, out of love for her daughter, gave the lamb her milk. When it grew big she fed it also with bread. (So) it had drunk human milk and eaten bread. They have (now) brought out that lamb to the bazar. Now the taste of its meat is like the taste of human flesh. Go now quickly and buy it."

(So saying) Buzur Jamhūr gave Saladār the gold and Saladār went off with it to the bazar. They had brought the lamb to the bazar and he gave them the gold and brought the lamb to Buzur Jamhūr. "Hallo, Saladār, have you brought it?" "Yes, I have." "Well now slay it and skin it and roast its kidneys and liver and take them to (Alqash). Then he will send you once again to my house. You hold your tongue and say nothing and come to my house." Having said this to him Buzur Jamhūr went off to his home.

Saladār slaughtered the lamb and flayed it. Then he took out its liver and kidneys and having roasted and cooked them took them to Alqash. He set them before Alqash and Alqash ate them. "This was my enemy," said Alqash. "I have killed him too (as well as his father). He was a partner in the gold I saw. Now again the gold is known to no one. Now it has become my very own." Alqash's uneasiness was dispelled and he lived in great comfort.

Buzur Jamhūr went off to his home. "Have you not brought any greens?" said his mother. "Somehow or other I have escaped from death at the hands of Alqash Wazīr. He told Saladār to kill me. I implored Saladār 'Don't kill me,' and on my saying 'Let me go,' he let me go. But how was I to bring back any greens?"

(His mother) put Buzur Jamhūr to study. He studied with a man of learning. In three days or four he exhausted all that the learned man had (to teach). The man of learning was amazed on seeing his intelligence and understanding. "O Buzur Jamhūr," said the learned man, "I have a difficult book which is unintelligible to me. Will you just have a look at it? Shall I show it to you?" "Good!" said Buzur Jamhūr. "Bring it and show it to me." The Akhund brought it and gave it to him. Buzur Jamhūr

jeˑimo haˑlɛ aˑltul γʌtˈaiyʌm, æčičuma?" Axoˑnɛ se.ibai.i: "Gutɛ uˑŋɛ kitaˑp bila. Gutɛ kitaˑb gopkutsə goˑpi.ɛ bilum. Gˈumimur mutɛˑŋi muči bʌm (*or*, moˑr ɛtʌm). Uˑŋɛ guˑ kɛ šuˑa axoˑn bʌm. Iˑnɛ akeˑnimi. Jaˑlər dusuˑʌm. Ja kɛ akeˑnʌm. 'Kot akeˑya baˑn kɛ koˑlɛ biliş̌,' nusɛ, fʌt ɛtʌm. Yɛ iˑtɛ kitaˑb bilæ, uˑŋɛ maˑl bila."

Buˑzur Jʌmhuˑrɛ tsʌp nɛ bʌ nɛ gʌnimi. Iˑmo haˑlər tsuˑmi. Nutsun iˑmo haˑlər γˈʌtanimi. Nuqˈʌtʌn dumˈʌtsimi, hˈɛrimi, iˑmi kɛ hˈɛrumo. Iˑmi kɛ muˑi hɛrumʌn. Da pfʌtʌŋ ɛtimi, γʌtˈʌnimi. Duˑŋ žiga γʌtʌnimi. Nuqˈʌtʌn dumˈʌtsimi. Deˑɛγʌsimi, iˑmi kɛ dumoˑoγʌsumo. Da pfʌtʌŋ ɛtimi γʌtʌnimi. Dumˈʌts daˑl ɛtimi. Dˈi.ɛn girˈʌtimi.

Iˑmi.ɛ: "Le eˑi, gutsi bʌγˈʌltʌma?" "Bɛ, mʌma, atsi apaˑγʌltaiya ba." "Yər hˈɛruma, iˑlji dukoˑγʌsuma da girˈʌtuma, gutsi bʌγˈʌltʌma." "Mama, gultumʌl ɛti. Alqʌš Waziˑrɛ ja aˑuy ɛˑsqʌnai.i (*or*, aˑsqʌnai.i). Gutɛ kitaˑpulo lɛl aˑr mai.i bila. Aˑu.ɛ jaˑk aˑr diˑn hˈɛrʌm." "Tsʌn ˈse.iba, lɛ eˑi. Guˑy haˑtsum dyuˑs sailər itsuˑʌm. Sailər itsumtsum ʌm niˑmi kɛ wˈaˑlimi. Uˑŋ tsʌn se.iba." "Mama, jɛ da (ja) dˈaˑγʌsʌs gutɛ bila kɛ Alqʌš Wʌziˑrʌtɛ hʌγuˑrɛ ʌsbaˑb neˑigin yʌtɛ huljaiyʌs ba. Aya ɛˑsqʌnum iˑtɛ dišulo Alqʌš Wʌziˑr ɛˑsqai.a ba. Ja aˑu.ɛ tiˑnjo dˈeˑɛgus, mʌzər nɛ γʌnaˑs ɛˑča ba." "Lɛ eˑi, kutə oˑsʌn. Alqʌš Wʌziˑr buˑt doˑm bai.i. Uˑŋ tərɛs hilɛsɛ iˑn ɛˑsqʌnş̌ bɛ gˈoməi.iba? Uˑŋ kɛ goˑsqaimi. Mɛnʌlɛ gutɛ čʌγa aiyˈeti." "Mama, gutɛ kitaˑpulo gutɛ čʌγa bila iˑn bɛ eˑmai.i bai.i jɛ asqʌnş̌, jɛ ˈɛˑsqʌnʌs ba.

---

2 *gopkutsɛ goˑpi.ɛ* — *gopkutsɛ* was an addition to the original text. **-ʌpkuts* appears to be used in the sense of 'the members of the mother's family', and then in the genitive as 'maternal'. It looks as if it were compounded of the base **-ʌpi* 'grandfather' plus *kuts* 'people'. See Vocab.

5 *biliş̌* — ă. λ. recorded with *-š* v. § 271. 3.

15 *aˑsqʌnai.i* — see below, p. 80 l. 12 note.

18 *itsumtsum* — static pc. of *i* + **-tsuyʌs* + *tsum* v. § 387.

*jɛ da* (ja) *daˑγʌsʌs* — either *jɛ* or *ja* is correct, and one is redundant.

21 *γʌnaˑs.* — The idea seems to be to make a grave that will be visible and obvious. Alqash had taken pains to make the original grave invisible.

53/k

examined it. "O Akhund," said he, "will you give it to me? I shall read it for a couple of days in my own house." "This is your book," said the Akhund. "It belonged to your mother's father. He had given it to your mother in her dowry. Your father also was a fine scholar. He did not understand it. He brought it to me. I too did not understand it. He left it behind saying: 'As we do not understand it, let it remain here.' (This) is now that book, and it is your property."

Buzur Jamhūr touching it with his fingers and kissing them took it. He carried it away to his own home and there he read it. When he had read it he shut it and wept. His mother also wept. Both mother and son wept. Again he opened and read it. He read it for a long time and (then) shut it up. He laughed. His mother also laughed. Again he opened it and read it. (Then) closing it he put it away, and getting up he danced.

"O son," said his mother, "have you gone mad?" "No, Mother, I have not gone mad." "First you wept, next you laughed and then you danced. You *have* gone mad." "Mother, listen to me. Alqash Wazīr murdered my father. I learn that in this book. Moved by grief for my father, I wept." "You say truly, O my son. He brought your father out of the house and had taken him for a walk. Wherever your father went after he was taken for the walk he disappeared. You speak truly." "Mother, then again my laughing was due to this: I am going to put horse-gear on Alqash Wazīr and mount him, and at the spot where my father was murdered I am going to kill Alqash Wazīr. I shall exhume my father's bones and make a grave and make it visible (to all)." "O son, don't say this. Alqash Wazīr is a very hard man to deal with. How will you, an orphan boy, be able to kill him? He will kill you. Don't speak thus to anyone." "Mother, in this book it is stated that he will not be able to kill me, but that I am going to kill him."

---

24 *be e·mai.i bai.i* — *be* here seems to be the negative. Its use as a neg. particle in conjunction with and preceding a verb is rare, but seems to be established by this example and ll 12—14 p. 72. V. § 342.

Padša yu·ljɛn yɛtsimi. Yu·lji ni·itsin til e·limi. Alqʌš Wʌzi·rtsʊm doγ'ərʊsimi: "Le Alqʌš Wʌzi·r, ja o·lji ni·itsin til a·lʌm. Jɛ til a·lʊm (*or*, a·lʌm) i·tɛ čʌγa u·ŋ a·ᴛ ɛti." "Le.i padša, u·ŋɛ gu·lji yɛtsa, jɛ čʌγa ɛtiş ay'a·maiyʌm." "Le hərʌmza·da, gu·yɛtis nʊk'o·sk'ərts himʌltərtsɛ duko·tsiki.ʌm. Ja do·lʌt u·ŋə bu·t şe.iba." Alqʌš Wʌzi·ᴛ ər imʌnimi, ər nimʌn se.ibai.i: "Ya padša, a·ltʊl i·skikʊts pfʌt ɛti. Gu·lji̦.ɛ čʌγa amulʊm dusu·ya kɛ jɛ go·ᴛ su·čʌm." Padša se.ibai.i: "Le.i Wʌzi·ᴛ, hʌn hisa tɛ fʌt go·tʌm. O·lji.ɛ čʌγa u·ŋ ar su·yʌs ba kɛ bu·t ina·m go·ᴛ ɛ·čʌm, bu·t uyu·mkʊš gumai.ima. Yɛ ni."

Alqʌš Wʌzi·ᴛ ni·mi. Alqʌš Wʌzi·ᴛ ni·nin i·mo ha.lər Sʌlada·ᴛ qau nɛ d'itsimi. "Le.i Sʌlada·r, ja 'ɛ·sqʌn' nʊsɛ gu·yʌm i·nɛ h'ilɛ·s ʌm itsu·ma?" "Le.i Wʌzi·ᴛ, u·ŋ 'ɛ·sqʌn' nʊsɛ bɛ hukəm a·ᴛ ɛtʌm? 'Nɛ·sqʌn e·kin kɛ ɛ·sʊmʊts d'otsirin du·tsu' bɛ asʌm? Bɛ go·ᴛ du·tsʌm u·ŋɛ bɛ şu·ɪna? Da i·n ja ʌm itsu·yʌm?" Wʌzi·ᴛɛ se.ibai.i: "Lɛ Sʌlada·ᴛ u·ŋɛ 'ɛ·sqʌn'a kɛ jɛ mu go·sqaiya ba." Sʌlada·ᴛɛ se.ibai: "Aiyɛ·sqʌna ba." "Hɛ̄, bihɛl gumʌnş. Yɛ bɛlʌtɛ aiyɛ·sqʌn'a kɛ yɛ a·ᴛ čʌγa ɛta, ja kɛ 'ɛ·sqʌn' go·sa baiyʌm. E·sʊmʊts kɛ e·kin bɛsʌntsʊm a·ᴛ dusu·ʌm, yɛ čʌγa ɛta."

"Wʌzi·ᴛ, jɛ mu go·ᴛ čʌγa e·čʌm. Baza·rtsər hʌn tʊγʊli.ɛn di.'usʌm. 'Jɛ aiyʌsqʌn isɛ tʊγʊli nʊko·n d'itso,' 'asimi. Γɛniš xərʌn ači·mi. 'Gʊtɛ gʌš nɛ i·sɛ tʊγʊli ditso,' asɪmi. 'Es tʊγʊli bɛ ɛčʌn? E·s tʊγʊlitsɛ bʌnda čʌpɛ ɪmʌza o·mai.imi,' ɛ·sʌm. 'E·t u·ŋə ake·ima. Čup nɛ nʊko·n i·sɛ tʊγʊli ditso,' æsɪmi. 'Gusʌn nʊku·čɛn dʌs'inɛn dum'osmʌnu bo·m. Bɛlɪsʌn nuhʌlk tʊγʊli.ɛn dɛ·smani bi·m. I·sɛ ʌč'ʌsɛ i·mi i·ɪimi, i·n gusmo mo·i mu.i·ɪumo. I·nɛ gʊsɛ ʌčʌs čuš

---

5 *duko·tsiki.ʌm.* — 'I will hang you up,' but here the pn. pr. is probably to be taken as an ethic dat., as also in the case of *nʊk'o·skərts*. 'I will cut off your head for you and hang it up'. V. § 249. 3.

7 *dusu·ya* — short form of 1st. sg. pret. v. § 314.

8 *hʌn hisa tɛ.* — The Ms. has *hisʌtɛ*, but it seems really to be *hisa te.i.* 'I have' (i. e. 'I shall') let you be for one month thus' i e. 'as you are'.

9 *uyu·mkʊš* — is properly a noun 'greatness'. There is probably a contamination of construction.

12—13 *bɛ* — see note to p. 70. 24.

(Now) the King had a dream, but he forgot his dream. He asked Alqash-Wazīr: "O Alqash Wazīr, I had a dream and I have forgotten it. You tell me what it was that I have forgotten." "O King, *you* had the dream. I cannot tell you what it was." "O bastard. I'll cut off your head and hang it up on the gateway. You have consumed much of my wealth." Alqash Wazīr was frightened and said: "O King, let the matter stand for two or three days, then if I get the story of your dream from anywhere I'll bring it to you." "O Wazīr," said the King, "I'll let you go for a month, and if you bring me the story of my dream I'll give you a big reward and you will be promoted to very high rank. Now go."

Alqash Wazīr went off and going to his own house summoned Saladār to him. "O Saladār," he said, "I gave you a boy and told you to kill him. Where have you taken him?" "Wazīr, did you not order me to kill him and say to me 'Kill him and cook his liver and kidneys and bring them to me?' Did I not bring them to you and did you not eat them? Where then did I take him?" "O Saladār," said the Wazīr, "if you have killed him, I will now kill you." "I haven't killed him," said Saladār. "Aha, bravo to you! Now tell me how you haven't killed him when I had told you to kill him. Of what did you bring me the liver and kidneys? Come tell me that."

"I'll tell you now, Wazīr," said Saladār, "People had brought out a lamb to the bazar and the boy said to me: 'Don't kill me; go and get that lamb'. He gave me a *khar* of gold and said: 'Pay this and buy the lamb'. I said to him: 'What shall we do with the lamb? The lamb will not have the flavour of human flesh'. 'You don't understand the affair,' said he, 'hold your peace, and go quickly and fetch the lamb. A woman was brought to bed and gave birth to a girl. A sheep yeaned and gave birth to a male lamb. The lamb's dam died and the woman's daughter died. The

---

21 *gute gʌš ne* — *gʌš etʌs* ordinarily means 'to sell,' but here probably 'to pay for, buy.

25 *i·mi* — as referring to a sheep is here x, hence *i·rimi* not *mu.i·rumo*.

000

ɛ·tʊmo. Uyu·m imʌnʊmɛ ka šʌpik ɛ·sirimo. I·sɛ mu uyu·m nimʌn baza·ʀɛtər di·ts'a·n. I·sɛ tʊɣuli.ɛ čʌpulo bʌnda čʌpɛ mʌza bila. U·ŋ humʌlqʊm nʊko·n tso·ʀ di·tso.' I·sɛ tʊɣuli ja ditsʌm. Ditsu·in-qʌš ɛtʌm, if'ʌtərʌm. E·kin kɛ ɛsʊmʊts de·ɛgʊs jʌj'am nɛ d'otsirin go·ʀ dutsʌm. I·n pfʌt ɛtʌm."

"Bihɛl gumʌnʂ. Yɛ nʊko·n i·nər 'ju' ɛ·so." Sʌlada·ʀ ni·mi Buzʊr Jʌmhu·ʀɛ ha·lər. "Ya Buzʊr Jʌmhu·ʀ, Wʌzi·ʀɛ 'ju' gušai.i." Buzʊr Jʌmhu·ʀɛ: "'Ja·lər jučʊma,' gosa baiyʌm. Yɛ gon ničɛn." O·ltʌlik Alqʌš Wʌzi·ʀ ɛ·pʌčər dʊ·mʌn. Buzʊr Jʌmhu·ʀɛ Alq'ʌšər sʌla·m ɛč'ai.i. Wʌzi·ʀ e·ʀ da·l me.ibai.i. Da·l nʊmʌn kʊrsi.etɛ e·urʊšai. Ne·urʊt: "Le Buzʊr Jʌmhu·ʀ, ja be.ʌdʌpi.ɛn ɛta ba. A·ʀ bʌxšiš ɛti." "Le.i Wʌzi·ʀ, uyo·ŋko.ɛ tai.i dʊro·wʌn 'ɛča·n. Bɛskə bər api." Alqʌš Wʌzi·ʀɛ se.ibai.i: "Ya Buzʊr Jʌmhu·ʀ, mɛnɛ u·lji ni·itsin til o·lʌn kɛ i·tɛ 'ɛtiʂ g'o·mai.iba?" Buzʊr Jʌmhu·ʀɛ: "Yɛ te.iljʊko i·kɛ ja ɛ·čaba." "Ya Buzʊr Jʌmhu·ʀ, qʊrba·n ʌmʌnʂa. Padša yu·ljɛn ni·itsin til el'ai.i. 'Ja o·lji.ɛ čʌɣa u·ŋ a·ʀ ɛti,' æšai.i. Yɛ bɛsʌn yu·lji.ɛn yɛtsai kɛ yɛ ɛti.a u·ŋ." Buzʊr Jʌmhu·ʀe se.ibai.i: "Le.i Wʌzi·ʀ yu·lji yɛtsum i·nɛ sisɛ i·skil ja e·itsiʂ xa ja·ʀ ačʊ·čil'a." "Ya Buzʊr Jʌmhu·ʀ, kɛ padša·lɛ u·ŋɛ gu.i·k ɛčʌm jučʊmʌn'a?" "Le.i Wʌzi·ʀ, padša·nʌlər tum jɛ æčʊ·čʌma? Jučʌm."

Wʌzi·ʀ padša sʌla·mər ni·mi. Ni·n padša·ʀ sʌla·m ɛtimi. Padša doɣ'ʌrʊsumi: "Le Alqʌš Wʌzi·ʀ, ja o·lji.ɛ čʌɣa su·a bɛ?" "Ya padša, su·ya ba." "Yɛ čʌɣa a·ʀ ɛti." "Ya padša ɛ·t ɛtiʂ aiya·maiya ba. Bʌxt i Jʌma·lɛ i· Buzʊr Jʌmhu·ʀɛ ɛčai.i. Ama ja· ka nʌsa·s bai.i. Gugu·i· sisʌn e·ri kɛ jučimi." Padša: "Bu·t šu·a. Jɛ sisʌn

---

4 *de·ɛgʊs* — with the x plur. *ɛsʊmʊts* one would expect *do·gʊs*. The sg. pronoun infix in p. 70 l. 21. *ja a·u.ɛ tinjo de·ɛgʊs* and also p. 80 l. 22. *ja auwɛ tinjo de·ɛgušʌm* is similarly peculiar. The infix must in fact refer to the person etc. affected, here 'the lamb' and 'the father' respectively.

*jʌjʌm nɛ* — can hardly be accounted for in this way. It is probably a mere lapse from grammatical rectitude. We had *ɛsʊmʊts jajʌm no* p. 66 l. 6 and *e·kin jajʌm nɛ* p. 68 l. 8, both correct.

7 *gʊšai.i* — i. e. *gošai.i.*

woman suckled the lamb. When it grew up she fed it with bread. 537K It has now become big and they have brought it to the bazar. In its flesh there is the taste of human flesh. Go quickly and fetch it here at once.' I fetched the lamb and killed and skinned it. I extracted its liver and kidneys and roasting and cooking them brought them to you. The boy I let go."

"Bravo to you!" (said the Wazīr). "Now go and tell him to come." Saladār went off to Buzur Jamhūr's house. "O Buzur Jamhūr," said he, "the Wazīr says to you 'Come!'" (Buzur Jamhūr replied): "I said to you: 'you will come back to me.' Now come let us go." And the two of them proceeded to Alqash Wazīr. Buzur Jamhūr salamed to Alqash and Alqash got up to receive him and made him sit on a chair. Then he said: "O Buzur Jamhūr, I have done you a discourtesy. Forgive me." "O Wazīr, the Great do such things. It is nothing." "O Buzur Jamhūr," said Alqash Wazīr, "if anyone dreams a dream and forgets it, can you interpret it?". "I do do such things." "O Buzur Jamhūr, may I be your sacrifice! The King had a dream and has forgotten it and he says to me: 'Tell me my dream.' Now you tell me what was the dream he had." "O Wazīr," said Buzur Jamhūr, "until I have seen the face of the person who had the dream it is not revealed to me." "O Buzur Jamhūr, if I mention your name to the King will you come (to him) or not?" "O Wazīr, why would I not come to a King? (Of course) I'll come.".

The Wazīr went to salam the King. He salamed to him and the King asked: "O Alqash Wazīr, have you brought the story of my dream or not?" "Yes, King, I have brought it." "Tell me it." "O King, I cannot tell it. Bakht-i-Jamāl's son, Buzur Jamhūr, will tell you it, but he is on bad terms with me. You yourself send a man and he will come." "Very good," said the King, "I'll send someone." And he gave orders to a man: "Go, and tell Buzur

---

16 *sise* — used for a single person instead of *sisʌn*. The *-ʌn* suffix is barred by the demons. *ine*, cp. also p. 76 l. 2 & p. 78 l. 17.

19 *ke* . . *ečʌm* — an unusual displacement of *ke* = 'if'. *ečʌm ke* would be normal.

eˑᴛčʌm." Padša hukəm ɛtimi hin sisʌnər: "Nukoˑn Buzʊr Jʌmhuˑᴛər 'ju' ɛˑso." Iˑnɛ sis niˑmi Buzʊr Jʌmhuˑᴛ ɛˑpʌčər. "Ya Buzʊr Jʌmhuˑᴛ, padša 'ju' gošai.i." Buzʊr Jʌmhuˑᴛɛ: "Uˑŋ mˈɛnʌn ba?" "Jɛ šʌdərʌn ba." "Uˑŋɛ guˑimo šʌdəre.i ɛti. Padšaˑᴛ tai ɛso; 'Uˑŋ guyaˑᴛɛ jɛ bɛsʌn atˈačʌna ba. Uˑŋʌlər juˑčər ja rai apˈi. Je.imo ˈoˑtiŋɛtɛ nukˈuˑtsər jɛ bɛˑsɛ juča ba?' ɛˑso."

Šʌdər niˑmi padšaˑlər. Padša deˑγərʊsumi: "Lɛ šʌdər, æti·tsʊma?" "Ya padša, ætiˑmi." Padša: "Bɛˑsə ætiˑmi?" ɛˑsimi. "'Jɛ padšaˑlɛ bɛsʌnɛ atˈačʌna ba. Jučər ja rai.i api. Jɛ bɛˑsɛ juca ba?' senimi." Padša: "Iˑnɛ tsʌn se.ibai.i." Padša iˑmo hʌγʊr γɛnišɛ tʌbʌŋ tili.ɛŋ asbaˑb uyoˑn ne.igin aštʌnɛ ka oˑtsumi. "'Gusɛˑɛtɛ nuljɛn ju' ɛˑso." Aštʌnɛ iˑsɛ niltul tsumi Buzʊr Jʌmhuˑᴛɛ hiŋtsər. Qau ɛtimi: "Ya Buzʊr Jʌmhuˑᴛ, padša i· huljaiyʌs hʌγʊr goˑᴛ doˑtsai.i. Yɛ ju," ɛˑsimi. Buzʊr Jʌmhuˑᴛɛ se.ibai.i: "Le.i aštʌn, 'ɛˑs hʌγʊrɛtɛ hik kɛ jɛ oˑljaiya ba. Nauwɛšin bɛsʌn ˈaˑyɛli kɛ bˈeˑčʌm? Jɛ gaˑhe ačučʌm,' ɛˑso, ni," sɛnimi.

Aštʌn hʌγʊr niˑɛn niˑmi padšaˑlər. "Lɛ i aštaˑn, atiˑmi.a?" "Ya padša, 'Eˑs hʌγʊrɛtɛ jɛ hik oˑljaiya ba,' sɛnimi. 'Nʌwɛˑsin bɛsʌn ˈaˑyɛli kɛ be ɛčʌm?' sɛnimi." "Tsʌn se.ibai.i," sɛnimi padša. Hʌstowʌtɛ tʌxt neˑibišɛn oˑtsumi. "'Gusetɛ nuljɛn ju' ɛˑsu.in,' nusɛ oˑtsumi hʌsto. Hʌsto tsuˑmʌn Buzʊr Jʌmhuˑᴛɛ hiŋtsər. "Ya Buzʊr Jʌmhuˑᴛ, padša sailər tsuyʌs iˑsɛ hʌsto goˑᴛ dəˑtsai.i. Yɛ ju guseˑtɛ hulja." "Le.i hʌsto aštaiyo, gutɛ ja sɛnʌs bər padšaˑᴛ ɛˑsu.in. 'Yərum gusɛ hʌγʊr jotʌn bim. Eˑsɛˑtsum kɛ uyuˑmʌn doˑtsʊma. Gusɛ imupʊšʌtɛ gʌjʌt nɛ xa awɛˑši kɛ jiˑtsum aˑᴛči. Iˑtɛr be ɛčʌm?' Iˑlji tsuˑin." Hʌsto ditsumʌn padša mərʌkaˑᴛ. Padša se.ibai.i: "Le.i ætiˑmi.a?" "Ya padša, 'Yərum ɛˑstsum kɛ uyuˑm doˑtsʊma. Gusɛ uyuˑm mupʊšʌtɛ

---

4 *šʌdəre.i* — is a Shina form of abstract noun.

13 *i· huljaiyʌs hʌγʊr* — 'the himself-riding horse' i. e. 'the horse he himself rides'.

15 *oˑljaiya ba* ← *a* + *huljaiya ba.*

*aˑyɛli kɛ* — v. § 249. 3.

20 *neˑibišɛn* — cp. *ne.igin* l. 11 above. **-abišaiyʌs* presents the same difficulties as **-ʌgiyʌs* and **-ʌɪcʌši.ʌs* v. §§ 245, 246 & 249. 3. The pn. pr. here probably refers to the elephant. If the meaning were causative presumably the prefix wd. be *o-* as in the case of *oˑtsumi.*

23 *ja sɛnʌs bər* — v. § 404.

Jamhūr to come." The man went off to Buzur Jamhūr and said: "O Buzur Jamhūr, the King says to you 'Come'." "Who are you?" asked Buzur Jamhūr. "I am a servant." "Perform your service then. Say thus to the King 'I want nothing from you. I have no intention of coming to you. Why should I come walking on my own legs?' Say that to him."

The servant went off to the King and the King enquired of him: "O servant, haven't you brought him?" "O King, he didn't come." "Why didn't he come?" said the King. "He said: 'I want nothing of the King and have no intention of coming. Why should I come?" "What he says is true" said the King. And he had a golden bridle and saddle and complete trappings put on his own horse and despatched it with a groom. "Say to him: 'Mount this horse and come'," he said. The groom saddled the horse and took it away to Buzur Jamhūr's door and called out and said: "O Buzur Jamhūr, the King has sent you his own riding horse. Now come." "O Groom," said Buzur Jamhūr. "I have never ridden that horse. If it throws me and breaks some part of me what shall I do? Tell him I won't come. Go."

The groom went off with the horse to the King. "O Groom, has he not come?" "O King, he said, 'I have never ridden that horse. If it throws me and breaks some part of me what shall I do?'" "What he says is true," said the King. And he had a litter placed on an elephant and despatched it. He said: "Say to him. 'Mount this and come'," and he sent off the elephant. They led the elephant away to Buzur Jamhūr's door and said to him: "O Buzur Jamhūr, the King has sent you the riding elephant that takes him out. Now come and mount it." "O Elephant-grooms, this that I say, repeat to the King: 'The horse (you sent) before was small (in comparison), (now) you have sent something even bigger than it. If this (elephant) seizes me with its trunk and flings me down it will kill me. In that case what am I to do?' Take it back." They brought the elephant back to the King's court and the King said: "Hallo, hasn't he come?" "O King, he said to us: 'You have sent an even bigger (animal) than the first one. If this great brute seizes me with its trunk and throws me down it will kill me.

gʌjʌt nε xʌn ʌwe·ši kε ji·tsʋm a·ʀči, i·te·ʀ be εčʌm? I·lji tsu·in', mε·simi." Padša: "Tsʌna se.ibai.i," sεnimi. "I·nε tsʌn se.ibai.i. Tʌxt ε rawa·n tsu·in. Gʋtε·tε ne·ʋrut dˈitsu.in."

U·ε tsˈu·mʌn. "Ya Buzʋʀ Jʌmhu·ʀ, yε ju·. Tʌxt i rawa·n dʋsu·a·n. Gʋtε·tε nʋko·əru·t gutsu·čεn." "Le.i, jε bε gusʌn ba, hʌl ja bεsʌn gʌli bi.a, tʌxt i ʀʌwa·nεtε ʌtsučˈa·n? Padša·ʀ te.i ˈε·su.in. 'U·ŋ bu·t ʌhmʌq na·da·n ba. Ʌki·lεtε ač̣uča ba'." I·lji pfər numʌn tsuman padša mərʌka·ʀ. "A·ti·mi.a?" "Ati·mi." "Bεsə ač̣učai.i?" "'Jε bε gusʌn ba kε tʌxt ε rawa·nεtε aiyˈai.i ba·n? Hʌl ja bεsʌn gʌli bi.ε kε aiyai.i ba·n?' mε·simi." Padša se.ibai.i: "Tsʌn se.ibai.i, ja na·da·ni εtʌm. Gʋtε gʌlči 'Gu·imo rai.εtε bεlʌtε j̣uča kε tˈəilʌtε ju,' ˈε·su.in." E·rimi šu·a sisʌn.

Ni·mi Buzʋʀ Jʌmhu·ʀ ε·pʌčər. "Le.i Buzʋʀ Jʌmhu·ʀ, padša: 'U·ŋ bεlʌtε j̣uča kε gu·imo rai.εtε j̣u,' go·šai.i." "Ja je.imo rai.i Ʌlqʌš Wʌzi·ʀεtε hʌγurε ʌsba·b ne·igin tu·ʀ kε tili.εŋε ε·šər nˈe·iwεšin ni·ltʋl ditsu.in kε i·nε·tε nu·ljεn j̣učʌm."

I·nε uyu·m sis gutε čʌγa nukʌn padša ε·pʌčər di·mi. "Ya padša, i·n ʌjai.ɪb bərεn εčai.i." Padša se.ibai.i: "Le.i, inε bεsʌn bərˈεn εčˈai.i?" "'Ʌlqʌš wʌzi·ʀεtε hʌγurε ʌsba·b ne·igin ni·ltʋl tili.εŋε ε·šər tʋʀ kε nˈe·iwεšin dˈitsu.in kε inε·tε nuljεn j̣učʌm,' se.ibai.i."

Padša hukəm εtimi: "Ʌlqʌšʌtε tili.εŋ ˈe·igin" nusε. Ʌlqʌšʌtε tili.εŋ ˈe·igimʌn, ixʌči tʌbaŋ e·ətumʌn, tili.εŋε ˈε·šər tʋʀ wˈεšimʌn. Ʌlqʌš Wʌzi·ʀ niltʋl itsu·mʌn Buzʋʀ Jʌmhu·ʀε hiŋtsər. "Ya Buzʋʀ Jʌmhu·ʀ, yε j̣u. U·ŋε sεnʋm (*or*, sεnʌm) juwʌn nε Ʌlqʌš Wʌzi·ʀ niltʋl ditsa·n. Yε j̣u." Buzʋʀ Jʌmhu·ʀ i·mo ha·lum dʋ·simi. Ʌlqʌš Wʌzi·ʀʌtε huljʌmi, tʋʀ tili.εŋε ε·šulʋm de·εgus i·ri·ŋər wˈεšimi. Ʌlqʌš

---

1 *ji·tsʋm a·ʀči* — 'it will despatch me from life'. Use of **-ʌʀʌs* 'to send' as cs. of *ni.ʌs* 'to go'.

5 *nʋko·əru·t* — p.pc. of *gu-* + **-ʌ.ʋru·tʌs*.

9 *jε bε gusʌn ba* — the *bε* seems to be used as a simple interrogative particle, or else to have some such meaning as: 'in some way', 'in any respect' or perhaps, 'some sort of' v. § 155.

*jε . . . ba kε,* — *kε* seems to be a mere connective, 'that'.

14 *ja je.imo . . . j̣učʌm* — a somewhat complicated sentence. *gʋtε bila* must be understood after *rai.i*. 'This is my will': —

22 *ixʌči* — *i* + **-xʌt* + *tsi* v. § 71.

24 *sεnʌm* would be 2nd. sg. plup.

In that case what am I to do? Take it back'." "What he says is true," said the King. "He is quite right. Take the travelling litter and seat him in it and bring him along."

They carried away the litter (to him) and said: "O Buzur Jamhūr, now come. We have brought the litter. We'll seat you in it and take you along." "Look here. Am I a woman? Or has some part of me been broken that you would take me away on a litter? Say this to the King: 'You are a very stupid fool. I won't come in such a way'." (On this) they carried the litter back to the King's court. "Hasn't he come?" (said the King). "No, he hasn't come." "Why doesn't he come?" He said to us 'Am I a woman that you should take me up on a travelling-litter? Or has some part of me broken that you want to carry me?'" "What he says is true," said the King. "I did a stupid thing. This time say to him: 'Come in whatever way you yourself prefer to come'." And he despatched a man of consequence to him.

The man went to Buzur Jamhūr and said: "O Buzur Jamhūr, the King says 'Come in whatever way you like best'." "This is my pleasure," said Buzur Jamhūr, "Put horse furniture on Alqash Wazīr and hang the whip on the pommel of the saddle, and saddle him and bring him along and then I shall mount on him and come."

The man of consequence returned with this answer to the King. "O King," he said, "he says a strange thing." "Well, what does he say?" said the King. "He says: 'Put horse furniture on Alqash Wazīr and saddle him and hang a whip on the pommel of the saddle and bring him to me. Then I shall mount on him and come."

The King gave command, saying: "Saddle Alqash." And they put a saddle on him and in his mouth they put a bridle and hung a whip on the pommel of the saddle. And (so) having saddled Alqash they led him away to Buzur Jamhūr's door. "O Buzur Jamhūr," they said. "Now come. In accordance with your instructions we have saddled Alqash Wazīr and brought him to you. Now come." Buzur Jamhūr came out of his house. He mounted

---

**24** *senom juwʌn ne . . . ditsaᵐn* — 'conformably to the thing said by you' cp. p. 80 l. 20. *yetsom juwʌn ne* v. § 377. c.

**28** *eˢšulomi* — v. § 77

Wʌziˑᴛʌtɛ tʊr is'ərkimi. Ʌlqʌš Wʌziˑᴛɛ Buzʊr Jʌmhuˑᴛ niˑɛn itoˑtʌm'iŋʌtɛ gutsərimi. Padša mərʌkaˑᴛ iˑtsuˑmi. Ʌt'uskum Ʌlqʌšɛ isɛ kursi.ɛtɛ niˑn huruˑtimi. Ʌlqʌš Wʌziˑᴛʌtum tili.ɛŋ daˑl ay'eˑtum te.i fʌt ɛtumʌn.

Padša doγ'ərʊsumi: "Ya Buzʊr Jʌmhuˑᴛ, mɛnɛ uˑlji niˑitsin tilɛ oˑlum iˑtɛ čʌγa uˑŋɛ ɛˑča?" Buzʊr Jʌmhuˑᴛɛ: "Ya padša, iˑtɛ ɛča ba." Padša se.ibai.i: "Ja oˑljɛn ni.ɪtsin tilɛ aˑla ba, yɛ iˑtɛ čʌγa aˑᴛ 'ɛti." Buzʊr Jʌmhuˑᴛɛ se.ibai.i: "Ya padša, uˑŋɛ gutɛ guˑlji.ɛ čʌγa iˑljʊm goˑᴛ ɛčʌm. Ja ast'ʌmʌn bila, iˑtɛ tsoˑᴛ aˑᴛ ɛti." Padša se.ibai.i: "Uˑŋɛ bɛsʌn ast'amʌn bila?" se.ibai.i. Buzʊr Jʌmhuˑᴛɛ se.ibai.i: "Ja aˑu.ɛ kundaˑᴛ kiˑnɛ Ʌlqʌš hərʌmzaˑda bai.i."

Padša qaˑzitiŋ dušai.i gʌti uˑčai.i: "Le qaˑzitiŋ, gutɛ astʌm bɛsʌn bila kɛ Buzʊr Jʌmhuˑᴛər eˑᴛ ɛtin. 'Aˑu aˑsqʌnai.i,' se.ibai.i." Qaˑzi di.ečai.i astam ɛčər. "Le Buzʊr Jʌmhuˑᴛ, yɛ uˑŋ mu tsʌnɛ sɛn. Astaˑmər dʊkoˑw'a? Uˑŋ atukumʌnʌm guˑ iˑraiya walaiya bɛskɛ lɛl api, mi mɛn xʌbər apaˑn. Gutɛ čʌγa mɛnɛ goˑᴛ ɛtaˑn kɛ uˑɛ guwaˑtiŋ duˑtso. Uˑɛ ka astam ečʌn." Buzʊr Jʌmhuˑᴛɛ se.ibai.i: "Ja au yɛˑnuma be?" Qaˑzi.ɛ: "Lɛl bai.i mi.oˑnər." "Ja auwɛ iˑimo iˑkʌŋɛ bʊr'oˑndumʊts γɛnišɛ biˑma bɛ? Toˑᴛumo 'ɛˑmi.ʌnts uyoˑnulo biˑma be? Iˑtsɛ uyoˑnʌtɛ iˑmo iˑk biluma be?" Qaˑzi.ɛ: "Tsʌnɛ sai.iba. Uˑŋɛ yɛtsum juw'ʌn nɛ čʌγa ɛˑč'a." "Ja gutɛ tsʌn bila bɛˑ?" "Ʌwa, uˑŋɛ gutɛ tsʌn bila." "Kiˑnɛ Ʌlqʌš ja au.u ɛˑsqʌnum iˑtɛ dišər nʌmatsʊn nip'iˑraqin ja auwɛ tinjo deˑɛgušʌm. Eˑmi.ɛntsɛ itsɛ tinjo.ulo bʊroˑndumʊts mai.'iˑmi.ɛ. Iˑtsɛ d'uˑisin maˑlt'irʌ kɛ jaˑtsɛ dʌq s'učʌmʌna bɛ?" Qaˑzi.ɛ se.ibai.i: "Gutɛ uˑŋɛ sɛnum gutɛ

---

2 *ʌt'uskum* — Ms. *ʌt'usqum*, glossed 'not dismounting.' Probably the static pc. neg. of *dʊs'oˑkʌs* 'to dismount', the suppression of the *oˑ* being made possible by the shift of the stress accent.

11 *dušai.i* — 3rd. sg. pres. of *duˑtsʌs* (*d*°*-tsʌs*).
*uˑčai.i* — i. e. *oˑčai.i*.

12 *aˑu aˑsqʌnai.i* — here the pr. pn. of the verb has the ethic dative force, 'he has killed my father for me'. Usually one would have *aˑu ɛˑsqʌnai.i* 'he has killed my father' cp. p. 70 l. 15.

14 *atukumʌnʌm* — probably *atukumʌnʊm*, 'you not having been born,' from *d*°*-mʌnʌs*.
*iˑraiya* — a kind of indirect question: 'nothing is known as to whether he has died . . .'

17 *mi.oˑnər* — 'to us all' from *°-yoˑn*.

18 *ɛˑmi.ʌnts uyoˑnulo* — pl. of *°-ʌmiš*. Note that the case-inflection is attached to *uyoˑn* and not to the noun v. § 178.

on Alqash Wazīr, took the whip off the pommel of the saddle and slung it (by the loop) on his wrist and he gave Alqash Wazīr a cut with the whip. Alqash Wazīr proceeded on all fours with Buzur Jamhūr and carried him to the King's court. Without dismounting Buzur Jamhūr went (in), and he took his seat on Alqash's chair. Alqash Wazīr they left just as he was, without removing the saddle from him.

The King asked him: "O Buzur Jamhūr, when people have had dreams can you tell what it was when they have forgotten them?' "O King I can do that," replied Buzur Jamhūr. "I had a dream," said the King, "and I have forgotten it; now tell me what it was." "O King," said Buzur Jamhūr. "I'll tell you about your dream afterwards. I have a suit, settle that for me first." "What is your suit?" said the King. "This bastard, Alqash," said Buzur Jamhūr, "is the murderer of my father."

The King brought up and assembled the Qazis (and said): "O Qazis, whatever this suit may be you decide it for Buzur Jamhūr. He says: 'He has killed my father'." The (chief) Qazi stood up to deal with the case: "O Buzur Jamhūr," he said. "Now speak the truth. You have come for justice? Nothing is known, none of us have any information as to whether your father died, or got lost, before you were born. Whoever have told you about this, produce them as witnesses. We shall settle the case with them." "Did you, or did you not, know my father?" said Buzur Jamhūr. "He is known to all of us," replied the Qazi. "Had not my father gold rings bearing his name? Had he not got them on all his ten fingers? Was not his name on all of them?" "What you say is true. You speak as one who has seen." "Is not this statement of mine correct?" "Yes, this statement of yours is correct."' "(Well) I shall take this Alqash to the spot where he murdered my father, and I shall dig and I shall exhume my father's bones, and on the bones of the fingers will be the rings. If I take them and show them to you, will you believe me or

---

22 *nʌmatsun nipi·raqin* — p.pc.ʌ act. of *ma* + **-tsuryʌs* and *birʌqʌs*.

23 *ma·lt'irʌ ke* — short form of 1st. sg. pret. of **-ʌltirʌs* v. § 314.

24 *sučʌmʌna* — i. e. *su·čumʌn* + *a*.

090 duro 'ɛtuma kɛ u·ŋ ju.ʌnʌn mɛnʌn kuli apai.i. Da mi bɛlʌtɛ dʌq atu·ša ba·n?"

Buzuʀ Jʌmhu·ʀɛ se.ibai.i: "Yɛ ju·in. Tʌma·mʌn ju·in. Məriŋ məriŋ sis kɛ a·ka ju·in. Maiyo·nɛ yɛ·šumʌn." Padša hukəm ɛčai.i: "Məriŋ məriŋ sis kɛ ni·n maiyo·nɛ y'ešumʌn."

Padša mərʌka·ulum guts'ərumʌn. Yu ɛ·sqʌnum i·tɛ dišər u·tsu·mi. I·tɛ ɛ·sqʌnum dišulo 'o·birʌqimi. Tik bitsumʌn di.'u·sumʌn. Tinjo duw'ʌšɛmi.ɛ. Du.isumʌn tinjo uyo·n. Bʌre·imʌn kɛ γɛnišɛ i·tsɛ buro·ndumuts to·rumo bi·ɛn. Da bʌre·imʌn kɛ itsɛ buro·ndumutsʌtɛ Baxt i Jʌma·lɛ i·k girm'inum bila. "Le.i qa·zitiŋ, gutsɛ bi·ɛna be ja a·uwɛ buro·ndumuts?" Qa·zi.ɛ se.ibai.i: "Le Buzuʀ Jʌmhu·ᴛ, u·ŋ juwʌnʌn mɛnɛn kuli o·mai.imi. U·ŋɛ gu·yɛ buro·ndumuts gutsɛ b'i·ɛ. Λlqʌšɛ guy ɛ·sqʌnai.i. U·ŋɛ tsʌn bila." "Ki·nɛ a·u·ɛ gutsɛ tinjo mʌzər nɛ ya·ʀɛ no γʌna·s a·ʀ ɛtin." I·tsɛ tinjowər mʌzər ɛ·tumʌn, u·lo gu·mʌn. Mʌzərɛ man nɛ γʌna·s ɛ·tumʌn.

Padša·lər du·mʌn. Padša doγ'ərušai.i, Buzuʀ Jʌmhu·ʀɛ sɛnum itɛ tsʌn bil'a? Gʌltiŋ bil'a? Yɛ čʌγa 'ɛtin." Qa·zi.ɛ se.ibai.i: "Ya Padša, kinɛ ju.ʌnʌn mɛnʌn kuli apai.i. Kinɛ sɛnum i·tɛ tsʌn bil'a." Padša se.ibai: "Le qa·zi, yɛ ɛ·skərts gutɛ ʌst'ʌm." Qa·zi.ɛ se.ibai.i: "E·skəršʌm. Ya Buzuʀ 'Jʌmhu·ᴛ, yɛ mu u·ŋ tsʌn sɛn." Buzuʀ Jʌmhu·ʀɛ se.ibai: "Bɛsʌn tsʌn se·ya ba?" "Ki·nɛ gu 'ɛ·sqʌnʌsulo Λlqʌšɛ mɛnʌn ɛ·ka imʌntsɛ itsu·ʌma? Λlqʌšɛ guyər hik šau ɛt'ʌma, alto šau ɛt'ʌma? Gutɛ čʌγa 'ɛti." Buzuʀ Jʌmhu·ʀɛ se.ibai: "Le qa·zi, ɛ·k je.i he·ya ba (*or*, he·yʌm). Λlqʌšɛ hinumʌn au nitsun ɛ·sqʌn'ai.i. Hik šau nɛtʌn ɛ·sqʌn'ai.i. Yɛtɛ tik kɛ i· gi bai.i, yu·tiŋɛ

---

1—2 *dʌq atu·ša ba·n.* — This form is confirmed by another record *dʌq atu·ša ba.* 'I don't believe'. One must conclude that the idiom is *dʌq du·sʌs*, though that seems inherently improbable. *atu·ša* can otherwise only be referred to *d*-isʌs* with a pl. h or x obj. (*du·tsʌs, du·š-*) but *dʌq* is y sg. as is established by the phrases: *dʌq bilu, dʌq ačučila, dʌq s·yʌs* and *dʌq dosu·yʌs.*

4 *məriŋ məriŋ* — v. § 114.

7 *tik bitsumʌn* — v. §§ 43. 8 & 9 and 389.

24 *je.i* — the corroborative or emphatic form 'I myself' v. § 142. Why the 'I' should be emphasised is not clear, but perhaps the effect produced is the Eng. 'I *do* know.'

^1 [Errata: should read [ʌltiŋ, cf. corrigenda, p. 417, cat. 116 -- Analyst.]

not?" "If you do this thing that you have said," replied the Qazi, "then there is no one like to you. How then shall we not believe you?"

"Come then," said Buzur Jamhūr. "All of you come. Such of you too as are men of standing come with me and you will all see (for yourselves). The King gave command: "You who are men of standing, all of you go too and see."

They set out from the King's court and Buzur Jamhūr conducted them to the place where his father had been murdered. At the site of the murder he made them dig. They removed the earth that was (in the grave) and the bones emerged. They took all the bones out and when they looked there were the ten gold rings, and when they looked again the name of Bakht-i-Jamāl was engraved on all the rings. "O Qazis," said Buzur Jamhūr, "are these my father's rings or not?" "O Buzur Jamhūr," said the Qazi, "there has never been any one like you. These are your father's rings. What you say is true. Alqash has killed your father." "Make a grave," said Buzur Jamhūr, "and bury these bones of my father in it and make it (a) visible (monument) for me." They made a grave for the bones and threw them into it, and made a burial mound over it that could be seen.

They returned to the King and the King enquired of them: "Is what Buzur Jamhūr said true, or is it lies? Come tell me about it." "O King," said the Qazi. "There is no one like this man. What he said is true." "O Qazi," said the King, "settle this case." "I shall settle it," said the Qazi. "O Buzur Jamhūr, now speak the truth." "What am I to speak the truth about?" "When he murdered your father did Alqash take anyone with him to help him? Did Alqash strike your father one blow or two blows? Tell (us) this." "O Qazi," said Buzur Jamhūr, "I know about that. Alqash took my father away alone and murdered him. He killed him with a single blow, and he himself threw earth on the top of him and stamped the earth down with his feet, and

tik ɛ·tai bai i.[1] Apim juwʌn ɛtai.i. Mu jɛ nitsun au ya·ʀɛ ɛtum i·sɛ tisər nɛ·sqʌn ulo w'ʌščʌm." Padša hukəm ɛtimi: "Yɛ tsilʌtɛ nitsun ɛ·sqʌn."

Itsu·mi Buzuʀ Jʌmhu·ʀɛ yuy ɛsqʌnum i·sɛ tisʌtər hik šau nɛ čərʌp nɛ i·sɛ tisər wʌšimi. Iri·ŋčiŋʌtɛ ti·k gimi, yu·tiŋʌtɛ ɛ·tsimi. Hik e·timi. Ya·ʀɛ ɛ·tumɛ le·l aiye·timi.

Di·mi padša mərʌka·ʀ Buzuʀ Jʌmhu·ʀ. "Ya Buzuʀ Jʌmhu·ʀ, u·ŋɛ go·sɛ mud'a· mʌnimi.a?" "Ya padša ja ʌsɛ mud'a manimi." "Yɛ ja o·lji.ɛ čʌγa e·ti be·esa." "U·ŋɛ gu·ljulo uyʌm ta.a·mʌn guya·ʀɛ di biluma?" Padša se.ibai.i: "Le ʌčuko·n, wa! ja belʌtɛ yetsa baiyʌm kɛ i·tɛ ju·ʌn nɛ a·ʀ čʌγa 'ɛčai.i." Buzuʀ Jʌmhu·ʀɛ se.ibai.i: "I·tɛ ta.a·m u·ŋɛ ṣe·čər bu·t rai di biluma?" "Λwa ṣe·ʌsər rai di bilum." "Mʌtum hukʌnɛ i·to·to i·tɛ ta.a·mər desku bi·ma? I·tɛ γunikɪš nuk'o·γʌn hʌza·ʀ čʌŋ g'o·tiluma (*or*, g'o·timi.a)?" Padša se.ibai.i: "Ya Buzuʀ Jʌmhu·ʀ, u·ŋ ju.ʌnʌn mɛnʌn kuli apai.i. Ja belʌtɛ yetsa baiyʌm kɛ i·tɛ[2] čʌγa a·ʀ ɛtuma. Gutɛ o·lji yetsum gutɛ ma·ni ake·ya ba. U·ŋ a·ʀ 'ɛti." "Le.i padša, u·ŋɛ gutɛ ma·ni ak'e·i ba?" "Be·, ake·ya ba." "Λma gusɛ mərʌka·ulo go·ʀ aye·ča ba. Čito bʌmʌtɛ go·ʀ e·ča ba."

Padša i·ṃo ima·ʀʌtər dimi, Buzuʀ Jʌmhu·ʀ o·ltʌlik. "Ya padša, gulji.ɛ čʌγa ja go·ʀ 'ɛtʌm. Ma·ni ak'e·i ba?" "Λwa, ʌk'e·ya ba." "Yɛ jɛ go·ʀ e·čʌm. Gultu·mʌl ɛti. Uyʌm ta.a·mʌn go·ʀ di bilum. Ṣe·čər rai 'ɛtuma, mʌtum hukɛ ito·to i·tɛ ta.a·mər de·sku bi·ma?

---

4 *čərʌp nɛ* — glossed "cutting his neck." Probably this means "cutting off his head" as *čərʌp* usually implies "severing."

6 *ya·ʀɛ ɛtumɛ* — v. § 382.

7 *di·mi . . . Buzuʀ Jʌmhu·ʀ* — such inversions, which will frequently be noticed, are due to the casual, colloquial style: 'he came to . .' i. e. 'B. J. came.'

9 *be·esa* — I cannot explain this *form*. It is glossed "now get on with telling" and annotated "not otherwise used". The only guess I can hazard is *be + ʌso + a?* with some such meaning as "tell me, won't you?"

13 *i·tɛ γunikɪš nuk'o·γʌn* — p.pc. act. *gu + *-ʌγʌmʌs* v. Vocab. and § 249. 4. Cp. *nuγʌn* p. 22 l. 17.

14 *čʌŋ go·tiluma* — 3rd. sg. y plup. interrog. of *čʌŋ *-ʌtʌs* 'to vomit' v. § 261. II.

18 *ʌma* — (sc. 'I will tell you) but I won't tell you here'.

*čito bʌmʌtɛ* — the meaning is 'in seclusion, in private', literally, "on (our) being apart" v. § 391.

[1] [Errata-Should be-bai.i. cf. Corrigenda, p.419, cat.116 --Analyst]

[2] [Errata-Should be after i·te insert ju.an ne. cf. corrigenda, p.419, cat.116--Analyst]

made (it) look as if there was nothing (there). Now I shall take him and slay him at the pit where my father was buried and fling him into it." The King gave command: "Take him away and slay him in this wise."

Buzur Jamhūr led Alqash off to the pit where his father had been slain and cutting off his head with one stroke flung him into the pit. With his hands he threw in earth and with his feet he stamped it down. He filled up (the hole) and removed all evidence of the burial.

He then returned to the King's court. "O Buzur Jamhūr, has the desire of your heart been fulfilled?" "Yes, O King, my heart's desire is accomplished." "Well, now, get on and tell me about my dream." "In your dream," said Buzur Jamhūr, "did some savoury food appear before you?" "O Brothers," said the King, "he is telling my dream. Wa! He is telling me just what I saw." "Did a great desire come on you to eat the food?" said Buzur Jamhūr. "Yes, I felt a great desire to eat it." "Did a black dog plant its paw in the food? Feeling this (to be) revolting, were you perchance seized with vomiting?" "O Buzur Jamhūr," said the King, "there is no one like you! You tell me things just as I saw them. (But) I do not know the meaning of this vision that I saw. Explain it to me." "O King don't you know the meaning of it?" "No, I don't." "Well, I won't tell you in this public assembly. I'll tell you when we are alone."

The King went to his palace, he and Buzur Jamhūr, the two of them. "O King," said Buzur Jamhūr. "Don't you know the meaning of your dream that I told you?" "No, I don't know it." "Well, now I will tell you, listen. Some savoury food appeared before you. You wished to eat it. A black dog put down its paw in the food. Feeling this (to be) revolting, you vomited?" "Yes, I vomited." "Well, you saw all this?" "Yes, I saw all this. Now interpret it for me." "Good. I'll interpret it for you. Have you, or have you not married the daughter of the King of Habash?" "Yes, I have married her." "She was the savoury food. She has

I·te γunikiš nuko·γan čaŋ go·tiluma?" "Awa, čaŋ a·tilum." "Ye ak·uruman yetasma?" "Awa·e, ak·uruman yetes baiyam. Ye gute ma·ni a·r eti." "Šu·a, go·r e·čam. Habaši padša e·i mutsu·a be?" "Awa mutsuya ba." "Uyam ta.a·m i·ne manumo. Mu·imo muyuwe (mu·we) šartsum mu·imo ji·yər ya·ran diteu bo. U·ŋ ap·amats i·ne ka maiγu·l mai.ibo." Padša se.ibai.i: "Mu gute waxtulo ·a·mulo bai.i?" "Gute waxtulo Padša e·imo xazina·ulo bai.i." "Mu baiya?" padša se.ibai.i. "Awa, mu bai.i."

Padša ine Habaši padša e·imo xazina hiŋ do·nimi. Padša bere·imi ke ulo bai.i. Ine·tse du·n di.usimi. Meraka·r itsu·mi. Qa·zitiŋ gati o·tuman. Padša se.ibai.i: "Le qa·zitiŋ, je padša ba. Kin ja jama·ats mu·imo jiyər ya·ran diteo bo. Ye gute astam etin." Qa·zi.e: "Asta·m e·čam," se.ibai.i. "Ya padša, ku mene o·wqanas be. Ku dasenar n·utsun hu·nan traq (or, tsor) ne hin i·te pfər hin ki·te pfər no uri·ŋčiŋ n·o·dilin fat o·čan." Qa·zi.e: "Gute astam etam," senimi. Utsuman i·se daser nutsun e·se hu·nər uriŋčiŋ o·diluman. No·dil i·ke pa·yomiŋ di.usin fat o·tuman i·te dasulo. Buzur Jambu·rər wazi·ri iči·mi.

Be·uruman denɪŋ nimi, padša meraka·ulo araq mi bam. Padša·r e·r ti bam iči·man, iri·ŋate ganimi. Padša·r muba·rak etuman. "Gu.i·yen dimanimi," e·suman. "Ya Buzur Jambu·r, e·i i·k besan o·šam?" "Binu·š" (= mine) senimi. Padša iri·ŋulo araq bilum minimi. "Ya Buzur Jambu·r, be·san i·k o·šam?" senimi. "Le.i padša, mu be o·sam?" senimi. "Mu araq bilum 'mine' asuma," senimi. N·uširuwa·n o·simi.

"Ya Buzur Jambu·r, gute uyo·n u·ŋe he.iba. Ja ki·ne šu.a·n dimanimi.a, ta·pan dimanimi.a? Ye gute čaγa a·r eti." "Padša

---

5 *u·ŋ ap·amats* — v. § 391.

13 *mene o·wqanas be* — v. § 461.

16 *o·diluman* 'they fixed their hands for them in the log' v. § 348.

22–24 *araq bilum.* — In the first case *bilum* may be the 3rd. sg. y. past, in the second it seems to be the static pc. based on *bila*, 'the-wine-which-is'.

25 *Nuširuwa·n* — this unorthodox derivation of the name *Nuširuwa·n* is not carried to its conclusion in the text. The narrator explained it as: *nusmin gušaw* 'drinking, go'; 'drink and go'. Pers. *nuš o ravu·n* (Pa).

539K

brought a friend for herself from her father's city and she amuses herself with him in your absence." "Where is he now at the present time?" asked the King. "At the present time he is in the King's daughter's treasury." "Is he there now?" said the King. "Yes, he is there now."

The King opened the door of the treasury of the Habashi King's daughter and saw that he was inside. Seizing him he dragged him out and led him off to the court. They assembled the Qazis and the King said: "O Qazis, I am King and this wife of mine has brought a lover here for herself. Now give judgement." "I'll give judgement," said the Qazi. "O King, let no one kill these two. Let them take them away to a waste place and split a log and put one of them on one side of it and one of them on the other side of it, and securing their hands in it leave them there. This is the judgement I have given," said the Qazi. They took (the guilty parties) away to the desert and secured their hands in the (split) log and pulling out the wedges left them there in the desert.

On Buzur Jamhūr (the King) bestowed the Wazirship.

A number of years passed and (one day) they were drinking *'araq* in the King's court. They had poured out (some) for the King and they presented it to him and he took it in his hand. Then they offered their congratulations to the King and said: "A son has been born to you." "O Buzur Jamhūr," said the King, "what name shall I give my son?" "Drink (Persian: 'Binūsh')" said he, and the King drank the *'araq* that was in his hand. "O Buzur Jamhūr, what name shall I give him?" "What name did I just now give him, O King?" "You said to me just now 'Drink the *'araq*' (that was in my hand)." He called him: 'Nushiruwān' ("drink and go").

"O Buzur Jamhūr", said the King. "You know all these things: has this son of mine been born good or has he been born bad? Now tell me this." "Listen King, I shall tell you. He was born in a happy moment. He was born lucky. Seven kings will serve him. He will have 4000 private attendants. There will be 5000

000 gultumᴀl ɛti; čᴀγa go·ʀ ɛ·čᴀm. Šu.a sa.ᴀtulo dimᴀnimi. Ni·kbᴀxt dimᴀnimi. Ki·nər tᴀlo padšaha·ntiŋɛ ɛ·ʀ nokəri ɛ·čumᴀn. Wᴀlti sa·s mərᴀmtiŋ e·ʀ me.imᴀn. Tsindi sa·s e·ʀ xᴀbərda·ri ɛtiš me.imᴀn. Sa·s dᴀqomutsᴀŋɛ gut ɛ·ʀ dumaimi. Ta·j uyo·n ᴀdɪlᴀsɛ mai.imi. Fərš uyo·n zər kimxa·bɛ me.imi. Gutɛ gɪlimuts uyo·n γɛnišɛ me.imi. I·tɛ gut uyo·nulo uy'ᴀmᴀn kursimuts γɛnišɛ maimi.ɛ. Tsᴀnɛ ᴀstᴀmɛ šᴀŋaličiŋ i·nɛ himᴀltərtsɛ d'itsikimi. I·tɛ wᴀxtulo a·dɪl imai.imi. Ešumᴀn, 'Nuširwa·n A·dil'."

Gutɛ čᴀγa ɛtumɛ ka Bᴀxti.a·ʀɛ i·ɛn dimᴀnimi. Padša se.ibai.i: "Ya Buzuʀ Jᴀmhu·ʀ, i·nɛ bᴀdbᴀxtɛ kɛ i·ɛn dimᴀnimi, se.iba·n. I·nɛ bečuk dimᴀnimi?" "Bu·t da·na d'imᴀnimi," se.ibai.i. "Makərčɛn dimᴀnimi," se.ibai.i. "Ki·nɛ gu.i·yər wᴀzi·ʀ dimᴀnimi," se.ibai.i. "Ki·nɛ i·k besᴀn o·ši?" se.ibai.i. "Ki·nɛ i·k Bᴀxtɛk o·ši," se.ibai.i. "Gu·imu kɛ gu.i·yɛn dimᴀnimi" nusɛ muba·ʀᴀk 'ɛča·n Buzuʀ Jᴀmhu·ʀər. "U·ŋɛ gu.iyɛ i·k besᴀn ošuma?" ɛš'a·n (*or*, ɛsumᴀn). "Ja e·i.ɛ i·k Si.a·oxᴀš," se.ibai.i. Ku·ɛ u.i·ski nᴀla dumᴀnumᴀn.

Ku·ɛ dumᴀnumtsum a·ltər dɛn nimi. De·šqᴀltimi Nuširwa·n padša bal ɛ·γər. Kuba·dɛ duγ ərušai Buzuʀ Jᴀmhu·ʀtsum: "Ki·nɛ dimᴀnumulo u·ŋɛ čᴀγamiŋ ɛtum i·kɛ hai.ai.iŋ ja kinɛ·ɛtɛ bitsᴀn. Ja e·i.ɛ dušmᴀn amulo baiya bə?" "Me.imi gu.'i·yər dušmᴀnᴀn." "'Amulo bai.i gutɛ wᴀxtulo?" "Yuyɛ ɛ·ščiŋulo bᴀm. I·mimo hᴀlk i·šər mu gi·mi." "Yu·yɛ i·k besᴀn bila?" "Abdul Mutᴀlib bila." "I·nɛ i·i.ɛ i·k besᴀn o·ši?" "I·nɛ i·i.ɛ i·k Hᴀmza o·ši. I·nɛ ša·ʀɛ i·k Aʀᴀb bila." Kuba·dɛ se.ibai.i: "Mu u·ŋər ruxsᴀt ɛča ba. Aʀᴀpɛ mulkulo mɛn huru·ča ba·n kɛ 'u·lišo tsər o·ti." Turma a·lto ta ut'ᴀntsᴀtɛ γɛnᴀŋ tai.a·ʀ o·timi. "Ya Buzuʀ Jᴀmhu·ʀ, turma a·lto ta ut'ᴀntsᴀtum γɛnᴀŋ gᴀnɛ xərči go·ʀ ɛtᴀm. Gutsər Aʀᴀpɛ mulkər."

---

2 *padšaha·ntiŋ* — the Persian pl. *padšaha·n* + *Buruš*. pl. suffix *-tiŋ*.

3 *xᴀbərda·ri etiš me.imᴀn* — *etiš* is perhaps for *etᴀšo* the pl. of the noun agent. It does not seem possible to take it as *etiš*.

4 *dumaimi* — presents some difficulties. As far as meaning goes it could best be attributed to *d°-mᴀnᴀs* 'to come into existence' etc. but the form should then be *dimaimi*, so that it is necessary to assume a generalised form of *d°-mᴀnᴀs: dumᴀnᴀs*.

A verb *dumᴀnᴀs* does exist meaning 'to freeze, coagulate, take shape'. Whether or not this is a generalised form of *d°-mᴀnᴀs*, or a distinct verb, there is no clear evidence.

539

men to guard him. He will have a tent with 1000 poles. His crown will be all of satin. His carpets will be all of gold brocade. The pegs of his tent will all be of gold. There will be as many golden chairs as can find place in the whole tent. Over his doorway he will hang chains of true justice. In those days he will be "The Just." They will call him "Nushīrwān the Just."

Even as he had finished saying this a son was born to Bakhtiār. "O Buzur Jamhūr," said the King, "they say a son has been born to this wretch too. Of what nature has he been born?" "He has been born very knowing. He has been born a trickster. He has been born (to be) Wazīr to your son," said Buzur Jamhūr. "What will (Bakhtiār) call him?" "He will call him Bakhtēk." They said to Buzur Jamhūr: "A son has been born to you too," and they congratulated him. "What name will you give your son?" they asked. "My son's name is Siā.okhash." These three sons were all born at one time.

Twenty years passed after their birth and Nushīrwān Pādshā came of age. Kubād said to Buzur Jamhūr: "The signs which you spoke of at the time of his birth are (evident) on this son of mine," and he asked him: "Is there anywhere any enemy of my son or not?" "There will be an enemy of your son." "Where is he at the present time?" "He was in his father's loins and he has now passed into his mother's womb." "What is his father's name?" "It is Abdul Mutalib." "What will he call his son?" "He will call his son Hamza. The name of his country is Arab." "I now give you leave to go," said Kubād, "and whatever women are with child in the country of Arab rip open their bellies." He made them get ready gold on 1200 camels and said: "O Buzur Jamhūr, I have prepared this gold on 1200 camels for travelling expenses for you. Proceed to the country of Arab."

---

4 *taj . . . ʌdɪlʌs* — one would have expected a golden or jewelled crown rather than a satin one.

6 *uyʌmʌn kursimuts* — *uyʌmʌn* from **-yaiyʌs*. The form seems to be analagous to *bʌmʌn* and is probably the static pc. plus *-ʌn* v. §§ 389—390.

16 *u.i·ski* — numerals with the pron. prefixes are rare v. § 133.

18 *duyərubai* — as here, frequently introduces a statement not a question.

Buzur Jʌmhu·r Arʌp yʌkʌl g'utsərimi, be·urumʌn nokər n'uyεn. Arʌpər xʌbər ni·mi. "Uyu·m padša hukəmʌtε bu·t uyu·m hirʌn bu·t da·na hirʌn Arʌpər de·εrai.i di·a" nusεn xʌbər tsumʌn. "Gušiŋεntsε 'u·lišo tsər 'o·čər d'i·a" nusεn, d'oyεlumʌn, ʌr um'ʌnumʌn. Abdul Mutʌlib se.ibai.i: "Le.i Isla·mε gur'u·, le.i Xuda·yər bʌndegi εtumišo, bu·t uyu·m hir di·a. Yεnčər ničεn, ju·ina." "Šu·a n'ičʌn," se.iba n.

Nimʌn yεnči.ər. Be·urumʌn mʌta·n gutsərumʌn. Uyʌnčər di·a yεtsumʌn. Abdul Mutʌlib hʌγurtsum duso·kimi. Buzur Jʌmhu·rε yεtsimi. Buzur Jʌmhu·r kε so·kimi. Ho hin hi·nər sʌla·m 'εtumʌn. Hin hi·nε iri·ŋčiŋ dum'ərumʌn. Huručamʌn. Buzur Jʌmhu·rε se.ibai.i: "Le Abdul Mutʌlib, ma bεsʌntsum a·r ba·n kε ma mʌsk'ilulo rʌŋ api? Ma rʌŋ bʌdʌl mani·la. Ər am'ʌmʌnin. Ja·tsum ni·ki ju·ʌs bila, ja·tsum bʌγərkuš aču·či. Ma bεsʌntsum ər ba·n kε ər am'ʌmʌnin. Ja·tsum mirba·ni ma·r ju·či. Jε bʌγərkuš aiy e·čʌm." Bu·t aiyʌš umʌnumʌn. Bu·t xuši.ε ka Arʌpε mulkər itsu·mʌn. Bu·t izzʌtε ka 'e·urutumʌn. Šu·a ara·m nε huru·čʌmʌn.

Hʌn h'isʌn hur'u·timi. Abdul Mutʌlib paiγʌmbərε i·εn d'imʌnimi. Buzur Jʌmhu·rər 'εsumʌn: "Abdul Mutʌlibε i·εn dimʌnimi," nusε. Buzur Jʌmhu·rε: "Qau εti·n Abdul Mutʌlibər." Qau εtumʌn. Abdul Mutʌlib di·mi. "Ya Abdul Mutʌlib, mu dimʌnum i·nε gu·i ja·lər, (*or*, ja·lε) ditso." Abdul Mutʌlib ni·mi 'i·ε dišər. Ni·nin d'itsimi. Buzur Jʌmhu·rε: "Kulε ja·r jo," 'ε·simi. Yu·mi Buzur Jʌmhu·rε iri·ŋεtər, i·nε ilčumutsʌtε ba·n εtimi, ^ i·nε ki·rts bim uyo·nʌtε ba·n εtimi. I·sε mʌjlisulo bʌmʌn u·ε sisε: "Ya Buzur Jʌmhu·r, kin jot giya·sʌnər u·nε bεsʌn izzʌt εtuma? U·ŋ ʌki·l da·na, ʌki·l uyu·m hi·rε kinər bεsε ʌki·l izzʌt εr 'εtuma?"

---

2 *padša hukəmʌtε . . . de.εrai.i — hukəmʌtε* is out of place. Simply: 'the king has sent.'

4 *nusεn doyεlumʌn* — is equivalent to: 'they heard it said that . . .' *nusεn* merely indicates reported speech.

7 *di·a yεtsumʌn* — 'they saw he has come to meet them' i. e. 'they saw him coming.'

11 *ma bεsʌntsum a·r ba·n kε* — this would normally mean, as it does in line 13, 'whatever you are afraid of', but here the *kε* is probably merely the connective 'that' and the *bεsʌn* interrogative: 'what are you afraid of that there is no colour in your faces?'

*mʌskilulo* — 'in your' (pl.) 'face' (sg.). The plural pronoun prefix is frequently felt sufficiently to notify the pluralness of the noun v. § 128. III.

^[Errata - after Etimi insert iʌtiyʌte ba'n εtimi cf. corrigenda, p. 419, cat. 11b -- Analyst.]

539

Buzur Jamhūr proceeded in the direction of Arab taking with him a number of servants. News (of his coming) reached Arab. They reported: "A great King has sent a very great man, a very wise man, to Arab and he has arrived. He has come to rip open the women's bellies." The people heard and were alarmed. Abdul Mutalib said: "O community of Islam, you who do service to God, a very great man has come. Come, let us go to meet him." "Good, we will go," said they.

They went out and proceeded some way to meet him. They saw Buzur Jamhūr coming to meet them. Abdul Mutalib dismounted from his horse. Buzur Jamhūr saw him and he too dismounted. Then they salamed to each other and kissed each other's hands and sat down. Buzur Jamhūr said: "O Abdul Mutalib, of what are you afraid that there is no colour in your face? Your colour has changed. Do not fear. Good will come from me, evil will not come from me. Whatever you are afraid of, do not fear. You will receive favours from me. I shall do no evil." They became very happy and led him off joyfully to the country of Arab, and established him there with great honour and settled down themselves in great peace and comfort.

Buzur Jamhūr stayed there for a month and a son was born to Abdul Mutalib the Prophet. They told Buzur Jamhūr. "A son has been born to Abdul Mutalib." "Call Abdul Mutalib," said Buzur Jamhūr. They called him. Abdul Mutalib came. "O Abdul Mutalib," said Buzur Jamhūr, "bring me the son who has just been born to you." Abdul Mutalib went off to the place where his son was and fetched him. "Give him to me here," said Buzur Jamhūr. He gave (the child) into Buzur Jamhūr's hands and Buzur Jamhūr kissed it on the eyes and he kissed it on the forehead and he kissed it all its joints. The people in the assembly said. "O Buzur Jamhūr, what honour have you done to this small child? You, so wise and so great a man, why have you done it such honour?"

---

25 *besʌn* — should probably be *besʌnər* 'for what reason?'

"Mʌltumʌl ɛtin, ki·nɛ sifʌt ma·ᴛ ˈɛ·čʌm. Do·wᴜm ɛmokišɛ xa Bʌni Ha·šɪmɛ gɪši bi. Ilta·nts hərʌ̀ŋulo hʌn niša·nʌn bila. Aki·ljuko ku·ɛ Ibra·him Paiɣʌmbərɛ xa·nda·ntsᴜm dumai.i ba·n. I·tɛ xa·nda·ntsᴜm bai.i. I·tɛtsᴜm təi.i izzʌt ɛča ba. Jɪl mʌna·stsᴜm bur mʌna·stsər šʌtilju·ko padšaha·ntiŋ u·yumo tʌxttsᴜm do·skuči, yu·kʌtər g̣u·či. Isla·m bʌja ɛ·či. Isla·mɛ dʌqo dimʌnimi." Turma hik ta utʌntsʌtᴜm ɣɛnʌŋ Abdul Mutʌlibər mirma·ni ɛ·ᴛ ɛtimi. "Ki·nɛ gu·i u·ŋɛ kɛ gu·i ja kɛ e·i. Hʌn guntsʌnulo ja·ᴛ kɛ fai.ɪda imʌnʌs bai.i. Gukɛ uyo·n xərč nɛ bu·t dʌltʌs ne yu·ša."

Mʌtʌnᴜm hin sisʌnɛ isoɣuči bɛsʌn ni·ɛn Buzᴜr Jʌmhu·ᴛ ˈɛsʌljʌm. "Mɛnʌn bai.i mʌtˈʌnᴜm ʌsʌlʌs i·nɛ?" "Ya Buzᴜr Jʌmhu·ᴛ, Isla·mtsᴜm bai.i. Ja hʌqulo bai.i." "'Ko·lɛ ju' ɛ·su.ina," sˈɛnimi. Ho i·nɛ ditsumʌn. "Le hir, u·ŋ mʌtʌnᴜm jɛ bɛsɛ ʌsuljˈa?" "Qᴜrba·n amʌnṣa. Paiɣʌmbərɛ ki·nɛ i· dimʌnᴜm guntsʌlo ja· kɛ ˈe·iyɛn di·mʌnai.i. I·nɛ ditsa ba." "Kul ja·ᴛ jo·wa," ɛsimi Buzᴜr Jʌmhu·ᴛɛ. I·nɛ yu·mi. I·nɛ kɛ ki·ṛts bimʌnʌtɛ ba·n ɛtimi. Uyo·nɛ se.iba·n: "Ya Buzᴜr Jʌmhu·ᴛ, Paiɣʌmbərɛ i·yər u·ŋɛ (ɪzzʌt) ɛtʌs hʌq bilᴜm. Kin amˈi·ɛ u·iyɛn bai.i. Ki·nər bɛsə te.i ɛtuma?" "Mʌltumʌl ɛtin. Ki·nɛ dˈimʌnᴜm sifʌt ma·ᴛ ɛ·čʌm." ˈUltumʌl ɛtumʌn uyo·nɛ. "Kinɛ tʌma·m šʌtiljuko pahlwa·ntiŋɛ u·ŋˈi·ɛ bʌp gai·ɪmi. Bu·txa·nʌŋtsɛ pfu ɛtsˈiči. Ki·nɛ Paiɣʌmbərɛ i·ɛr wʌzi·ᴛ dimʌnimi. Kinɛ bɛsʌn sɛnimi kɛ i·tɛ ˈɛči. Kinɛ bərči me.imi," o·sɪmi.

Buzᴜr Jʌmhu·ᴛ huru·timi Arapɛ bušai.ulo. "Kuba·dɛ: 'Ja e·i.ɛ dušmʌnɛ tsiriš de·pirts (*or*, do·pirts)' nusɛ da·ᴛʌm. Ja ku·ər ina·m uči·ʌm. Jɛ mu niyʌs aiyˈʌmʌnʌm je.imo bušai.ər. Jɛ mu ko·lɛ hᴜru·šʌɪn." I·ski dɛn huru·timi. Iski dɛn ni·mtsᴜm i·ɛ xʌtʌn ɛ·ᴛ do·tsimi. "Lɛ.i ja a·u, u·ŋ juwʌnʌn mɛn kɛ apʌm [i·nɛ a.u]. Kuba·d duni.a·tsᴜm ni·mi. Nu·širwa·n tʌxtʌtɛ bʌsimi. Bʌxtɛkɛ wʌzi·ri ṣe·mi. Gᴜnˈiki.ʌŋ astamiŋ ɛtimi, ɣᴜnˈiki.ɛŋ zuləm ɛ·timi. Mulk xəra·b

---

9 *yu·ša* — alternative reading *yu·šen* 2nd. pl. imper. of *i* + °*-ušɛ.ʌs*.

17 *u·ŋɛ ɛtʌs* — *ɪzzʌt* must be supplied.

19 *ki·nɛ dimʌnᴜm* — i. e. 'of this one who has been born'.

27 *u·ŋ juwʌnʌn mɛn kɛ apʌm i·nɛ a.u.* — This passage is obscure. The main difficulty, *i·nɛ*, was a later addition to the original text. The *i·nɛ* seems to be due to an uncompleted change in the form of the expression from: "there was no one like thee, O father" to: "there was no one like him, that father of mine."

"Listen," said he. "I shall tell you the child's virtues. Down its right cheek is the line of the Bani Hāshim, and between its eyebrows is a sign. Such as these are born of the family of Ibrahīm the Prophet. The child belongs to that family. For that reason I do it such honour. From the rising of the sun to the setting of the sun (*or* from the East to the West) mighty kings will he cast down from their thrones and fling them on the bier. He will establish Islām. He has been born a pillar of Islām." Then he bestowed on Abdul Mutalib a present of 1100 camel's loads of gold. "This son of yours," said he, "is your son, and he is also my son. One day he will benefit me too. Expend all this gold and rear him handsomely."

From a distance, a man carrying something in his bosom was looking at Buzur Jamhūr. "Who is that looking at me from a long way off?" (said Buzur Jamhūr). "O Buzur Jamhūr," said Abdul Mutalib, "he belongs to Islām, he is of my faith." "Tell him to come here," said Buzur Jamhūr. Thereupon they brought him up. "O man," said Buzur Jamhūr. "Why do you look at me from afar off?" "May I be your sacrifice! On the day that this son of the Prophet was born, a son was also born to me. I have brought him." "Give him here to me," said Buzur Jamhūr. The man gave him (the child), and of him too Buzur Jamhūr kissed the joints. All said: "O Buzur Jamhūr, your doing honour to the Prophet's child was right and proper. This is the son of common folk. Why do you treat him thus?" "Listen and I shall tell you his virtues." All listened. "This child," he said to them, "will take a tax of the beards of all mighty men of valour. He will set fire to idol temples. He was born (to be) Wazīr to the Prophet's son. Whatever the prophet's son says he will carry out. He will obey his behests."

Buzur Jamhūr took up his abode in the country of Arab. (He said) "Kubād sent me saying: 'Tear out the roots of the enemy of my son'. (Instead) I gave them presents. Now I have become unable to go (back) to my own country. I shall now stay here." He abode there for three years. When three years had passed his son sent him a letter: "O my father, there is no one like you, my

000

mᴀnimi. Ja gʊtε xᴀt tᴀpε dεšqᴀlti.a tᴀpε j̣u·, sa dεšqᴀlti.a sa ẓ̌u·."

Buzʊr Jᴀmhu·ᴛε Abdul Mutᴀlibtsʊm doγ'ᴀrʊsu·mi: "Ya Abdul Mutᴀlib, je.imo bušai.ər niča ba." Abdul Mutᴀlib seibai.i: "Ya Buzʊr Jᴀmhu·ᴛ, u·ŋᴀtε mεnεnε šᴀlda nε 'n'i' go·sᴀsᴀn apai.i. U·ŋᴀtε mεnεn šᴀlda nε 'hurʊ·t' gosᴀsᴀn apai.i. Niča kuli go.imo rai.i, hurʊša kuli go.imo rai.i." Buzʊr Jᴀmhu·ᴛε: "Niča ba," sεnimi. "Xʊda ya·ᴛ go·ᴛ mᴀniṣ. Yε ni."

Ʌrᴀpε mulkεtsʊm Buzʊr Jᴀmhu·ᴛ da·l mᴀn'imi. Gʊtsərimi i·mo bušai.i yᴀkᴀl. Nu·šərwa·n padša de·εlimi: "Ʌrabtsʊm Buzʊr Jᴀmhu·ᴛ di·a" nʊsε. "Yᴀnčər ničᴀm" nʊsεn sa·ma·n εtimi. Bᴀxtεk wᴀzi·ᴛər qau o·timi. Bᴀxtεk wᴀzi·ᴛ di·mi. "Le.i Bᴀxtεk Wᴀzi·ᴛ, Buzʊr Jᴀmhu·ᴛ di·a, se.iba·n. Yᴀnčər ničᴀma ya·?" Bᴀxtεk Wazi·ᴛε se.ibai.i: "Le.i padša, ᴀki·l uyu·m padša·n yᴀnčər o·ni. In jʊt sis bai.i." Nu·širwa·nε se.ibai.i: "Le.i bᴀdbᴀxt, ja bᴀba kᴀnao atai.i (*or*, εtai.i): 'U·ŋε dušmᴀnε tsiriš de.ipi·ršər 'e·rə b'a. I·nε gʊtε du·ᴛo 'ε·či. J̣u·ᴀs wᴀxtʊlo u·ŋ yᴀnčər ni,' asəi.i. 'Bu·t uyu·m hir bai.i,' asəi.i. 'Bu·t da·na bai.i,' asəi.i. Jε yᴀnčər niča b'a. U·ŋ j̣u·ča be ja ka?" "Padša, u·ŋ niča kε jε kε j̣učᴀm." "Ʌwa, jε niča ba. Ja (a)ka·tumər o·ᴛ xᴀbər εti." .Bᴀxtεk wᴀzi·ᴛε o·ᴛ xᴀbər εtimi.

Padša yεnčər ničər du·simi, i·mo bᴀmᴀn sisε ka, gʊtsərimi. Be·urʊmᴀn nʊku·tsər tu·mᴀk (*or*, paid'a) mᴀnumᴀn. Mᴀtᴀnər hinin

---

1 *dεšqᴀlti.a* — this is the short form of the 3rd. sg. pret. + *a*, and it is obviously equivalent to the common form of future condition, the pret. + *kε* 'if it arrives, should it arrive'.

2 *ẓ̌u·* i. e. *j̣u·*. In Shina I have found this vacillation between *j̣* and *ẓ̌*, and between *j* and *ž* very common. It occurs in Burushaski also, but, in my experience to a much less extent. With my informants *ẓ̌* and *ž* were not very common sounds.

5 *ni go·sᴀsᴀn* — 'a sayer to thee (of) "go"'. Noun agent from *-ᴀsᴀs* § 403. 1.

9 *mulkεtsʊm* — the *ε* is probably to ease pronunciation.

11 *di·a nʊsε.* — I am not sure whether this is to be taken as: 'N. P. heard it said (that) B. J. has come' or as: 'N. P. heard of it and saying "B. J. has come..." (and saying) "I shall go to meet him" . . .'

Probably the former. Cp. note on p. 90 l. 4.

13 *ničᴀma ya·?* — I am not sure of the force of *ya·*. Perhaps it is simply the interjection v. § 344.

father. Kubād departed from this world. Nushirwān took his seat on the throne and Bakhtek secured the Wazīrship. He gave evil judgements and committed evil acts of oppression. The country has been ruined. If this letter of mine arrives at night, come (the same) night. If it arrives by day, come (the same) day."

Buzur Jamhūr addressed Abdul Mutalib: "O Abdul Mutalib, I am going to go back to my own country." "O Buzur Jamhūr," said Abdul Mutalib. "There is no one over you to give orders and say to you 'Go.' There is no one over you to give orders and say to you 'Stay.' If you go, it is your own pleasure. If you stay, it is your own pleasure." "I am going to go," said Buzur Jamhūr. "God be with you, then go."

Buzur Jamhūr rose up from the country of Arab and proceeded in the direction of his own country. Nushīrwān, the King, heard that Buzur Jamhūr had come from Arab. "I'll go to meet him," he said, and got his things ready. He sent for Bakhtek Wazīr. Bakhtek Wazīr came. "O Bakhtek Wazīr," he said. "They say that Buzur Jamhūr has come. Shall I go to meet him or not?" "O King, do not you, so great a king, go to meet him. He is an insignificant person." "O you wretch," said Nushīrwān. "My father counselled me saying 'I have sent Buzur Jamhūr to pull up the roots of your enemy. He will achieve this task. At the time of his returning do you go out to meet him.' He said to me: 'He is a very great man, he is very wise.' I am going to meet him. Are you coming with me or not?" "King, if you go I will come too." "Yes, I am going. Inform my followers." Bakhtek Wazīr informed them.

The King went out to meet (Buzur Jamhūr), and proceeded with those of his men who were there. When they had gone some

---

14 *padšaˑn* — vocative: 'you, so great a king, do not go.'

15 *kʌnao atai.i* or *stai.i.* — If *atai.i* stands *kʌnao* *-*ʌtʌs* is treated as a compound verb with the object regarded as "me"; with *stai.i* the object of *-*ʌtʌs* is *kʌnao* and the indirect object *aˑr* ought probably to be expressed as in the case of *oˑr xʌbər eti* in line 20.

19 (*a*)*kaˑtumər* — the Ms. has *kaˑtumər*, but the word is otherwise established as *-*ʌkaˑtum*. The *a*- has been absorbed in the *a* of *ja*.

00 yεtsumᴀɴ. O·ltᴀlik hᴀγʊrtsum duso·kumᴀɴ. Hini·nε iri·ŋčiŋ dˈumərumᴀɴ. Hʊru·čᴀmᴀɴ. Nu·širwa·n padša makuči hʊru·timi. Bᴀxtεk Wᴀzi·ᴛ do·upa hʊru·timi. Buzʊr Jᴀmhu·ᴛ γᴀgpa hʊru·timi. Asma·nulo bᴀlᴀšu.ik čᴀl e·ti.ε. Γauγˈa manimi. Bᴀxtεk Wᴀzi·ᴛε padša·ᴛ εšai.i: “Buzʊr Jᴀmhu·rtsʊm doγˈarus, bᴀlᴀšu.ε ba·š he.ibai.i, bεsε te.i məibi.ˈε kε.” Nu·širwa·n padša duγərušai.i: “Ya Buzʊr Jᴀmhu·ᴛ kutsə bᴀlᴀšu bˈεsε hᴀn hᴀn dˈεlji.ε?” Buzʊr Jᴀmhu·ᴛε se.ibai.i: “Ya padša, gʊtsε bεsε te.i məi.ibi.ε kε jatsʊm atˈo·γərus.” Padša se.ibai.i: “Gʊtsε bε·sε te.i məi.ibi.ˈε kε gʊtε čᴀγa ja·ᴛ aiye·čˈa kε jεk (= jε kε) u·ŋ hərᴀŋulo ni·mi.” Buzʊr Jᴀmhu·ᴛε se.ibai.i: “Ya padša, go·sə ka gu·ltu·mᴀl εtᴀs ba kε gʊtε čᴀγa go·ᴛ ε·čᴀm. Dᴀlbᴀt εtʊm gultˈu·mᴀl ε·ča kε jε kot čᴀγa go·ᴛ aiyˈe·čᴀm.” Padša se.ibai.i: “La·t Mᴀna·ttsʊm tεš mᴀniṣ, ˈase ka altu·mᴀl εčᴀm.” Buzʊr Jᴀmhu·ᴛε: “Yε gˈultumᴀl εti, go·ᴛ čᴀγa e·čᴀm,” sεnimi.

Padša iltu·mᴀl εtimi. Buzʊr Jᴀmhu·ᴛε se.ibai.i: “Le.i padša, jε kε u·ŋər tu·ki ju·ᴀs dʊro·wᴀɴᴀtε aki·l məi.ibi.εn.” Padša sᴀmba εtimi: “Bεsᴀɪ· γʊnikɪš dʊro·wᴀɴ εtʊmᴀɴ?” nʊsε. Buzʊr Jᴀmhu·ᴛε se.ibai.i: “Gʊsε hᴀɴ bᴀlᴀsᴀɴε hᴀɴ isε·ᴛ se.ibi: ‘Ja e·iər go·i jo,’ ˈεši bi. I·sε bᴀlᴀsε: ‘Bεsε gu·ča ba?’ εši bi. I·sε bᴀlᴀsε: ‘Bεsε aiyau.uča?’ ˈεši bi. Da i·sε bᴀlᴀsε se.ibi: ‘Nu·širᴀwa·nε wa·lto ša·ᴛiŋ xəra·b mᴀnitsa, i·kε ja ai.imo mu·mimo muyˈεnimiŋulo muγu·ɴᴀs ba kε ja ai.i gu·čᴀm.’ Da hᴀɴ i·sə bᴀlᴀsε se.ibi: ‘Nu·širwa·n tᴀxtᴀtε bᴀčᴀntsε (*or*, bᴀmᴀntsε), Bᴀxtεkᴀlε wᴀzi·ᴛi biličᴀntsε, tʊrma walto xəra·b mᴀna·šo bitša, εk kε goγˈu·yᴀm. A·ltər wa·lto xəra·b mᴀna·šo bitsa, ε·k kε goγˈu·yᴀm.’ Ya padša, yε (*or*, ya) aki·l čᴀγan ˈεči.ε gʊtsε bˈᴀlᴀšu.ε.”

---

1 *iriŋčiŋ* — the plural is due to the plural verb used with *hini·nε*. Each, I think, seeks only ‘one’ hand of the other.

3 *γᴀgpa* — &. λ. The *-g-* is hard to account for. Otherwise for “left” I have: *γaγ̣ʊm* and *γaụγʊm* (i. e. *γayʊm*, *γauyʊm*).

9 *məi.ibi.ε kε* — the force of the *kε* is not clear. It probably corresponds to the English form of direct question “why ever are they acting so?”

10 *go·sə ka* — i. e. *gu* + *-*ᴀs* + *ε ka* ‘with thy heart’.

11 *dᴀlbᴀt εtʊm* — originally written *dᴀlbᴀtᴀtʊm*. It is difficult to say whether the static participle of *εtᴀs* or the suffix *-*ᴀtε* + *ʊm* is the more probable.

16 *tu·ki ju·ᴀs* — appears to mean ‘from which comes’ i. e. ‘involving contempt,’ or ‘disgrace’ v. Vocab. & § 402.

539

distance (the two parties) met, and (Nushīrwān and Buzur Jamhūr) saw each other in the distance. They both dismounted from their horses and each kissed the other's hand. They sat down. Nushīrwān the King sat in the middle, Bakhtek Wazīr sat on his right hand, and Buzur Jamhūr sat on his left. Some birds started fighting in the sky and there was a disturbance. Bakhtek Wazīr said to the King: "Ask Buzur Jamhūr, who understands the language of birds, why the birds are behaving thus." Nushīrwān the King asked him: "O Buzur Jamhūr, why are these birds attacking each other?" "O King," replied Buzur Jamhūr, "don't ask me why they are acting thus." "If you don't tell me," said the King, "why they are acting thus, then all is over between you and me." "O King," said Buzur Jamhūr, "if you will listen seriously, I will tell you all about it. If you listen heedlessly, I won't tell you." "I swear by Lāt and Manāt that I will listen with all my heart." "Well, listen, and I will tell you," said Buzur Jamhūr.

The King gave ear and Buzur Jamhūr continued: "O King, they are behaving thus over a matter that entails disgrace to you and me." The King thought: "What evil thing have we done?" "The one bird," said Buzur Jamhūr, "is saying to the other: 'Give me your daughter for my son'. The other bird says: 'Why should I give her to you?' The first says: 'Why won't you give her to me?' Again the other says: 'Four cities of Nushīrwān's have been destroyed. If you will give those (cities) among the wedding gifts of my daughter's mother, I will let you have my daughter." Then the first bird says: "Owing to Nushīrwān's being on the throne and to the Wazīrship's being in the hands of Bakhtek, fourteen (more cities) will be destroyed. I will give you those too. Twenty-four (more) are going to be destroyed and those too I will give you.' O King, such things are the birds saying.".

---

19 *aiyaʌ.uča* — *a* + *a* + °-*uyʌs* v. § 265.

22 *bʌčʌntse* } both δ. λ. v. § 271.
23 *biličʌntse* }
*turma* — Ms. *turmo*.
? — Lorimer.

600

**Padša se.ibai.i: "Ya Buzʊr Jʌmhu·ᴛ ja bɛsʌn γʊniki.ʌŋ duro·iŋ ɛta ba kɛ padšaha·ntiŋ ʌči (= átai) γʌs ičumʌn. Gutɛ šərum 'askiltsʊm ja·š (*or*, mʌtʌn) atiš g'omai.ima? Bʌxtɛk Wʌzi·ᴛɛ gusɛ kursi.ɛtɛ mu gutɛ go·ᴛušʌm." Buzʊr Jʌmhu·ᴛɛ se.ibai.i: "U·ŋɛ gutɛ duro ɛtuma kɛ uyo·ŋko padšaha·ntiŋɛ šabaš ju.ʌs ɛčʌm, u·ŋɛ ta·rif tha·num go·čʌm."**

**Padša Bʌxtɛk Wʌzi·ᴛ kursitsʊm da·l ɛtimi, Buzʊr Jʌmhu·ᴛ e·ʊrutimi ɛ·s kursiɛtɛ, wʌzi·ᴛi itai tʌwi·l ɛtimi. Wʌzi·ᴛi iči·mi. Uyo·nɛ e·ᴛ mʊba·ᴛʌk ɛtumʌn. D'i·ɛn gutsərumʌn, Mʌda.inər d'ošqʌltumʌn. Buzʊr Jʌmhu·ᴛɛ i·nɛ i·kɛ buš'ai.imičiŋ uyo·nər xʌt bišʌmi (*or*, o·tsu·mi): "Mʌmʌtɛ bɛsʌn γʊniki.ʌŋ asta·miŋ bitsʊm kɛ, mʌmʌtɛ bɛsʌn bʌpičʌŋ bitsʊm kɛ, Buzʊr Jʌmhu·ᴛ (kɛ) daiyʌm. Wʌzi·ᴛi ṣe·yʌm. Wa tsʌnɛ ʌstʌm ɛtʌs i·nɛ d'aiyʌm. Ma·ᴛ tsʌnɛ ʌstʌm e·čʌm."**

**Mʌdai.inulo ara·m nɛtʌn Nuširwa·nɛ ka wʌzi·ᴛi nuṣɛn hʊru·timi.**

---

4 *mu gutɛ* — perhaps an abbreviation for *mu gutɛ wʌxtulo* cp. p. 86 l. 6.

5 *padšaha·ntiŋɛ šabaš ju.ʌs ɛčʌm* — probably: 'I shall cause the praise of kings to come'.

12 *B. J. kɛ* — the *kɛ* has been put in brackets in the Ms. as optional.

"O Buzur Jamhūr," said the King. "If I have done any evil deeds the (other) kings will laugh at me. Will you be able to remove this disgrace from my face? (If you can) this very moment I will seat you on this chair of Bakhtek Wazīr's." "If you were to do this," said Buzur Jamhūr, "I shall win you the applause of mighty kings, and I shall exalt your fame on high." 539/4

The King made Bakhtek Wazīr get up from the chair and seated Buzur Jamhūr on it, and he charged him with the duties of Wazīr and bestowed the Wazīrship on him. All wished him joy, and they rose up and went their way and arrived in Madāin. (Then) Buzur Jamhūr despatched letters to all the lands (of Nushīrwān) saying "Whatever injustices have been done to you, whatever taxes have been imposed on you, I Buzur Jamhūr have come and have entered into possession of the Wazīrship. Lo, I, the man who does even-handed justice, have come. I shall do even-handed justice for you."

(Thereafter) occupying the Wazīrship, he abode in peace and comfort with Nushīrwān in Madāin.

## No. IV.

[100]

## The Story of Kiser (alias Pangchu).

010

Lʌma.ulo hin dolʌtmʌn hirʌn bʌm. Inɛ hirɛ gəru·mo wʌxtulo kisər gu·ʀ oγu·i bʌm. I·kɛ gu·ʀulo hin jot giyasʌn paida mʌnimi, di.u·simi. Dyu·sin i·nɛ giyʌ·s, i·nɛ γʌmɪs hi·ʀɛ ɪxʌkinmutsɛ mʌmu bilum, ditsun yu·šʌmi i·nɛ jot giya·s, i·nɛ nyušʌn (*or*, ni.ušʌn), mundʌq mʌnimi. Mʌna·sər i·nɛ i·k Duŋpa Mi·ʀu o·sumʌn. Uyum imanimi

---

171

Kiser, the central figure of this tale, is no petty personage of merely local distinction, but a hero of renown throughout Northern Asia. Kesar provides the subject of a lengthy epic in Tibetan, and Gesser Khan's exploits are recorded in a Mongolian saga. His fame is further perpetuated in the unwritten folk tales of many Siberian and Mongolian peoples.

The tale of his deeds was found to be current in every village in Ladakh by A. H. Francke, who collected and published two of these oral Tibetan versions, with an argument for their significance as the relics of a primitive religion. It is from this tradition that the Burushaski version seems to derive.

The home of the Kesar legend remains undetermined, and this is not the place to examine either its character or its geographical extension.

It will suffice to provide clues to the literature on the subject in the following references:

Bergmann, Benjamin. "Nomadische Streifereien unter den Kalmüken in den Jahren 1802 und 1803." Hartman, Riga, 1804. Vol. III pp. 233—284. "Bokdo Gäsär Chan," Eine mongolische Religionsschrift in 2 Büchern.

Schmidt, I. J. "Die Taten Bogda Gesser Chan's." (Translated from the Mongolian). Petersburg, und Leipzig 1839. Reprinted, Auriga Verlag E. G. M. B. H., Berlin 1925.

Francke, A. H. "The Spring Myth of the Kesar Saga." "Indian Antiquary." Vol. XXX, 1901 pp. 329—341. Vol. XXXI, 1902 pp. 32—40 and 147—157.

"A Lower Ladakhi Version of the Kesar Saga." "Bibliotheca Indica." (A. S. B.) 1905—1909. Fasiculi (New Series), No.s 1134, 1150, 1164 & 1218.

The article "Gling Chos" in Hasting's "Encyclopaedia of Religion and Ethics," vol. VIII, pp. 75 ff.

## No. IV.

## The Adventures of Kiser.

[101]

37k

In Lama there was a rich man. In the Spring season he was giving wheat to the people. A small child made its appearance *in the wheat and he took it out. The rich man's* daughter-in-law was with milk and he brought the child (home) and reared it (with her help). It grew up and they gave it the name of Dungpa Miru

---

Laufer, Berthold. A review and criticism of Francke's "Spring Myth of the Kesar Saga" (as originally published in German). "Wiener Zeitschrift für die Kunde des Morgenlandes." Vol. XV 1901 pp. 77—107. 171

Contains what amounts to a bibliography of previous literature relating to Kesar or Gesser Khan.

Poppe, N. "Untersuchung der sprachlichen Eigentümlichkeiten der mongolischen Version des Gesser Khan." "Asia Major" Vol. III. Fasc. I and III, Lipsiae 1926.

The little I have to contribute on the subject will be found in "Folk-Lore," Vol. XLII, 1931 no. 2.

This text presents a good many difficulties, a considerable proportion of which are probably due to the circumstances in which it was recorded. 'Ali Madad of Baltit, the old man who related the story, was only able to do so at a pace at which it was impossible to write it down. 126

He could not repeat himself, and when asked to do so was liable to lose the thread of the story. The services of my usual informant, Imam Yar Beg, had therefore to be requisitioned to catch each episode as it fell from Ali Madad's lips and retail it at a pace and in a form convenient for the recorder.

The process was not an easy one for any of the persons concerned and it undoubtedly resulted in some confusions and errors which were not all eliminated by subsequent revision.

3 *dyrein . . . . mundaq manimi.* — The meaning of this is clear, but it affords an example of the confusion just referred to. 00

gusʌn ε·ʀ dumu·tsumʌn. I·nε yu·s huru·tumo. Hunčo sʌtsum mušul g̣i·mi. Muš'ul g̣ičilum mu·i besʌn a·t'imʌnimi. Aku·čʌmo. Tʌ qutsulo mušul g̣i·mi aku·čʌmo.

I·nεmu mu·yər nuju·malε ni·mi. Ni·n, "Le.i nuju·m, ja o·smo tʌ qutsulo mušul g̣i·mi, aku·čʌčubo." Rʌmʌlči.ε: "Gu·ča bo, yε ni," sεnimi. Ni·mi, niči kε guča bo mu·iyεn dimʌnai.i. I·nε bʌre·imi kε i·nε g̣iya·sε jʌkunε su·ʀʌt bila, bʌni a·dʌmε idi·m bi. Mušul g̣i·m bila. Da ni·mi ʀʌmʌlč'i.εlε, ni·nin, "Le.i nuju·m, u·ŋε tsʌn, gu·ča bo, ʌma i·nε su·ʀʌt jakunε bila, i·nε ɪdi·m bʌni a·dʌmε bi. I·nε i·k jε besʌn o·šʌm?" "I·nε i·k Ab'ʌdumbu o·s," sεnimi. "Da guča bo, ni," sεnimi: "Hilε·sʌn dimʌnai.i." Nimi, niči kε da guča bo, hɪlε·sʌn dimʌnai.i. I·nε bʌre·imi ki hu·kε su·ʀʌt bila, bʌni a·dʌmε ɪdim bi. "I·nε i·k besʌn o·šʌm?" Sεnʌsər "Abʌ Kitu·ŋ o·s," sεnimi. "Da gu.i.εn dimanai.i, ni," sεnimi. Da juči kε i·εn dimanai.i. I·nε su·ʀʌt gʌsʌučε bila, bʌni a·dame idim bi. Da ni·mi nuju·m εpʌčər, sεŋimi: "I·k besʌn o·sʌm?" Nuju·mε se.ibai: "I·nε i·k Aba Čuxtu·ŋ o·s," sεnimi. Da nimi, i·nεmutsum ʌki·l zailʌtε (*or*, ju·ko) tha muyu dumʌnumʌn.

I·nε Duŋpa Mi·ʀu tha yu d'umʌnumtsum i·lji dəru·ʌnər nimi. Dəru.ər ninin hʌn ru·ŋanulo hʌnumʌn giri tsi·ʀʌn bi. I·n nʌzərər g̣i·mi. I·n nʌzərər g̣iyʌsər a·lta tsir γʌni·mi.ε. Nʌzərtsum da·l manimi. Mʌna·sər hʌn tsir bi. Da nʌzərər g̣i·mi. Da a·lta γʌn'imi.ε. Tʌwʌkʌl ne bišami. I·sε tsirtsε di·ʀu yʌmi. I·sε tsir εpačər nimi. Ni·n i·sε kʌš εtimi, kʌš nε ifʌtəri·mi. Bəre·imi kε bʌtulo a·lto γumo·ʀıŋ bitsa. I·nε hik biša bʌm. I·nε ik'ərεŋε seibai.i: "Ja hik bišaiya baiyʌm hʌn γumuʀ məimtsε, kok a·lto γumo·ʀıŋ bitsa."

---

3 *aku·čʌmo* — 3rd. sg. hf. pret. neg. of *gučai.ʌs*.

7 *su·ʀʌt* — is used either of the "appearance" in general or of the "face". It is here probably equivalent to "head". In the Ladakhi version of the story the corresponding personages have animals' "heads" in Francke's translation.

8 *g̣i·m bila* — for this use of the static pc. v. § 379 d.

21 *nʌzərtsum da·l manimi* — "he rose from aiming", but it is probably only meant that he ceased aiming and looked direct at the ibex.

26 *məimtsε* — 3rd. sg. Conditional of *mʌnʌs*, *mai* + *əm* + *tsε* v. §§ 313 & 351.

539k

When he had reached manhood they procured a wife for him. In due course she became with child, and after nine months her labour came on. Her labour continued, but no child was born. She was not delivered. For 100 days her pains continued and she was not delivered.

Her husband went to a diviner and said: "O Diviner, my wife has been in travail for 100 days and she does not give birth." "She has been delivered," said the diviner, "now go." He went off and when he came (to his home) his wife had been delivered and a son had been born to her. He saw that the child had a donkey's head and a human body. (Again) labour pains seized his wife and he went once more to the diviner. "O Diviner," said he, "you were right. My wife has been delivered, but the child has a donkey's head and a human body. What name shall I give it?" "Call it Abadum Bu (*or*, Aba Dumbu)," said the diviner. "Your wife has again given birth, go, a boy has been born." Dungpa Miru went off and when he reached home his wife had been delivered and a boy had been born. He saw that it had a dog's head and a human body. (He went again to the diviner and said:) "What name shall I give it?" "Call it Aba Kitung. Another son has been born to you, go," said the diviner. When he came again (to his home) a son had been born to him. He had a hawk's head and a human body. Again he went off to the diviner and said: "What name shall I give it?" "Call it Aba Chukhtung," said the diviner, and the man went off again. In like manner one hundred sons were born to his wife.

After the hundred sons had been born Dungpa Miru went off a-hunting. In a jungle was an ibex goat all by itself. He took aim at it. When he did so there appeared to be two goats. He got up from his aiming and there was only one goat. Again he aimed and again there appeared to be two. Putting his faith in God he fired. The bullet hit the goat and he went up to it and finished it off and skinned it. In the skin he noticed that there were two (bullet-)holes, while he had fired only one shot. He said to himself: "I fired only once, there should be only one hole, but here are two holes."

000

A·ltᴀn niri ε·pᴀčər du·umᴀn, u·ε se.iba·n: "Le.i hir, u·ŋ taᴀn sεn," se.iba·n. "Gusε yər nε mi d'εlibᴀm, u·ŋ guy'ᴀ·rər w'ᴀlimi," sεnumᴀn. "Gusε u·ŋε mai.i bi.a, mi mai.i bi kε, taᴀnε sεn," sεnumᴀn. "Ma taᴀn," sεnimi; "gusε yər nε ma deli bᴀm. Ast'ᴀmulo ja mai.i bi," s'εnimi. "U·ŋε tεᴀn, astamulo u·ŋər me.imi" sεnumᴀn. I·nε hi·nε se.ibai.i: "Gutε čᴀp ja·r ᴀči, bᴀt u·ŋ tεu." "Bᴀt ka aku·čičam, čᴀp ka akučičam," 'εsimi. "Ja jᴀma·ᴀtε nᴀs tεučo bo·m, 'gi·ri.ε čᴀp su,' sεnubo. Čᴀp ači," sεnimi. I·nε seibai.i: "Čᴀp guč'i·čam, ᴀma hᴀn ka·tanᴀtε guči·čam, ti ᴀku·čičam." "Ti bεsᴀn ka·t nε ᴀči" sεnimi. "Ja ka·t gutε bila, gu·εmutsum hilε·sᴀn dimᴀnimi kuli, dᴀsi·nᴀn dum'u·manu kuli, ja·r jo," sεnimi. Rιsa g'animi. Čᴀp i·nər iči·mi Duŋpa Mi·ru.ε se.ibai.i: "U·ŋε g'u.i·k ja ake·ya ba, u·ŋε wᴀtanε i·k kε ja ake·ya ba," sεnimi. "U·ŋε bušaiyε gᴀn kε akeya ba." "Ja e·i·k Pfᴀsᴀn Kar'ᴀski bila," se.ibai.i. "Ja bušai.ε i·k Yᴀl Buto·t bila," se.ibai.i. *Gᴀn kε 'ε·lt·irčai.i.* "*Gute gᴀnε ju,*" se.ibai.i. "Yo·lε gᴀtε guntsiŋ nitsᴀn, kε·n kε ne·sᴀl, ju," se.ibai.i.

Nusεn čᴀp nuka (*or*, nukan) i·mo hai yᴀkᴀltər ni·mi. Ni·nin i·tε čᴀp yu·smur muči·mi. I·tε čᴀp nušε i·n huru·tumo. I·ljum i·n hιsa·b bᴀbər εtimi, nεtᴀn i·tə wᴀxt kε i·tε guntə bᴀbər nεtᴀn i·nε hai yᴀkᴀl gutə'ərimi. Berumᴀn guntsiŋε nuku·tsər i·nε ha·lər d'ε·šqᴀltimi. Yər i·nε yu·s nuku·čᴀn hilε·sᴀn dimᴀnᴀm. Hᴀn tsi.ərε bušo·šowᴀn kε i·nε hilε·sε ka dimᴀni bi·m. I·sε tsi.ər bušo·šo.ε i·lt u·ri.εŋ γεnišε bitsum. Ifᴀčimutə kε γεnišε bim. E·sε ičokurᴀŋ kε γεnišε bitsum. E·sε εᴀ̌purᴀŋ kε γεnišε bitsum. E·sε gᴀptsum biškε kimi.'a bitsum. I·nε hilε·s ε·lε jot bᴀm. Šᴀti·lowᴀn dimᴀn'ᴀm. I·nε wa·da ε·tumulo

---

7 *nᴀs tsučo bo·m* — this expression is used of the cravings for special food etc. sometimes experienced by pregnant women.

9 *ti bεsᴀn ka·t nε ᴀči* — the force of this 'ti' is not clear to me. I can only translate the phrase as: "making any (*or*, some) other condition, give it to me", and I have it glossed in this sense, but no previous condition has been stated.

11 *dum'u·manu* — the short form of 3rd. sg. hf. pret. v. § 314.

17 *yᴀkᴀltər ni·mi* — this is followed in the text by *i·nε kε i·mo hai yᴀkᴀltər ni·mi* "he (i. e. *Pfᴀsᴀn Karᴀski*) too went off to his home," but this breaks the syntactical sequence.

18 *i·ljum* — 'from behind' i. e. from the date of the agreement.

24 *gᴀptsum biškε* — *gᴀptsum* is to be regarded as adjectival: *gᴀp + tsε + um* 'the being-on-the-skin hair'.

5394

Two men came up to him and said: "O man, speak the truth. We had shot this ibex first, (but) it fell in front of you. Is it yours or is it ours? Speak the truth." "You are right," said he, "you had hit it first, (but) according to justice it is mine." "You are right," they replied, "according to justice it is yours." (Then) one of them said: "Give me the meat and do you take the skin." "I will give you neither the skin nor the meat. My wife (being pregnant) had a craving for it and said: 'Bring me ibex meat,' so give me that meat." The other said: "I will give you the meat, but only on a certain condition will I give it to you. I won't give it to you for nothing." "Well, make whatever condition you please and give me the meat." "My condition is this: If ever a boy is born to your wife, or if ever a girl is born to her, give the child to me." The man obtained Dungpa Miru's consent and gave him the meat. "I do not know your name," said Dungpa Miru. "Nor do I know the name of your country, nor do I know the way to your country." "My name," said the man, "is Fasan Karaski, and the name of my country is Yal Butot." He also showed him the way to it saying: "Come by this road. Count the days up to twelve months and watch the appointed time and then come."

Dungpa Miru (then) took the meat and went off to his home. (Arrived there) he gave the meat to his wife and she ate it and became with child. Thereafter Dungpa Miru kept the tally of the days and having made up the exact time and day he set out for the other's abode. Proceeding on his way for a number of days he arrived at the man's house. Before this his wife was brought to bed and a boy had been born to her and with the boy a bull calf had also been born to her. The horns of the bull calf were of gold, its hoofs were of gold and its forelock was of gold, and its mane was of gold and golden also was the hair of its coat. The boy there was small, (but) he had been born strong. That is, the boy who had been born under

---

35 *[illegible]* — The exact meaning is doubtful v. § 186. The sentence seems to be a parenthesis to clarify the meaning of the preceding one.

800

dimʌnum i·nɛ šʌti·lo ʌn bʌm. I·nɛ yu·čər yu·ẏ pʌso·m imʌnumi. I·nɛ sɛnimi: “Ja wa·da ɛta ḅaiyʌm ki·nɛ hilɛ·sʌn baiya dʌs'i·nʌn bo?” sɛnimi. “Hilɛsʌn bai.i,” sɛnimi. “Jo·čumʌna?” s'ɛnimi. “Gu·čʌm,” sɛnimi. “Mulkulo ʌstʌm no·tʌn gučʌm,” sɛnimi.

I·nɛ yu· nuyen asta·mər du·simi. Mulkulum sistsum doγʌrusumi: “Dʌltʌs ki·nɛ ɛ·u·ča ba. Ašə·to nɛ yu·čaba. Jɛ hunəriŋ 'o·čʌm, ma bʌrɛ·nin,” sɛnimi. Yu·ər hukəm ɛtimi: “Ki·nɛ ka gʌlt nɛ suluma du·nin,” sɛnimi. Hin di.ɛn du·nimi ɛ·ka. I·nɛ jut i·nɛ šʌt nɛ uyu·m inɛ wʌšimi. Yʌtɛ hi·nər hukəm ɛtimi: “Du·n” nusɛ. I·n kɛ wʌšimi. “Ma asta·m ɛtin ku·ɛ hərəŋulo amin γunikiš, amin dʌltʌš bai.i kɛ.” U·ɛ ki·nɛ šʌtilo inɛr hʌn bər nɛ ‘ʌšʌto bai.i’ se.iba·n. Da “ki·nɛ ka·tulu kɛ ki·nɛ dimʌnai kinɛ yučʌm,” se.ibai.i.

I·nɛ ditsun ha·lər. “Šugu·lo, u·ŋɛ ka·tulo ki·nɛ dimʌnai.i, gu·čʌm,” se.ibai.i. Ho i·nɛ hilɛ·sər doγʌrusumi: “Lɛ ɛ·i, u·ŋ ja ka·tulo ba. Ja ke juču·ma be?” “Aya, jučʌm,” sɛnimi. “Ama u·ŋ gu·imo bušai.ər ni ku·ltomo guntsʌtsum pfər gutɛ dɛ·nər yo·ltsər hisa·b ɛti. Gu·imo tɛšʌtər du·sin hɪsa·b ɛti. Hʌn baḍali·kɛn (*or*, bʌrali·kɛn) gopʌči no·s, čup nɛ huru·t. Həra·ltɛ asma·nulo xuro·nčʌn numʌn i·tɛ xuro·nčʌtsum hʌn čuto·wʌn numʌn i·sɛ baḍali·kər gi·čʌm,” ɛsimi. “I·tɛ tsil numʌn amin gu.i·ɛ goxakin goy'ɛrum bo kɛ i·tɛ baḍʌli·kulum tsil inɛmur muči, mo·min. Te·lʌtɛ jɛ jučʌm. Mu·to u·ŋ guyɛmo gʌnʌtɛ guyɛmo bušai.ər ni,” sɛnimi.

---

2 *i·nɛ sɛnimi* — i. e. *Pfʌsʌn Kʌrʌški* said . . . The narrative is continued from *dɛ·šqʌltimi* p. 104 l. 20.

*ja wa·da ɛta baiyʌm kinɛ* . . . ‘the one whom I had stipulated about’. This is an example of how the lack of a Relative Pronoun is made good in Burushaski. The clause is adjectival and one must either suppose a relative which does not exist or regard the verb as being participial.

4 *ʌstʌm no·tʌn* — ‘causing them (the people) to make a decision’. The exact nature & significance of the episode which follows is obscure.

6 *ʌšə·to nɛ* — i. e. *ʌšə·to inɛ* ‘that weak one’ there is nothing to indicate who the “weak one” was.

9 *yʌtɛ hi·nər* — probably ‘next, to another’.

15 *ʌma u·ŋ . . . ni* — “he said to his own father” should be inserted either before or after *ʌma*.

805 16 *pfər* — the use of *pfər* here is peculiar. The literal rendering of the passage is probably “reckon from today backwards in the current year up to twelve

53/14

the contrast was strong. His father grudged to hand him over to the man. The latter said: "In (the child) I had made the condition about a boy, or is it a girl?" "It is a boy," said Dungya Miru. "Are you going to give him to me, or not?" "I will give him to you. I will have the matter adjudicated on in my country and then give him to you."

Taking his sons with him he presented himself for a decision of the case. He said to the people of the country: "I won't give him this fine boy. I'll give him the feeble one. I'll make them show off their accomplishments. You watch." Then he gave orders to his sons saying: "You take it in turns and wrestle with this boy." One got up and grappled with him. The small lad overpowered and threw the big one. Then the father said to another: "Tackle him," and the small lad threw him too. "Now you decide," said he to the people, "which among them is the inferior, and which is the superior?" They all with one voice said of the strong one: "He is the weakest." On this Dungya Miru said: "I shall give him this boy, as the one who was born under the agreement."

So he brought him along to the man's house and said: "Friend, this lad was born under the agreement, I give him to you." "My son," said the man to the boy. "You are mine according to the agreement. Will you come with me or not?" "Yes, father, I will come," said the boy. But (to his own father he said:) "You go back to your own country and in this coming year reckon up to twelve months from today. Then go up on to your roof, make your reckoning, put a bowl down beside you and sit in silence. I shall become a raincloud in the sky and I shall become a drop of rain and fall from the cloud into the bowl. Then whoever is your favourite daughter-in-law give her the water from the bowl and make her drink it. Thus shall I come (back). Now go off by your own road to your own country."

---

months". We should say "forwards" but the point of view is the end of the twelve months and one reckons backwards towards oneself. 885

18 *[illegible]* — is perhaps absolute: "a rain-cloud having come into being in the sky" i. e. "a raincloud will appear in the sky and I shall turn into a drop of rain and fall from that cloud". (0)

19 *[illegible]* — "your daughter-in-law (wife) of your son." *[illegible] or *[illegible] alone means "daughter-in-law".

(§ 60) Ni·mi ha·ler. I·mo ha·ler ni·nin guntsiṇ eγ·anastse (or, eγ·anasar) du·nimi. I·te guntsateum yo·le gate guntsiṇ mana·sar i·se bad̲alik niyen i·mo te·šater du·simi. Te·rumanar han xuro·nčan aiyašulo i·ne te·šene (or, te·ši yaṇe) ča·rar di·nin i·te xuro·nčateum hara·lie čuto·wan numan bad̲ali·kar so·kimi. I·te teu·mi, Aba Dumbu i·kaṇe i·ne i·e iṣ·akinmur i·te tail mučimi. I·te tail i·ne mi·inumo.

Numin (or, mina·sar) i·ne gu·s huru·tumo. Huru·tumteum musamutse guntsiṇ hisa·b etumo. Turma a·lto sa nimi, aku·čamo. Turma a·lto sa ni·mteum mučul gi·mi. Ule moyumarulum ho·l ne kan manimi: "Gi·ri amulo halkiči·en ke te·le damaiyam (or, damanas ba)." I·mi·e čiše buri·ar (or, itanar) ni·mo. "Ye ako·le alwatta (or, albatta) gi·ri tair ha·lki·či·en" nusen, numu·ar tale huru·tumo, moyenumo. Moyenumtse mučul gi·mi. Mu·lulum da kan etimi: "Se mama, je amulo čumo d·umanas diš bila ke te·le d·amanas ba. I·te diter atsu," senimi. Ine gus da i·se čiše buriteum mu·lulum i·te kan mana·sar but mulaqate ka sinda kayar sokumo. Duso·k numu·ar gu·čamo. Nukuien moyenumo.

Moyenumtse (or, moyenasar) mučul gimi. Da kan etimi: "Amulo hayur halkiči·en ke i·te ditulo d·amanas ba, taler atsu," senimi. Ho te·lateum da·l numan ·ajo etume mudumučutse du·n hayuro tarkaṇar dumo·mo. Te·le dumo·n jafat numu·man, sus mumanumo. Mumanasar da kan etimi: "Bu·a amulo halkiči·en ke i·te ditulo d·amaiyam, taler atsu" senimi. Ho bu·a i·kači·as i·te tarkar i·teumo. Taler ni·asar da mu·lulum ho·l ne seibai·i: "Be·lišo halka·s diter atsu," seibai·i. Belišo halka·s tarkar iteumo. Iteuyasar da kan etai·i: "Mama, mama, je mi·mo ha·le damanas ba, te·ler atsu," seibai. Ho da mu·imo ha·ler iteumo. Ho i·ke uyo·n sul numo fal numo i·mo ha·ler mutsu·am. Tale ha·ler numo·n jafat numu·man moyenumo.

I·ne mu·lulo čayamiṇ etas i·ne giyas moyenumtse mu·liteum du·sin

---

4 *te·šene* (or, *te·ši yaṇe*) — probably *te·ši* + *yaṇ*.

12 *numu·ar* — p.pc. active bf. of *-umas 'to become tired'.

14 *se mama* — the use of *se* in addressing one's mother is an impropriety.

*čumo d·umanas diš* — the fishes' birthplace cp. § 62.

21–22 *mumanumo, mumanasar* — The Ms. has *mu-* in each case.

27 *sul numo* — I have not recorded this expression elsewhere. I gathered that *sul numo* "wandering round".

The father went off to his home and there began counting the days. When a twelvemonth of days from that day were accomplished he took the bowl and went up on to his roof. Thereupon a cloud came up in the sky straight over his roof and a drop of rain descended from the cloud into the bowl. That (drop of) water he carried off and gave to the wife of his son named Aba Dumbu, and she drank it.

After drinking it the woman became with child and she kept a reckoning of the days of her pregnancy from the date of her conception. Twelve months passed and she was not delivered, but when those twelve months were passed her labour came on and a voice came out from her inside: "Where the ibex bear their young, there I am to be born." His mother went up to the crest of the mountain. "Now here," said she, "the ibex must certainly have their young." Then being tired she sat down there and went to sleep. As she slept her labour came on and again a voice came from inside her: "Mother, where the fish are born, there I am to be born. Take me thither." When the voice had thus spoken, the woman came down with great difficulty from the crest of the mountain to the river beach. Then, being tired she lay down and fell asleep.

As she slept her pains came on and the voice again came saying: "In the place where the horses have their foals there I am to be born. Take me there." So she rose up and groaning and grasping her knees she came to the horses' stables. When she got there she was utterly exhausted and became unconscious. Again the voice came saying: "Where the cows calve there I shall be born, take me thither." So she bore him off to the enclosure where the cows were kept. On her arriving there again the voice issued from inside her saying: "Take me to the place where the sheep have their lambs." So she took him to the sheep's lambing-fold. When she had done so, again he called out: "Mother, mother, I am to be born in our own house. Take me there." She then took him to her own home. Thus having made her wander round all these

---

[17] *fał* [illegible] — this may mean "making her finish off (the business") or, perhaps "exhausting her". *fał* also appears to be used also in the sense of "to search" v. Vocab.

ho·lpa jo·ŋ num'a hurʊ·timi. Da mušul niki·n dumʊ·tʌlɪmo. Bəre·imo kɛ i·nɛ mu·lulo čʌγamiŋ ɛtʌs i·nɛ holpʌči yɛ·tsʊmo. I·nɛ ni·tsin da gučʌmo. Hin kɛ mu.i·yɛn dimʌnimi. (Dimʌnʌsər) i·tɛ wʌxtulo mu· ya·rɛ wʌlum i·nɛ gya·s yər mu·ltsum du·sʊm inɛ i·nɛ lʌp (*or*, γiri·t) ɛt·imi. I·nɛ i·mi.ɛ i·nɛ γiri·t ɛtʌs ni.itsin ər nʊmu·mʌn qi.u· ɛtʊmo. Qi.u ɛtʌsər i·nɛ giya·s ixʌttsum ho·lɛ wɛ·šimi. I·tɛ ho·lə wɛši.ʌsɛ ka: "Mama, mama," sɛbai.i, "kinɛ aču.ɛ huba·l u·ŋər ju·ʂ. Du·ŋ kɛ fʌt ɛta·m kɛ ki·nɛ aču.ɛ idim uyo·n čumʌrɛ mɛimtsɛ. "Ekʌtiŋ ya·rər ja dʌm at ɛšqʌltimi. Ekʌtiŋ ya·rɛ bʌnia·dʌmɛ čʌp du.a·simi. Ya·rɛ uyo·n idi·m čumʌr imʌnimi. Kintsɛ bɛsʌn kɛ thaiyʌs api," se.ibai.i: "Ki·n mɛnɛ kuli dɛ·lʂ ay omaimʌn. Ekʌtiŋ ya·rɛ mɛnɛ lɛ·l numʌn dɛlumʌn kɛ ki·nər nʊqsa·n bila."

U·ɛ dumʌnʌsər u·y dimi. U·y yu· nuyɛtsin xuš imanimi, inɛ yu·sɛ a·ltu muyu do·smʌno bo·m. Ho u·mi.ɛ mʌmu ču·š no 'u·šʌmo. Inɛ yər dusʊm (*or*, dimʌnʊm) inɛ mu·i gʊntsʌtsʊm gunts ʌša·to imai.imɛ γʊnikiš im ʌnimi. Inɛ i·ljum dimʌnʊm inɛ gʊntsʌtsʊm gunts pa.imɛ sa·ro šʌti·lo imʌnimi. Yu·sɛ muy ɛrər se.ibo: "Ku·ɛ o·ltʌlik guyu·ɛ u.i·kičiŋik o·s," se.ibo (*or*, sɛnʊmo). I·nɛ .u·ikičiŋ o·səmi. Yər dimʌnʊm γʊni·kiš da ʌša·to i·nɛ i·ik Pa·ŋču o·simi. I·nɛ i·ljum dimʌnum šʌti·lo inɛ i·k Bu·mlift ʌn o·simi.

Ho berʊm dɛniŋtsum oyo·ŋko umʌnumʌn. U·ɛ tha uyo·n Kisər ɛ u· i·tsɛ mʌna·sər šuru ɛtumʌn. Aba Ki·tu·ŋ u·ɛtɛ uyu·m bʌm. Pailwa·n bʌm, si·ŋgɛ ɛ·s bim. I·n mɛntsum kɛ ʌr ɛmaibʌm. Kisərɛ uyo·n gʌti· no·tʌn i·nɛ se.ibai.i: "Ju·in, jɛ ma bušai.ɛ trʌŋ ma·čʌm." Ho u·ɛ tha uyo·nər bušai.i trʌŋ nɛ u·čimi. Pa·ŋču.ər ɛčimi. Pa·ŋču

---

6 *i·tɛ ho·lɛ* — 'out of it' i. e. 'out of his mouth'.

21 *Kisərɛ* — the original 100 Animal-headed Brothers, sons of *Duŋpa Mi·ru*. The term apparently means the Kisərɛ Brethren, or Kisərɛ Clan. It is not a Burushaski plural form.

The *Pa·ŋču* of the present story is Kisər and later on is called so, and occasionally Liŋpikisər or Liŋkpikisər.

The hero of the corresponding Ladakhi and Mongol stories is "Kesar" and "Gesser Khan".

23 *si·ŋgɛ ɛ·s* — As the verb is x agreeing with *ɛ·s*, the exact meaning must be 'his was a lion's heart' rather than 'he was lion-hearted'. This is borne out by the genitive of Aba Kituŋ in *Aba Kituŋɛ si·ŋgɛ ɛ·s bi·m* p. 114 l. 2.

24 *ma bušai.ɛ trʌŋ ma·čʌm* — 'I shall divide your land for you' v. §§ 249. 3 and 261 I. b.

places and leave nothing out he had brought her home again. When she arrived there she was worn out and fell asleep.

As she slept the child who had spoken inside her made his way out and sat crouching (on the ground) outside. Once more her pains came on and she woke up. She looked and saw the child that had spoken inside her (now sitting) outside. Again she was delivered and another son was born to her. As soon as it was born, the child which had first come out from inside her put the child that had now been born in his mouth. His mother seeing him swallowing the other one was frightened and screamed out. On this the one child put the other out of his mouth and cried: "Mother, mother, may the responsibility for this brother of mine fall on you! If you had let matters alone for a little my brother's whole body would have become iron. (As it is) my breath did not reach his armpits and under his armpits has remained (ordinary) human flesh. All the rest of his body has become iron. Nothing will have any effect on him and no one will be able to injure him. Only, if anyone knows about his armpits and hits him there, then he will be injured."

After the children had been born their father came and saw them and was pleased (that) his wife had given birth to twin sons. The mother suckled and reared them. The boy who was born first day by day became weaker and weaker and more and more ill-favoured. But the later-born one day by day grew bigger and became stouter and stronger. The wife said to her husband: "Give names to these two sons of yours." So he gave them names. The first-born, ill-favoured weak one he named Pãngchu, and the later-born, strong one he named Bũmlīftan.

In the course of some years they grew up. Now all the hundred Kiserè (brothers) prepared to separate. The senior of them was Aba Kitung. He was a man of might and lion-hearted and he feared no one. He assembled all the Kiserè and said to them: "Come along, I shall apportion your land among you." Then he divided up the land among all the hundred of them and allotted it to them. To Pangchu he gave nothing. Pangchu rose up and said: "O Aba Kitung,

000

da·l me.ibai. "Ya Ʌba Kitu·ŋ, jɛ kɛ ba·, n'a?" "Ʌwa, u·ŋ ka ba, guči·čʌm," sɛnimi. Mʌzəri·ŋɛ diš ičimi. Pa·ŋču.ɛ: "Ju go·ʀ mʌniš," seibai.i. "Ku·ɛ uyo·ntsʊm gutə miltu·sɛ diš šu.a ja·ʀ ači·ma."

Ʌba K'i·tuŋɛ da ma·l trʌŋ o·timi (*or*, o·čai.i). Pa·ŋču·ər ɛ·učai.i. Ya·ʀɛ ta u uyo·nər ma·l u·mi. Pa·ŋču dʌl di.e·mi. "Ya Ʌba Kituŋ, jɛ kɛ ba, ja·ʀ kɛ jo." "U·ŋ kɛ ba, gu·čʌm," sɛnimi. "U·ŋər ma·lɛ dišʊlo sinda huma guči·ʌm," sɛnimi. "Ya Ʌba Kitu·ŋ, ku·ɛ uy'o·ntsʊm ja·ʀ šu.a trʌŋulo ʌči·ma," sɛnimi.

Hak'ičʌŋ trʌŋ o·timi. Ʌba Kituŋɛ hakičʌŋ uyo·nər uγ'unimi, Pa·ŋču.ər ha ɛčimi. Pa·ŋču dʌl di.e·mi. "Ya Ʌba Kituŋ, jɛ kɛ ba, ja·ʀ ba·go (*or*, ʌγərʊm) ha ači," sɛnimi. "Šu.a, gučičʌm" nʊsɛn, bu·t γʊnikiš o·ʀʊtʌs guti.ɛn bim, "I·sɛ u·ŋər mʌniš" nʊsɛn, yu·mi. Da·l mʌnimi Pa·ŋču. "Ya Ʌba Kituŋ," se.ibai.i, "ku·ɛ uyo·ntsʊm trʌŋulo ja·ʀ šu·a dišmiŋ aγʊnʊma," se.ibai.i.

U·ɛ Kɪsərɛ qaum hərʌŋtsʊm hin sisʌn 'i·rimi. I·nɛ nitsʊn mʌzər'i·ŋʌtɛ ya·ʀɛ 'ɛtʊmʌn. Pa·ŋču ni·nin mʌzərtsʊm dyu·ʊsimi. I·nɛ i·ʀʊm gutʌs ditsʊn sʌma xau wʌšɪmi. Mʌzəriŋɛ dɪš au·učimi (*or*, o·čimi). "Ja Ʌba Kituŋɛ ja·ʀ trʌŋulum ači bai.i. Ja diš bila," sɛnimi. "Ma gʊtɛšo dʊtsun ja dɪšulo bɛ·sɛ ya·ʀɛ oč'a·n?" sɛnimi. "Ja diš bila, ʌmačiča ba," sɛnimi. U·ɛ ɛ·sɛ (*or*, i·sɛ) gutʌs u·imo ha·lɛ e.uru·tʊmʌn. Ʌmʊlo ya·ʀɛ e·čər (*or*, ɛ·tʌs) diš api·m, ʊltu·sɛ diš Ʌba Kituŋɛ Pa·ŋču.ər iči bʌm.

Ʌba Kituŋ i·mo bušai.ər ničər ni·mi. Hʊma·tɛ Pa·ŋču ʀʌč nɛ bʌm. Huma· du·šər Ʌba Kituŋ i·mo bu·šai.ər n'ičər haγʊʀ ɛ·gičər ditsimi. Pa·ŋču hərt manimi. Hərt numʌn se.ibai.i: "Le hərʌmza·da, Ʌba Kitu·ŋɛ gutɛ ja ʌγərʊm ʌči bai.i. U·ŋ mɛnɛn ba ja Ʌba Kituŋɛ

---

1 *ka* or *kə* — a frequent variant of *kɛ*.

7 *ku·ɛ uyo·ntsʊm* . . — Note the ellipsis common in statements of comparison. 'This place you have given me (is) better than (what you have given to) all these'.
*ku·ɛ uyo·ntsʊm* — the Ms. has *ku·o*.

12 *o·ʀʊtʌs* — negative *a* + *hoʀu·tʌs*.

23 *ʀʌč nɛ bʌm* — a quasi imperf. 'was keeping guard', but really "he, watching, was there" cp. p. 88 l. 12 *i·ltumʌl nɛ bʌm*.
*du·šər* — present base + *ər* of *du·sʌs*, denoting purpose, intention.

24 *ɛ·gičər* — probably to be regarded as Causative of *giyʌs* v. i. 'to enter, plunge into' etc.

5:34+

there is me too, isn't there?" "Yes, there is you too. I shall give you something," said Aba Kitung, and he gave him the site of the graveyard. "I thank you," said Pangchu. "This burying place that you have given me is better than (what you have given to) all the others."

Again after this Aba Kitung divided up the (family) chattels. To Pangchu he gave nothing, but he gave things to all the other hundred. Pangchu rose up: "O Aba Kitung," said he. "There is me also. Give me something too." "Yes, there is you too. I shall give you something. Instead of chattels I give you the ford in the river." "O Aba Kitung," said Pangchu. "You have given me a better share than all these others."

Then Aba Kitung divided up the houses among them. To all he gave houses, only to Pangchu he gave none. Pangchu got up and said: "O Aba Kitung, there is me too. Give me the house that is my due." "Very good. I shall give you one." Now there was a very foul uninhabitable (isolation) hut and (pointing to it) Aba Kitung said: "Let that be yours," and gave it to him. Up rose Pangchu and said: "O Aba Kitung, you have given me for my share better places than you have given to any of these others."

(It happened that) one of the Kiser clan died and they took (his body) to the graveyard and buried it there. Pangchu came and took the dead body out of the grave and carrying it along threw it down through the smoke-hole (in the roof of the dead man's house). Thus he refused them (the use of) the burying-ground. "Aba Kitung," he said, "has given it to me as my share. The place is mine. Why do you bring your corpses and bury them in my land? The place is mine and I won't give it to you." So they deposited the corpse in their own house, for there was nowhere any place to bury it, as Aba Kitung had given the burying-ground to Pangchu.

Aba Kitung set out to go to his own land, but Pangchu was keeping guard at the ford. Intending to cross the ford and proceed to his land, Aba Kitung set his horse to cross (the river) but Pangchu sprang up and cried: "Ah Bastard, Aba Kitung has given me this (ford) as my portion. Who are you who appear in the skin of my

bᴀtər nıki·n ja ba·gu.ɛ i·ti du·ša?" nʊsɛn, jᴀk da·l nɛ tiktsɛ dɛlimi. Aba Kituŋɛ si·ŋgɛ ɛ·s bi·m, di.u·sin lᴀp ɛtimi. Hᴀlɛ ɛ·sᴀn ditsʊn ča·m ɛtimi. It'ɛ·tsʊm Aba Kitu·ŋ ɛ·sɛ ᴀša·to imᴀnʊmi. Aba Kituŋ ər nimᴀn i·lji pfər mᴀn'imi.

I·lji u·ɛ Kısərɛ hərᴀŋtsʊm hin gusᴀn guši·ski gᴀli·s mʊmᴀnʊmo. Mʊmᴀnᴀsər i·sɛ ɣʊni·kiš gu·ti.ər morʊmᴀn. Pa·ŋču di·mi, di·nin inɛ gus mʊdɛlimi. Nʊmudılin mʊt'o·tulo du·n ho·lɛ muwᴀšimi. Huma kɛ i·tɛ du·sᴀsər o·čimi. Mᴀzəriŋɛ diš kɛ o·čimi. Gušiŋɛnts o·rʊtᴀsər ɛ·s ɣʊni·kıš gʊti kɛ 'o·ʊmi.

O·yᴀsər Aba Kituŋɛ Kisərɛ uyo·n gᴀti o·timi. Gᴀti notᴀn se.ibai.i: "Le.i ᴀčʊko·n, kinɛr bušai.i kɛ ma·l kɛ ha·n kɛ toš trᴀŋ nɛ iči·čɛn," sɛnimi. U·ɛ sai.iba·n: "Ya Aba Kituŋ, u·ŋ trᴀŋ nɛtᴀn i·nər kɛ ič·i," sɛnʊmᴀn. Aba Kituŋɛ dɛɣʊrʊsumi: "Le.i Pa·ŋču, ku·ɛ uyo·nᴀŋɛ bᴀbər bu·šai.i kɛ ha· kɛ u·yo·n trᴀŋ nɛ gu·čᴀm," sɛnimi. Sɛnʊmɛ ka Pa·ŋču.ɛ se.ibai.i: "Le Aba Kituŋ, dᴀltᴀs gu·tɛ ja·r mani·la, yər go·sa baiyᴀma bɛ? Je·imo gutɛ ar mᴀniš" aq'ərʊsimi. Aba Kituŋɛ se.ibai.i: "Le.i Pa·ŋču, gutɛ ku·ɛ uyo·n bᴀbər hik trᴀŋ učičᴀm, u·ŋər hik trᴀŋ gučičᴀm. Rıza gʊmᴀn," sɛnimi. "Bu·t šu·a, u·ɛ uyo·nər hik trᴀŋ da ja·r hik trᴀŋ ha bušai.i ᴀčiča· kɛ rıza amᴀnᴀm." "Bu·t šu·a" se.ibai.i. U·ɛ uyo·nər hik trᴀŋ da i·nər hik trᴀŋ nɛ iči·mi.

Ho mᴀzəri·ŋɛ diš, huma, ɣʊni·kiš gu·ti o·r fᴀt ɛtimi. Ho i·tɛ i·mo bušai.ɛtɛ hʊru·timi. Ho i·rʊm i·sɛ gutᴀs Pa·ŋču.ɛ mᴀzərtsʊm di.usin ha sᴀɣᴀm kha (*or*, sᴀgᴀm kha) wᴀši bᴀm, i·sɛ gu·tᴀs ya·rɛ ɛtʊmᴀn. Guš'iŋɛnts i·sɛ ɣʊnikiš guti.ɛr ɣali·z umᴀnʊmər nu·nin hʊru·čᴀmᴀn, sinda huma ara·mɛ ka i·tɛ ki·tɛ mᴀnumᴀn. I·n ɛ·r dim itɛ bušai.ɛtɛ, "Mu ja·r mᴀnimi" nʊsɛn, ara·mɛ ka hʊru·timi.

---

1 *jᴀk da·l nɛ* — this *jᴀk* I have not recorded elsewhere. Its exact meaning is doubtful as I glossed the whole expression as "he snatched him up"

5–6 *mumᴀnʊmó, mumᴀnᴀsər* — in Ms. spelt with *mo-*.

7 *mʊt'o·tulo du·n* — for the use of *-ulo* after *du·nᴀs* instead of the usual *-tsɛ*. Cp. *ošʊmʊtsulo du·n*, p. 206 l. 9.

13 *uyo·nᴀŋɛ* — Ms. *uyo·ŋᴀŋɛ*.

14 *gu·čᴀm* — probably a narrator's slip for *gʊč·i·ᴀm*, or *gʊč ičᴀm*, as both *bušai·i* and *ha* are *y* sg.

19 *amᴀnᴀm* — anticipatory pret.

Aba Kitung and proceed to cross over my allotment?" So saying he snatched him up and flung him on the ground. Aba Kitung had a lion's heart, Pangchu took it out and put it in his mouth. Then he took a fox's heart and shoved it down (Aba Kitung's throat). As the result of this Aba Kitung became feeble-hearted. And overcome by fear, he turned and went back.

Later on a woman among the Kiserè was afflicted by her menses and they sent her off to that foul isolation hut. Pangchu came and beat her, and seizing her by the hand threw her out. Thus he neither let them have the ford to cross by, nor the burying ground, nor did he surrender the foul hovel for them to put their women in.

On this Aba Kitung summoned all the Kiserè and said: "O brothers, let us make a new distribution and give Pangchu land and chattels and a house." "Yes, Aba Kitung," said they. "Make a redivision and give him a share too." Aba Kitung addressed Pangchu saying: "O Pangchu, I am going to divide up everything and give you land and a house the same as to all the others." "O Aba Kitung," replied Pangchu, "This that I have got is excellent. Did I not say so to you before? What I have got must remain mine." And he refused to be persuaded. "Look here, Pangchu," said Aba Kitung. "I shall give one share to all these together and one equal share to you alone. Be content." "Very good," said Pangchu, "if you will give all of them jointly one share, and then to me an equal share of land and houses, in that case I agree." "Very good," replied Aba Kitung, and he proceeded to give one share to all the others and then one share to Pangchu.

Pangchu then resigned to them the graveyard and the ford and the foul hovel, and settled down on his own land. Then they buried the corpse which Pangchu had taken out of the grave and thrown down through the smoke-hole, and the women when they fell ill went and took up their abode in the foul hovel, and they passed to and fro over the ford in peace. Pangchu now settled down at his ease on the land which had come to him, saying: "Now it has become mine."

000

I·tɛ mulkulum sis Pa·ŋču n'i·tsin i·tsi nᴜqʌs do·γʌšʌm, bɛsɛ kɛ sᴜ·rʌtɛ γᴜni·kišʌn da hʌŋajʌŋ'an bʌm. I·tɛ mulkɛ Pa·dša tʌlo yu·gušʌnts bʌm. Pa·ŋču.ɛ i·tɛ sᴜ·rʌt kɛ "tʌmašakiš bai.i" nᴜsɛn, yɛtsᴜmʌn, doyɛlumʌn. Do·yɛl u·ɛ hərʌŋulo thʌmɛ e·yɛn bu·t dʌltʌsʌn bo·m. Da yu·gušʌnts u·yo·ntsᴜm uyu·m bo·m, bu·t dʌltʌs bo·m. Hukəm ɛ·tᴜmo: "Pa·ŋču ditsu.in kɛ me·r tʌmašan e·či," nᴜsɛn. Pa·ŋču.ɛ dišər ni·mʌn. Pa·ŋču.ər qau nɛ "Qau ɛčubo" nᴜsɛn, ditsumʌn. Pa·ŋčutsɛ kəru bu·t bim, i·lji kɛ gᴜtsərči bim yər nɛ kɛ gᴜtsərči bim; te.i γᴜnikɪš bʌm. I·nɛ bu·t dʌltʌs Lʌŋa Bromo mopʌčər dimi. Ho mučoko·nɛ kɛ i·ɛtsᴜmʌn mu·i ki yɛtsᴜmo. Ho "Ki·n beškɛn bai?" nᴜsɛn ni·itsin itsi nᴜqʌs d'o·γʌša·n.

Pa·ŋču.ɛ jʌdu nɛtʌn u·ɛ gʌšu·ər 'o·γʌsʌsər jʌdu ɛ·čai.i. Da 'o·pʌčim hʌmɛ·ša fʌt ayɛtʌs o·čai.i. I·nɛ padša yu·gušʌnts 'o·pʌči Pa·ŋču te.ɪlʌtɛ hᴜrᴜ·timi. Bu·t d'o·oru·tᴜmʌn, Pa·ŋču.ɛ tʌmaša ni·itsin. I·n hʌmi·ša o·pʌči sa tʌp bʌm. Ho Lʌŋa Brᴜmo mutsuyʌsər ɛ·sulo rai ɛt'imi. I·nɛ jʌdu ɛčai.i. Padša yu·gušʌnts i·mo bušai.ulo u·yʌsər rai ɛt imi. I·mo dɪr berumʌnər thʌmkušɛ bilum kɛ uyo·ŋər xʌbər ɛtimi: "Ja aiyu·gušʌnts hir'i·ər u·ča ba. Fᴜla·na i·tɛ guntsər gʌti manin," nᴜsɛn, xʌbər o·timi. Pa·dša yu·gušantsər o·simi: "Ma gər e·ča ba. Je·imo guti bušai.ulo mɛnʌnər ma rai ɛča·n kɛ i·tsu·in," o·simi.

Tso·rdinər uyo·n gʌti məi.iba·n. Padša: "(A)yu·gušʌnts ma barɛnin," sɛnimi. Padša yu·gušʌntsɛ o·sʌŋɛ xi.a·l ɛ·ča·n: "I·nɛ itsu·čʌma? ki·nɛ itsu·čʌm?" nᴜsɛn. Pa·ŋču jʌdu ɛčai.i: "Padša yu·gušʌnts tso·r

---

1 *i·tsi nuqʌs do·γʌšʌm* — 'they laughing at him, used to laugh'.

3–4 *Pa·ŋču.ɛ . . . doyɛlumʌn* — This sentence is probably corrupt. *yɛtsumʌn* was possibly a mistake of the narrator's which he intended to be replaced by *doyɛlumʌn*.

14 *d'o·oru·tumʌn* — The exact meaning of this passage is uncertain. *d*-ʌ.uru·tʌs* means 'to have one's heart fixed on, be attached to, be fond of'. When the obj. is expressed it takes the case ending *-ulo*. Here it was translated by the Hindustani *dɪl laggiya*. It seems to mean either that the princesses took a fancy to Paŋču personally, or that they took pleasure in watching him.

17 *i·mo dɪr . . . bilum . . .* — Apparently *dɪr* is the subj. and *thʌmkušɛ* a dependent gen.; that being so *bilum* should be *bim* for *dɪr* is x.

The people of the country seeing Pangchu laughed at him because he was ill-favoured and stupid. Now the King of the country had seven daughters. They heard it said by those who had seen him that Pangchu's appearance was a sight worth seeing. Amongst the Tham's daughters there was one who was very beautiful. She was the eldest of all the daughters and was very lovely. She gave orders saying: "Bring Pangchu here; he will make a show for us." They went off to where Pangchu was and summoned him, saying: "The princess calls you," and brought him along. Now Pangchu was covered with lice; they streamed off him behind and they streamed off him in front, so foul was he. (Just as he was) he came into the presence of the very beautiful Langa Brūmo, and her sisters saw him and she herself saw him. "What sort of a man is this?" said they on seeing him, and they mocked at him and laughed.

(Meanwhile) Pangchu, working magic, cast a spell on the princesses to make them laugh, and he caused them never to let him go from them. Thus Pangchu remained with the daughters of the King. They were much delighted with watching the spectacle of Pangchu and he was constantly with them day and night. Presently he determined in his mind to marry Langa Brūmo. (Accordingly) he wrought magic and the King made up his mind to give his daughters in marriage (to people) in his own country. As far as the bounds of his kingdom extended he notified to all: "I propose to give my daughters to men in marriage. Assemble together on such and such a day," in these words he made notification. To his daughters he said: "I am going to give you in marriage. Marry whomever you take a fancy to in this my country."

Next morning all assembled and the King said: "My daughters, look about you." Then the daughters kept thinking in their hearts: "Shall I marry that one? Shall I marry this one?" Then Pangchu wrought magic saying: "May the King's daughters go early to

---

22 *(a)yuʷgušʌnts* — The Ms. has *yuʷgušʌnts*. The initial *a-* has probably been lost in the final *-a* of *padša*. Otherwise we must read: *yuʷgušʌntsər* "*ma barɛnin*" *senimi* 'he said to his daughters . . . .'

800 dᴀŋtsɛ nişɛn (*or*, dᴀŋ dusuˑşɛn)," nʊsɛn. Teˑrumᴀnər Padša yuˑgušᴀnts oˑyɛnʊmᴀn. Paˑŋču oyɛnʊmtsɛ di.ɛn duˑsimi. Duˑsin, hᴀn tərkᴀŋᴀnulo jᴀkunɛnɛ mᴀmu ne (*or*, mᴀmu ɛtʊm) bim, diˑnin dᴀpiski nidilin, iˑsk nɛ.iwᴀšin, iˑsɛ jᴀkunɛ goˑko joγajᴀγaˑto (*or*, jᴀγaˑtu.ɛ ka) ɛkᴀti.aˑrɛ nˈidilin ditsimi. Lᴀŋa Brumomo mariŋ sikiˑmɛ iˑkɛ muyˈaˑrɛki muyˈᴀtɛki daˑl nɛ mopᴀta dᴀl jᴀkunɛ goˑko ɛˑgučᴀmi.

Goˑn mᴀnaˑs yaˑᴛ yaˑᴛ uˑɛ mučukoˑn doˑstsᴀlimi. Uˑɛ dˈi.ɛmᴀn uˑt uriˑŋ šawɛčər nimᴀn. U nimər Lᴀŋa Brumoˑmo dᴀŋ (*or*, L. Bruˑmo dᴀŋtsʊm) moˑrimi, dʊmoˑstsᴀlimi. Dʊmˈutᴀlju kɛ mopᴀtɛ dᴀlər jᴀkunɛ goˑku.ᴀn nɛgučᴀn bi. Iˑsɛ niˑitsin mukˈəriŋɛ mʊndiˑltsɛ dᴀm nɛ ᴀkiˑl ɛčʊbo: "Da koˑt bɛ mᴀnimi?" nʊsɛn. Paˑŋču.ɛ se.ibai.i: "E.i Lᴀŋa Brʊmo, bɛˑsɛ hairaˑn gumaiba? guˑi rai.i nɛ ditsʊn goˑka bɛ ɛguča ba?" "Ai.i Paˑŋču, oˑsᴀn, jɛ pᴀsoˑm amaiyᴀm, gʊtɛ bər oˑsᴀn. Jᴀkunɛ goˑko ja atiˑtsa ba," se.ibo. Da Paˑŋču.ɛ se.ibai.i: "Tsᴀn gusɛ jᴀkunɛ goˑko mɛnɛ ditsʊn uˑŋ gusoγʊtər (*or*, gusoγuči) gowɛˑši baˑn." Lᴀŋa Brumo.ɛ se.ibo: "Le.i Paˑŋču, gʊtɛ hᴀn jaˑᴛ bᴀlaˑn mᴀnila, gʊtɛ bər (*or*, čaγa) mɛnulo (*or*, mɛnər) oˑsᴀn," se.ibo. "Ja taˑrif but bila, ᴀma gʊtɛ čᴀγa ti mɛnᴀlɛ ayeˑti, jɛ afsɛt amaiyᴀm." Paˑŋču.ɛ se.ibai.i: "Tsᴀn uˑŋɛ gʊtɛ duˑro nˈɛtᴀn hʊruˑtˈa, mᴀgər ja guyɛtsᴀm. Da mu bɛˑsɛ mɛnᴀlɛ ˈoˑsaiya ba? Seˑyᴀm," se.ibai.i. Lᴀŋa Brʊmo se.ibo: "Le.i Paˑŋču, gʊtɛ bər mɛnulo oˑsᴀn. Bɛsᴀn uˑŋɛ seiba kɛ jɛ guˑčᴀm." Paˑŋču.ɛ se.ibai.i: "Ja sɛnʊmᴀn (*or*, sɛnᴀmᴀn) jočʊmˈa?" Lᴀŋa Brumo se.ibo: "Uˑŋə sɛnʊmᴀn guˑčᴀm." Da Paˑŋču.ɛ se.ibai: "Yɛ joˑyᴀs ba kɛ ti bɛˑsᴀn ayau, uˑŋ jɛ atsˈu." "E.i Paˑŋču, uˑŋ gʊtsuˑčᴀm. Gʊtɛ čᴀγa mɛnər ayˈɛti." Paˑŋču.ɛ seibai: "Gaˑhi mɛnər čᴀγa aiyɛčᴀm uˑŋ ja atsuča kɛ. Jᴀkunɛ goˑko jaˑᴛ jo jɛ čaˑp ɛčᴀm," seibai. Lᴀŋa Brumo jᴀkunɛ goˑko Paˑŋču.ər yuˑmo. Isoˑγʊči yænimi (*or*, yᴀnimi).

---

7 *yaˑᴛ yaˑᴛ* = *yər*, 'before'. The force of the reduplication is not clear, 'long before(?)', 'just before(?)'

*moˑrimi* — "he caused L. B.'s sleep to go (for her)". The alternative being: "he caused L. B. to go from sleep".

10 *goˑku.ᴀn nɛgučᴀn bi* — This is what resulted after one or two alterations in revision, but it is still unintelligible to me. *nɛgučᴀn* is the p.pc. act. of the Ca. or Trs. verb *-*ᴀgučaiyᴀs*. The pc. of the Intrs. verb *gʊčaiyᴀs* is *nʊkuˑčɛn*. It could be: "a donkey having laid down a foal, it (the foal) is (there)".

11 *ᴀkiˑl ɛčʊbo* — probably: 'she says thus (as follows)'.

sleep," and thereupon they went to sleep. When they were asleep Pangchu got up and went out. Now in a stable there was a donkey big with young. He went up and kicked it and caused it to drop its foal. Then taking the donkey foal (all) slimy (as it was) under his arm he brought it with him, and raising Langa Brūmo's handsome silken upper and under bedclothes he put it to sleep along by her side.

Before it was dawn he woke her sisters and they got up and went to wash their feet and hands. After they were gone he roused Langa Brūmo from sleep and wakened her up. When she woke up there was a donkey foal lying at her side. On seeing it she kept beating her breast and saying: "What is this that has happened?" "O Langa Brūmo," said Pangchu, "why are you so surprised? Haven't you brought it here and made it lie with you of your own desire?" "O Pangchu, don't say so. I protest. Don't say this. I did not bring the donkey foal here." "Well," replied Pangchu, "assuredly someone has brought (it) and put it down beside you." "O Pangchu, this is a calamity that has befallen me," said Langa Brūmo. "Don't tell anyone about it. I have a high reputation, so don't tell anyone this story. I shall deeply resent it (if you do.)" "As a matter of fact," said Pangchu, "you sat there and did this thing. I actually saw you. So why should I not tell other people about it? I will tell." "O Pangchu, don't tell anyone and I will give you whatever you ask." "Will you give me whatever I say?" "Yes, I'll give you whatever you say." "Well then," said Pangchu, "if you are going to give me something, give me no more than this: marry me." "O Pangchu, I'll marry you, only don't tell anyone about this affair." "I will never tell anyone of it, if you will marry me," said Pangchu. "Give me the donkey foal and I will hide it." Langa Brūmo gave him the foal and he took it up under his arm.

---

17 *menʊlo oˑsʌn* — this strange use of *-ʊlo* instead of *-ər* or *-ʌlɛ* only occurs in this passage (twice).

18 *afsɛt* — explained as: "regretting a thing as unjust".

19 *mʌgər* — is here glossed as "in fact", "*waqi*'".

24 *ayau* — 2nd. sg. impv. neg. of *-uyʌs* with 1st. sg. pron. prefix.

26 *ja atsuča kɛ* — ja is probably only due to the *ɛ* of *jɛ* being affected by the following *a-*.

000

Padša yu·gušʌntsər hukəm ɛtimi: "Mu duwašai.in, mɛntsɛ pfu·t mamai.i ba·n kɛ i·nɛ i·tsu·in," nᴜsɛn. Ho duw'ʌšʌmʌn. Padša mʌsi·ndo yugušʌntsɛ u·ɛ gʌti mʌnum u·ɛ hɛrʌŋtsᴜm dʌmši no juwa·yo utsu·mʌn. I·sɛ mərʌka·ᴜlo Pa·ŋču kɛ jʌku·nɛ i·sk ɛkʌti.a·ʀɛ ñiyɛn bai.i (*or*, bʌm). Laŋa Brumo: "Hirʌn itsu·čʌm" nᴜsɛn, di.'ɛčubo. "Pa·ŋču ɛ·tsučʌm" nᴜsɛn, Pa·ŋču.ɛ yʌkʌl pfu·t ayɛtᴜm ti mɛnʌn yʌkʌl pfu·t mumʌnᴜmo kɛ i·nɛ yʌkʌl bʌda bešʌču bo (*or*, bɪšʌmo). Terumʌnər Pa·ŋču.ɛ mɛn ayo·ltirᴜmʌtɛ i·sɛ jʌkunɛ go·ko Laŋa Brumo m'o·ltirč'ai.i. I·nɛ yɛ·šubo. Pa·ŋču yʌkʌl pfər mai.ibo. "Bɛ·sɛ kɛ jʌkᴜnɛ go·ko.ɛ čʌγa mɛnər se.imi," nᴜsɛn, Pa·ŋču yʌkʌl du·mo·mo. Dumo·mər Pa·ŋču ɛpačim u·ɛ mariŋ sisɛ dɛlja·n (*or*, dɛlᴜmʌn), "Mi mitsu·čər dumo bo, u·ŋ la·ŋ mʌnɛ" nᴜsɛn. I·n hʌn gu·niyɛ·nər (*or*, ku·niyɛ·nər) ničai.

I·nɛ Pa·ŋču dɛlʌs Padša yɛ·šai.i: "E·dɛlin, te.i bʌǯ,"[1] se.ibai.i. E·pʌčər dumo·n xʌt (*or*, khʌt) hurᴜ·tumo. Hurᴜ·tʌsər Padša xʌfa (*or*, tʌŋ) iməibai.i. Nimʌn bu·t ɛ·γʌm mai bila. "Γᴜnikiš i·nɛ Pa·ŋču i·tsu·mo" nᴜsɛn, mərʌka·tsᴜm fʌtʌŋ nᴜma ničai.i. Pa·ŋču i·ts'umo Laŋa Brumo.ɛ. Pa·ŋču.ɛ i·mo ha·lər mᴜtsu·mi. Pa·ŋču i·imo γᴜnikiškušɛ ka hurᴜ·timi. Da Laŋa Brumo tʌŋ mumai.ibo, "Γᴜnikɪš ki·ɳɛ i·tsuyʌm" nᴜsɛn.

Padša hukəm ɛt'imi yu·gušɛnts ᴜtsu·m u·ɛ e·rəršu·ər: "Bru·ŋ Kʌpurdo·nu.ɛ dəru·ər ni·n," nᴜsɛn. U·ɛ u·miši·ndo e·rəršu.ɛ bʌndobʌs ɛ·tumʌn, "Dəru·ər ničɛn" nᴜsɛn. U·k'ərɛ ši·ʌsər xᴜra·ka gɛnpfi·ti u·y'a·ʀɛ u·yʌtɛki tobʌk mobʌk ʌsba·b nukʌn duwʌšʌmʌn. Pa·ŋču kɛ du·sin u·tsi t'a·mi. Laŋa Brumo.ɛ seibo: "Le.i Pa·ŋču, gutɛ lu·m kɛ hʌwa·lɛ ka bɛlʌtɛ nič'a, bɛ g'o·mai.iba? O·ni," ɛsumo. Pa·ŋču.ɛ seibai.i: "Ja·ʀ lu·m kɛ hʌwa·l gutɛ bila. U·mɛnɛ dɛljumʌn kɛ tʌmaša·ʀ ku·li bare·yʌm, ničʌm," se.ibɛ.i. G'utsərimi Pa·ŋču.

---

1 *mentse* — should be the sg. *menʌntse* in view of the following *i·ne*.

14 *bʌǯ* — probably the *ǯ* form of the verb *ba* v. § 271.

17 *fʌtʌŋ noma* — glossed "getting up in anger," probably somewhat akin to the English "flinging (v. i.) out of (the assembly)".

19 *mumai.ibo* — the Ms. has *mo-*.

21 *ʋtsu·m* — static participle of *u* + **-tsu·yʌs* with active meaning.

26 *ɛsumo* — the Ms. has *ɛsumʌn*.

27 *u·mene deljumʌn* — This sentence is beyond my powers to analyse and there is probably in fact confusion. *U·mene . . . ke* may mean 'which of them' or

[1] [Errata: after bʌǯ insert Et'n. Cf. Corrigenda, p.419, cat.116 -- Analyst]

Now the King commanded his daughters saying: "Go now and take for husbands whomever you fall in love with." Thereupon they went out, and the King's six other daughters, choosing young men from among those who were assembled, took them as husbands. Pangchu was also in that assembly with the donkey foal (hidden) under his arm. Langa Brūmo got up, saying to herself: "I will take (some other) man, I won't take Pangchu." And she did not look in the direction of Pangchu, but fixed her eyes on someone else and advanced towards him. On this, Pangchu, without letting anyone else see it, showed her the donkey foal. She saw it and turned towards Pangchu. "For," said she to herself, "he will otherwise tell someone the story of the donkey foal." So she approached Pangchu. On her doing so the fine fellows who were near Pangchu started beating him saying: "You get out of the way. She has come to take us." So Pangchu retired into a corner.

The King saw Pangchu being beaten: "Don't beat him," he said, "let him be." Then Langa Brūmo came and sat down beside him. The King was vexed at this. The affair greatly disgusted him. "She has taken this hideous Pangchu," said he, and rising up (in anger) he left the assembly. Langa Brūmo married Pangchu and Pangchu carried her off to his own house. There he sat down in his own proper hideousness. Then Langa Brūmo was vexed saying to herself: "I have gone and married this hideous fellow."

Now the King gave orders to his sons-in-law who had married his daughters, saying: "Go off and hunt Brūngkapurdōno. The six sons-in-law made their preparations to go hunting. They took food to eat and bread for the journey and their under and upper bed-clothes and their guns and things and set out. Pangchu also started out and followed them. "O Pangchu," said Langa Brūmo, "how can you go in this powerless and miserable condition? What will you be able to do? Don't go!" "My power and condition are as you see," replied Pangchu, "(but) I shall just go and watch the show in case any of them kill (the calf)," and off he went.

---

'whether' or 'if any of them' and may depend on either *tʌmašaꝛ* or *barɛyʌm*. *Kuˑli* probably duplicates *ke* and is curiously placed. *Tʌmašaꝛ* may be governed by either *barɛyʌm* or *ničʌm*, but the latter is probably independent.

00P

Laŋa Brumo u·šʌm mu·mimur se.ibo: “Mama, bɛlʌtɛ ničai.i kɛ bəre·yɛn, gʌnulo nutʌɣʌn huru·šɛn. Go·na” sɛnumo. “Yɛ go·n, ai.i,” sɛnumo. U t'um gʌnʌnɛ nu·nin mərʌkʌnɛ (*or*, mərʌkʌntsum) yʌr duwʌšʌmʌn. Nutʌɣʌn huru·čʌmʌn. Huru·tʌsər i·nɛ ju·ʌs gʌnər bar'e·ɪmi huru·čʌmʌn (*or*, huru·tumʌn). Pa·ŋču pha·š mʌnimi, u·ɛ ɛ·sʌlumʌn (*or*, ɛ·sʌljʌm). Bu·t ta·rifɛ padša bʌm. I·nɛ hʌɣurɛ i·k Čʌŋgi H·irpʌl bilum. Nu·ljʌn dʌndʌnʌtɛ dimi. Bu·t za·ɪda·r Padša bʌm. Dʌndʌnʌtɛ ɛ·skəršumɛ ditsimi. U·ɛ yɛtsumʌn. Laŋa Brumo ni·itsin but ayʌš mumʌnumo. “Aki·l ja· jʌma·ʌtʌn bai.i,” nusɛn, bu·ttsum bu·t aiyʌš mumʌnumo. Laŋa Brumo kɛ u·šʌm mu·mi sərkɛ mʌnumʌn. Mʌna·sər Pa·ŋču.ɛ nu·i·tsin hʌɣurtsum drʌŋ numa ti·š ka həra·ltɛ xurts di·usimi. I·mo hʌɣur i·mo žiŋɛ·ulo čʌp ɛtimi. I·mo ɣunikišɛ i·tɛ bʌtər xurtsulo i·kər wʌšimi. Xurts la·ŋ nʌnumtsum Laŋa Brumo kɛ mu·mi.ɛ yɛtsumʌn Pa·ŋču i·i bai.i. Xʌfa umʌnumʌn. “Mi·lčinər šu.ai (*or*, dʌltʌs) y·etsʌm; kinɛ i·mo inɛ bai.i,” nusɛn, xʌfa umʌnumʌn.

I·n yər nupərʌn u·yʌkʌl pfu·t ayetum čup nɛ gutsərai.i. Laŋa Brumo.ɛ: “Mama,” sai.ibo, “hik kɛ bʌre·yʌn yərpa kɛ nimɛ·nin,” sɛnumo. “Šu.a, ai.i, yɛ ju,” nusɛn, nimʌn. Da· nu·nin tum gʌnʌnɛ yər duwʌšɛn, mərʌkʌnulo nutʌɣʌn huru·čʌmʌn. Ho i·ɪ di·a i·mo hʌɣurʌtɛ bʌndobʌsɛ ka nuljʌn prik e·d iljumɛ, i·mo ʌsəli bʌtər nikin. U i·tɛ dišulo lʌŋ omʌnum rʌl numa huru·čʌmʌn. O·pačər di·mi. I·tɛ mərʌktsum Laŋa Brumo du·sin hʌɣ'urɛ jilautsɛ du·numo. Du·nʌsər hʌɣurtsum drʌŋ manimi. “Se.i Laŋa Brumo, u·ŋɛ jʌna·at je ba. U·ŋ mu ha·lər i·lji ni, bu·t šuriy ɛ·š ɛti, bu·t ara·me ka huru·t. Ja

---

1 *Laŋa Brumo u·šʌm* . . . — The Ms. appears to have *Laŋa Brumomo*.

3 *mərʌkʌnɛ* or *mərʌkʌntsum* — I understood this to mean ‘by a circuitous route’. *Mərʌk* means essentially ‘bend, twist’ and appears to be used for a “bend in the road” at lines 20 and 23.

5 *bar'e·ɪmi* = *bāre·ɪmɛ* — present participle.

10 *mumʌnumo* — Ms. has mo-.

12 *ti·š ka* — *ka* = *kɛ*.

13 *ɣunikišɛ* — equivalent to *ɣunikɛškušɛ*.

15 *mi·lčinər* — note the singular *-lčin* with the plural pron. prefix *mi*-cp. § 128. III.

*šu.ai* — *-ai* for *-a* is probably due to the following *y*-.

*yetsʌm* — 1st. pl. plup.

Langa Brūmo said to her foster mother: "Mother, come along and let us hide ourselves by the road and sit and watch how he gets along." "Come on then, my daughter," said her mother, and proceeding by another road, by a circuitous route they came out ahead (of Pangchu). Then they posted themselves in hiding and sat watching the road by which he would come. Presently Pangchu came into view and they watched him. He was (in the guise of) a very distinguished king. His horse's name was Changi Hirpal. He was a very fierce-looking king and he came galloping (his horse) over the stones. The two women saw him, and Langa Brūmo on seeing him was greatly pleased. "What a fine man my husband is!" she said and was delighted beyond measure. Langa Brūmo and her foster mother showed themselves and when Pangchu saw them he dismounted from his horse and brought forth a whirlwind of rain and dust and hid his horse in his sleeve. Then in the midst of the dust he threw himself into that hideous skin of his. When the dust had passed by, Langa Brūmo and her mother saw that it was just Pangchu himself and were vexed: "We had seen him looking handsome," said they, "but this is his same old self," and they were vexed.

Looking straight before him, he passed on in silence, without casting a glance at them. "Mother," said Langa Brūmo. "Let us go on ahead and see him again." "Very good, my daughter, come on," said her mother, and they went on. Proceeding by another road, they came out ahead (of Pangchu) and sat hiding at a bend in the road. Presently he came along, riding on his horse in fine style and making it caracole. He had entered again into his real skin. They remained where they were on the *qui vive* without stirring. He approached them and then Langa Brūmo came out from the bend in the road and seized his horse's reins. Pangchu dismounted and said: "O Langa Brūmo, I am your husband. Go back home now and enjoy yourself and live in comfort. I have lots of wealth. Spend it and give to

---

[39] *dusashon* — p.pc. active of *dusashas*. The form might also be the short form of the 3rd. pl. pret.

dolʌt but bila, xerč eti, mener kε uˑu. Ši, miˑnε, ɣiltir," mˈosimi, "Bruˑŋ Kʌpərdoˑno jε deljʌm. Umˈεnε deljumʌn?" mošai.i. U pfər mʌnumʌn, iˑn Čʌŋgi Hirpʌlʌtε nuˑljʌn tsuˑmi.

Uˑε uˑmišiˑndo yər nimišo Padša eˑrərəutsum tum gʌnʌnε uˑyər
5 di.usimi (*or*, dyusimi). Uˑyər diˑusin utsimo yər zaˑk numʌn hʌɣurtsum drʌŋ numʌn hʌɣuˑr šiŋεr nyu.eˑšin iˑmo ɣunikiš batər giˑmi. Iˑljum uˑε uyər bai.i yεˑšaˑn. "Le.i, kiˑn bʌɣʌraˑčo ʌmitʌlε din miyər duˑsai.i. Ma bərεˑnin kiˑnε besʌn šičai, besʌn yˈʌtε deˑrčai.i, besʌn eˑka ditsai.i. Niˑn bʌrεˑnin," oˑsumʌn. Uˑε nimʌn iˑnər bərεˑyər
10 (*or*, bʌrεnʌsər) mataˑn nuˑrut nutˈʌɣʌn eˑsʌlumʌn. Ho ikərε be šu.a ta.aˑm detsirčai.i. Šu.a čʌɣurum tsil εˑpʌči bila. Šu.a araˑmε ka yaˑriki yʌtiki besʌn uyoˑn εpʌči bi. Ikˈərεŋε čʌɣʌn εčai.i: "Gutε gʌnʌtε jε daiyʌ ba, jaˑr leˑl bila," se.ibai.i. "Buˑt bala gan bila. Jimʌlε tsoˑrdinε gutsˈərčam. Aiyər hʌn buˑlʌn bila. Iˑtε buˑltsum
15 tsil ʌkˈərər gaiyʌm, bεˑsε kε yərum iˑtε bʌsaˑulo tsil api," se.ibai.i. "Iˑtε tsil ʌkˈərε tsučʌm (*or*, gaiyʌm) kε iˑtε bʌsaˑulo ʌkərε xuraˑk εčʌm, da numin araˑm εčʌm," se.ibai.i.

Uˑε dˈoˑyεlumʌn iˑnε iˑkε čʌɣʌmiŋ. Nimʌn Padša eˑrərəu oˑpʌčər, oˑr čʌɣa εčaˑn: "Iˑnalε ši.ʌs xuraˑka kε ərsaˑn, iˑnε minʌs tsil kε
20 ərsaˑn, iˑnε yariki yʌtiki kε dʌltʌs; iˑnε da čʌɣʌn εčai.i: 'Guˑtε gʌnʌtε jε hik daiyʌm ba,' se.ibai.i. 'Buˑt bala gʌnʌn bila,' se.ibai.i. 'Tsoˑrdinε jε gutsərčʌm,' se.ibai.i. 'Yər buˑlʌn bila, iˑtε buˑltsum ʌkərər tsil gaiyʌm,' se.ibai.i. 'Aiyˈərum iˑtε bʌsaˑulo tsil api ʌkərε gaiyʌm,' se.ibai.i. 'Akərε šapik εčʌm da miyaˑm, numin araˑm εčʌm,'
25 se.ibai." Uˑε seibaˑn: "Iˑtε buˑltsum miˑ kε mikərər yər iˑtε bʌsaˑulo tsil api kε mikurε gaiyεn," seibaˑn.

Tsoˑrdinər di.εn gutsərčaˑn (*or*, gutsərumʌn). Iˑtε buˑltsʌr doˑšqʌltumʌn. "Tsil gaiyεn na?" sεnumʌn. "Šu.a, gaiyεn" nusεn tsil

---

2 *umεnε deljumʌn?* — 'which of them will slay it?' but I understood that it here means "who are they that they should slay it?" and that suits the context.

4 *nimišo* — static pc. of *niʌs* with pl. suffix.

5 *di.usimi* — one would expect the intrs. *dusimi*.

7 *ʌmitʌlε* — this form occurs twice in the text: here and on p. 198 l. 1. It is probably the y sg. form of the pronoun *ʌmin* with the suffix *-ʌlε*. 'On some (way)', 'on any (way)'; or here it may be interrogative 'by which way?'

others too. Eat and drink and give yourself a good time. I shall slay Brüngkapurdōno. Who are they that they should slay him?" The women went back, and Pangchu mounting Changi Hirpal rode him away.

Proceeding by another road he came out ahead of the six sons-in-law of the King who had gone on before. Pushing on ahead of them he dismounted and putting his horse in his sleeve he entered into his evil-looking skin. From behind, the sons-in-law saw that he was on in front of them. "Look," said they (to their servants), "that bogle has come by some way or other and got in front of us. You go and see what he is eating, what (bedclothes) he spreads over him, and what he has brought with him. Go and see." The servants went off to look at him and sitting down at a distance in hiding they watched him: What good food he is cooking for himself! He has nice cold water. He has comfortable upper and under bedding and everything else. He is saying to himself: "I have come by this road before. I know it. It is a road of great hardship. Tomorrow morning I shall go on. Ahead there is a spring. I shall take water for myself from that spring, because at the next stage there is no water. So I shall take that water with me and at the halting place I shall prepare food for myself and then I shall drink and take my ease."

The servants heard these remarks of his and they went off to the King's sons-in-law and reported to them: "He has lots of food to eat and lots of water to drink. He has under and upper bedclothes of the best. He says: 'I have once before come by this road. It is a road of great hardship. I shall go on tomorrow. There is a spring on ahead and I shall take water from it for myself. At the next halting place there is no water, so I shall take it with me. I shall cook some food there for myself and then drink and take my ease.'" (The King's sons-in-law) said: "We too will take water for ourselves from the spring, for there is no water at the next stage."

Next morning they got up and went on their way. They arrived at the spring and said: "We shall take water; shan't we?" "Yes, we

---

21 *daiyʌm ba* — *daiyʌm* an example of a 1st. person form of a static pc.: 'I am in-the-position-of-having-come', cp. § 339. a.

6th i·tɛ bu·ltsum u·ɛ uyo·nʌtɛ ganumʌn ˈo·yɛnumʌn. Noyɛn gutsərumʌn. Sa·ɛctumo bʌsa·ʀ do·šqaltumʌn. Do·šqalt bəre·imʌn kɛ i·tɛ bʌsa·ulo tsilɛ bɛsʌn diš api, bu·t bila, γʌši·lɛ pfiri·nč ka api. Padša e·ʀəršu.ɛ uyumo nokərər se.iba·n: "Le mai.imulɛ ni·m! Ko·lɛ tsilɛ diš api, γʌši·lɛ pfirinč kɛ api. Šʌpik be·sʌnʌtɛ dʌŋ ɛča·n? Lɛ.i həramza·damutsa, ma sa·timo i·nɛ čʌγa tis ˈɛtumʌna, bɛ ˈtumʌn kɛ? Ko·lə γʌšil ap·i. Phi·ti bɛsʌnʌtɛ dʌŋ e·ča·n? Ni·nə Pa·ŋču.ər hik kɛ bʌrɛ·nin i·nɛ bɛ· ɛčai kɛ," o·sumʌn.

U·ɛ ʌltʌn sis ˈo·ʀʌsɛ ka nu·n bər·e.iba·n. Bəre.imʌn kɛ šu·a ɛ·pʌčər γʌšil bitsa, pfu lam ɛtai.i, šʌpik dʌŋ ɛtʌsɛ doγu·ɪsk·i·nai. Da ikˈərɛŋɛ čʌγa ɛčai.i: "Gutɛ dišulo γʌšil apim, i·ljum ak·ərər γʌšil nukʌn daiya ba, mu akərɛ pfiti dʌŋ ɛčʌm." Ho gutɛ čʌγa u·ɛ dˈoyɛlja·n. Dˈoyɛlin niča·n Padša e·ʀəršu.ʌlɛ. U·ɛ ni·mika doγuruša·n: "Be·čuk Pa·ŋču? Epʌči γʌšil bitsʌna? Bɛ maibai.i?" nusɛn. U·ɛ čʌγa ɛča·n: "Lɛ mˈaimulə nˈim, awa, i·n ɛ·pʌči γʌšil bitsa, šu·a ara·mɛ ka nɛsqul pfiti dʌŋ ɛ·čai.i." "Mi bɛ maiya ba·n? Mi belʌtɛ pfiti dʌŋ ɛ·ča ba·n? Bɛsʌn šiča ba·n?" sɛnumʌn. "Ma hik kɛ nʌma·n mʌltu·mal ɛ·tina i·nɛ bɛsʌn čʌγa ɛ·čai.i kɛ."

Nimʌn ultˈu·mal ɛ·čər. I·nɛ čʌγʌn ikərɛŋɛ ɛčai.i: "Tso·ʀdinər je ničʌm. Aiyər hʌn šu·a bu·lʌn bila, bu·t mʌsada·ʀ bu·lʌn bila, šu.a mi·a·m," seibai.i. "Ho da sa·ɛctumo i·tɛ bʌsa·ʀ γʌšil api. Gutɛ jʌŋgaltsum ho šu·a γʌšil gaiyʌm. Sa·ɛctumo i·tɛ bʌsa·ulo γʌšil nutsun ʌkˈərɛ pfu nɛ pfiti dʌŋ nɛ ara·mɛ ka huru·šʌm," se.ibɛ.i. Gutɛ dˈoyɛl Padša e·ʀəršu.ɛ o·ʀumišo u·ɛ o·pʌčər du·mʌn. U dɛγuruša·n:

---

1 *u·ɛ uyo·nʌtɛ ganumʌn ˈo·yɛnumʌn u·ɛ* — The juxtaposition of the two verbs is peculiar, and the exact sense obscure. Perhaps *o·yɛnumʌn* was intended to replace *ganumʌn*. Cp. however p. 134 l. 6 note.

3 *tsilɛ bɛsʌn diš api* — 'there is no room for (more) water'.

4 *mai.imulɛ ni·m* — this is an expression of abuse *ma* + *·ʌ.i* + *mo* + *ʌlɛ* 'to your daughter(s)?' The meaning seems to be "you who have gone to your daughters", i. e. have committed incest; but the sense is possibly optative v. § 380. Possibly: "Damn you!" would be a fair equivalent.

6 *tis ɛtumʌna bɛ ˈtumʌn kɛ* — explained as 'have you misunderstood, or what have you done?' The *kɛ* in a direct question is unusual and probably gives an indefinite sense *bɛ* . . . *kɛ* 'whatever?' 'what else?' *kɛ* frequently appears in indirect questions. Cp. § 467.

10 *dʌŋ ɛtʌsɛ doγu·ɪski·nai* — *doγu·ɪski·nʌs* usually takes the dependent infin. with *-ər*, so *ɛtʌsɛ* here may be a slip for *ɛtʌsər*.

shall." So saying they took water from the spring and loaded it up on all of them and proceeded. In the evening they arrived at the halting place, and there they saw that there was no end of water, it was abundant, but there was not a stick of firewood. The King's sons-in-law said to their servants: "O you blackguards, there is unlimited water here but there isn't a stick of firewood. How are we to cook our food? You bastards, have you misunderstood what he said yesterday? Or what have you done? There is no firewood here; how are we to bake our bread? Go, have a look at Pangchu again (and see) what he is doing."

The two men on being sent off went and looked. They saw that Pangchu had excellent firewood and had lighted a fire and begun to cook his food. He was again talking to himself saying: "There is no firewood in this place. I brought wood for myself with me from the last place. I shall now bake bread for myself." The servants heard what he was saying and went off to the King's sons-in-law. When they came to them the latter enquired: "How is Pangchu? Has he firewood? How is he?" They replied: "O blackguards, yes, he has firewood and he is burning it and cooking bread in comfort." "What is to become of us?" said the sons-in-law. "How are we to cook our bread? What are we to eat? Go again and listen to what he says."

They went off to listen. Pangchu was talking to himself and saying: "I shall go on tomorrow. On ahead there is a good spring. It is a very sweet spring and I shall have a good drink. But then at the evening halting place there is no firewood so I shall take a good supply of wood from the jungle near the spring. I shall take the wood with me to the halting place and I shall light a fire and bake bread for myself and I shall halt there in comfort." The men who had been sent by the King's sons-in-law, having heard this, returned to them. The King's sons-in-law asked them: "What

---

12 *pfiti daŋ ecʌm.* — The narrator here lost his way and introduced a passage referring to a past episode. It is practically a repetition of p. 124 ll. 14—16. As variants and corroborants are of value it is given here: "*Tsərdinər je gutsərcʌm*" se.ibai.i. "*Aiyerum ite bʌsərulo ho tsil api. Ho aiyər burlʌn bila, itertsum akərər tsil gaiyʌm. Bʌs amʌnʌm dikulo miyəm, akəre pfiti daŋ ecʌm*", saibai.i.

14 *m'aimolər n'ini* — i. e. *mai.imule nim* v. l. 4. note.

24 *ərumilo* — plural form of static pc. pass. of *u* + *-ʌrʌs*.

980 "Pa·ŋču.e be ecbai.i?" U·e ecibə·n: "'Teo·rdine je mitam. Yar gute bu·lteum ču.a tail mi·ə·m, num'in gutsəečam. Yarum i·te basə·ulo γašil api. Gute jangalteum ak·ərete gaiyam, unkan basə·ulo pfu lain ne pāti daŋ ne arə·me ka gutsəečam,' ecibai.i," ecnuman.

Teo·rdi·nər da·l numan gutsəruman. Nuku·tsər nu·n i·ne ecnum i·te bultsər do·iqaltuman. I·te bu·lteum tail minu·man. Numin ite jangalər nu·n yarum basə· gane γašil baldaŋ ne ganuman. Nuku·tsər anərctumo basə·r do·iqaltuman. Do·iqalčuman ke γašile besan dit api, i·ljum γašil u·i·v·iume baldaŋ ne dusuwa·n. E·ie jangal bila, taile, bes ke darak api. "Le.i hera·mna·damuto, tail apim dišer γašil baldaŋ nim·e dimi·tsimi. Tail bilum dišer tail baldaŋ nim·e dimi·tsimi. Albatta ma i·ne əsnas čaya γalat dumai.alja·n, ya ma tie etə·n," ecnuman. "Ye mu be·i aqəlkyentsik nama·n Pa·ŋču.ər bere·nine da maltumal etine be· ecbai.i ke, da besan ečai.i ke" nusen, u·yuman.

U·e ničuman ke Pa·ŋču doiqaltai.i basə·ulo. Tail eu.ai.i, duwun, arə·me ka nu·rut ekere šapik ečai.i, da tail rai.ulo mibai.i. Ikəru·e čaya e·čai.i: "Teo·rdiner di.en je gutsəečam. Bruŋ Kapurdo·nowale daiqaltas ba, mu asi·r manuman. Han bu·lantser daiqaltas ba. I·te bu·l juwa·nan amulo ke api. Dayu.i gap i·te bu·lulo i·lan ke miltumal jawa·n γiryit manə·e bi. I·te bu·le tail aka gaiyam, unkan basə·n dišer daiqalčam. Je taočiŋ kura·ti manitsan. I·te bu·le tailulo hu·čo ke ta.očiŋ gumere i·ljam. Ho teo·rdiner ek paki·ya γiryitiŋ mai.imi. Manume ka hu·čo ke ta.očiŋ nultan ho gutsəečam," ecibai.i.

---

3 *ak·ərete gaiyam* — 'I shall take on myself' i. e. 'with me'.

9 *u·i·v·iume* — present participle of u + *-i·v·an, 'in the condition of dying'. No direct translation is possible. They had almost expired under the effort of making up and carrying the loads.

11 *nim·e* — short p.pr. active of ni + *-a·l.a·. Causative 'having made us make'.

12 *i·ne əsnas čaya* — a curious use of the infinitive form. Cp. § 404.

16 *ekere* — the regular form of prefix is i-. The e- is a slip in pronunciation or hearing.

18 *manuman* — 3rd. pl. pret. for 3rd. sg. Less probably the static pc. + an.

19 *i·lan* — short form of the 3rd. pl. pret. cp. § 314.

20 *miltumal* — the use of the 1st. pl. form of the pron. prefix with a noun where the meaning is really impersonal 'our ear' = 'one's ear', 'the ear'. Cp. § 126.III.

23/4

does Pangcho say?" They replied: "He says 'I shall go on tomorrow morning. I shall have a good drink at the spring which is on ahead and then go on. At the next stage (however) there is no firewood, (so) I shall take wood for myself from the jungle (near the spring) and I shall light a fire at the halting place and bake bread and then go on in comfort.'"

Next morning, getting up, they proceeded on their way. As they went along they came to the spring of which Pangcho had spoken. They drank water from the spring and then they went to the jungle and made up loads of wood for the next stage and took them with them. Proceeding on their way, they arrived at the evening halting place. Arriving there (they found) there was unlimited firewood (while) they had nearly killed themselves making up loads of wood and bringing them along from behind. There was a jungle at the place, but not a trace of water. "Ah, bastards," said the sons-in-law, "for a place where there is no water he made us make up and bring loads of wood; for a place where there is water he made us make up and bring along loads of water. You certainly mishear what he says or else you misunderstand it. Now be very intelligent and go and watch Pangcho and listen to what he says and see too what he is doing." So saying they sent them off.

When they got there Pangcho had arrived at the stage. He had brought water with him and he was sitting at his ease and preparing food and when he felt inclined he drank water. He was speaking to himself saying: "Tomorrow morning I shall get up and go on. I shall come to Bringkapurditan, for he is now near. I shall come to a spring. There is no other spring like it anywhere. If one soaks raw hide in it, it will become soft like one's ear. I shall take water from that spring with me and (in due course) I shall arrive at the halting place. My leather foot-wrappers have become hard. I shall soak my boots and foot-wrappers the whole night in the spring water. Then in the morning they will be nice and soft. When they have become so I shall put on my foot-wrappers and boots and go on."

Senʌser guts d·oyel čaya nukʌn Padia e·varču.aler du·umʌn. Du·n čaya e·ča·n kɛ: "Pa·ɣču.c basa·ulo ikurɛ tail d·usun, bu·t ara·mɛ ka čapik daŋ nɛ n·iśin, rai.ulo tail numin, ara·mɛ ka huru·ṭai.i. Da ik·urɛŋɛ čaya e·čai.i, se.ibai: 'Tso·rdinɛ ako·iʌtsum gutsarčam. Nuku·tsar na·n yer sa·q bu·lʌn bila. I·t·e·lar na·n, bu·t uyamʌn bila, bik mi·a·m. I·ts bu·lulo dʌyu·i gap i·lʌn kɛ n·iltumal juwʌn yiryit mai.ibi. Je·imo hu·čo kɛ ta.očiŋ hura·ṭi mani·tsʌn. I·ts bu·ltsum tail nukʌn na·n basa·ulo hu·čo kɛ ta.očiŋ i·ljam. Apfʌyo (or, daro·go) te·lɛ ča·m nɛ i·a·ṭɛ hu·čo ka ta.očiŋ tailtsum di.usin go·mi·ɛrɛ o·iam. Tso·rdinar i·kɛ yiryitum man·umi kɛ n·ultʌn nult'ʌn ho Bru·ŋ Kapurdo·nowalɛ daśqalčam,' o·sumʌn.

"I·ts bu·ltsum tail mi kɛ gaiyen, mi kɛ hučo ta.očiŋ i·ljen, mi ekɛ yiryi·tiŋ maimi. Tso·rdinar di.cn mi kɛ ničen," senumʌn. Ho tso·rdinar di.cn i·ts bu·ltsar nimʌn, i·ts bu·ltsum tail ganumʌn, i·ts nuka gutsaru·mʌn. Sa·actumo bʌsa·r do·śqaltumʌn. Do·śqaltin Padia e·varču.c se.iba·n: "Pa·ɣču.ɛlɛ nin bere·nin i·ts bu·lɛ tailulo ta.očiŋ hu·čo n.i·ljaiya bo kɛ." U nimʌn Pa·ɣču.ar berevar. U bere·imʌn kɛ Pa·ɣču.c hu·čo ka ta.očiŋ i·ljai.i (or, ilai.i) i·ts bu·lɛ tailulo. U·ɛ yɛ·tsumʌn ipfʌyo tikulo ča·m nɛ ikɛ ta.očiŋ i·a·ṭo ni·lin o·iai.i. I·ts·imo kɛ tail čʌčaŋ (or, čoɣot) mai.i bila. U·ar yai.i bila bu·lɛ tailulo i·ḷai.i. I·nɛ maltʌśɛ dalulo i·lʌm. Ni·lin i·sɛ dar oyowalɛ fat etam.

Pfar numa guts čaya nuka Padia e·varčuwalɛ du·mʌn: "Mi mi·lčinɛ yɛ·tsumʌn ipfʌyu.ʌtɛ o·simi." Padia e·varču.c senumʌn: "Mi kɛ mimo hu·čo kɛ ta.očiŋ Pa·ɣču.c juwʌn tailulo i·ljʌn" nusen, tailulo i·lumʌn. Ni·l daro·yo.ʌtɛ (or, ifʌyu.ʌtɛ) o·sumʌn. Nosin go·mi·ɛrɛ o·yesumʌn.

---

6 *bik mi·a·m* — *bik* is here probably the adjective 'full'.

10 *n·ultʌn nult'ʌn* — there is a difference in the participle according as the object is spl. or y(pl). *hu·čo* (*x*) *n·ultʌn*, *n* + *·u* + *·-iltan* < *·-iltsqʌn*. *ta.očiŋ* (*y*) *nult'ʌn*. The latter appears to be from a form of the verb without the pron. prefix, *iltsqʌn*. Otherwise with a ypl. object one would expect: *n* + *i* + *·-iltan* as in an alternative given: *ta.očiŋ ni·dilin* from *·-dilʌn*. 'Putting on a single head' is *hu·čo n·iltʌn*.

12–13 *mi ekɛ* — in the Ms. *mi.ɛkɛ*, is a little doubtful. It is probably *mi* + *ekɛ* 'those of ours'. The context would be better served by 'ours also', but this would be *mi kɛ*. I know of no authority for a genitive of *mi* 'of us, ours' of the form of *mi.ɛ*.

20 *i·ts·imo* — 'from them' i. e. the *ta.očiŋ*, *i·ts* is ypl.

Having heard what he said the servants came with the report to the King's sons-in-law. They said: "Pangchu brought water for himself to the camping place and he has settled down there in great comfort, cooking and eating food and drinking water as he feels inclined. Then he spoke to himself and said: 'Tomorrow morning I shall go on from here. A little further on, as I go along, there is a spring. I shall go to it. It is very sweet and I shall drink my fill. If one soaks raw hide in that spring it becomes as soft as one's ear. (As) my boots and foot-wrappers have become hard, I shall take water from the spring and coming to the camping place I shall put my boots and foot-wrappers in it. Then I shall plant my stick there in the ground and take the boots and foot-wrappers out of the water and hang them up (on it) all night. In the morning when they have become soft I shall put them on, and (go on till I) come to Brüngkapurdōno.'"

(The King's sons-in-law said:) "We too will take water from the spring and soak our boots and foot-wrappers in it and they too will become soft. Then in the morning we too will get up and go on." Getting up next morning they proceeded to the spring and drew water from it and went on taking it with them, and arrived at the evening halting place. On arriving there the King's sons-in-law said: "Go to Pangchu and see whether or not he soaks his wrappers and boots in the spring water." The servants went off to look at Pangchu and they saw him put his boots and foot-wrappers in the spring water and then they saw him fix his stick upright in the ground and put his boots etc. on it. They saw the water dripping from them. It seemed to them that he had put them in the spring water, (but) he had (really) put them in oil of ghee and had then left them (hanging) on the stick.

Returning with this report they came to the King's sons-in-law and said: "We have seen with our (own) eyes that he put the things (in the water and then hung them) on his stick." The King's sons-in-law said: "We too will soak our boots and wrappers in the water like Pangchu." So saying they put them in the water and after that they hung them on a stick and having done so slept all night.

0ʊ0

U o·yɛnʊmʌn; Pa·ŋču go·n o·mʌnǯ xa di.e·mi. Di.ɛn i·mo hu·čo kɛ ta.očiŋ dəlulo i·lʌm, γirγitumiŋ bitsʊm, n'ultʌn nult'ʌn gutsərimi. Nukutsər nimi. I·lji go·n mʌna·sər d'utʌljʊmʌn kɛ ta.očiŋtsɛ tʌwa· γʌmu nukʌn dʌn juwʌn mʌnitsʌn. Taiyʌsər o·ᴛ muškil ǰučila. Se.iba·n: "Muto mi bɛ mai.a·n? Bɛsʌn i·ltačʌn? Koktsɛ γʌmu ganɛ bi." Nʊsɛn, na.ɪla·j n'umʌn pfu·ʌn lʌm nɛ pfu.ʌtsɛ gəru·rʊm ne nɛ·spin nuk'ʌtumʊr γirγit ɛ·tiǯ xa pr'a·q duγu.i manimi. U·ɛlɛ duγu.i mʌnimi.

Bru·ŋ Kapurdo·nowʌlər d'ɛšqʌltimi Pa·ŋču. Dɛšqʌltin kau ɛčai.i: "Nʌna, nʌna." Sɛnʌsər ɛ·sɛ "'a·u" ɛčibi. "Mʌma 'gu·ŋgu.ʌlɛ ni' nʊsɛn da·rubo, 'ho·l duwa·n čʌp guči' nʊsɛn. Čʌp ati." "Yɛ ju·, lɛ as a·γwʊn, a·ltumʌlər gi, čʌp go·čʌm," ɛ·simi. E·sʊmɛ ka Pa·ŋču n inin iltumʌlčər (*or*, iltumʌlər) gi·mi. Nɪkin bɛsʌn kurukuru·t ɛčʊmi ši·ɪmi. Bru·ŋ Kapurdono.ɛ sɛnʊmi: "Le ʌs'a·γʊn, u·ŋ bɛsʌn šiča?" "Le nʌna, mama γa·qʌy baru·ɛ giyʌliŋik a·ᴛ ɛtubom, i·kɛ šeča ba," sɛnimi. "Le 'asaγʊn, jɛ kɛ mʌza da·ʌtsʌm, lukʌn ja·ᴛ ke ʌči·a, jɛ kɛ šečʌm," ɛ·simi. "Le nʌna, bu·t γʌq'ʌyum bila." "Yɛ te.i lʌp a. lɛ asa·γʊn," sɛnimi.

Sɛnʌsər u·sko čɛːnɪli·ŋɛ pfitimʊts lʌp 'e·timi. I·tɛ lʌp ne·tʌn Pa·ŋču.ɛ seibai.i: "Nʌna, gutɛ γɛnɪšɛ gultu·rʌtɛ yʌtɛ gu·sɛ čʌrate ta·ŋ a. Ho·l duwa·n u·ŋə ga·nɛ. Bɛlʌtɛ d'olj'uma kɛ hik mʌqmɛ·sʌn 'ɛta," ɛsimi. Turʌte ɛ·sɛ čišʌtɛ ta·ŋ nɛ ho i·tɛ g'o.ʌsulo prik dɛlimi. Prik dɛlʌsər turʌŋ i·tɛ go·ʀulo nɛ.igʌt bʌko·riŋ lip ɛtimi. Terumʌnər če·mɛliŋə za·ra·tɛ dʌm d'e·ɛtaimi. Ga·ᴛ din brʌn w'ʌlimi. Wʌlumɛ

---

7 *nukʌtumʊr* — p.pc. active of *gaʌmʊrʌs*.

11 *guči* — i. e. *goči* 3rd. sg. fut. of *gu* + *-ʌtʌs*.

14 *je ke mʌza da·ʌtsʌm* — glossed "*ja ka mʌza di·mi.*" *Da·ʌtsʌm* is probably 3rd. sg. plup. of *d*-ʌtʌs* with 1st. sg. pron. infix. This idiom is to be compared with *-*mo·s d*-ʌtʌs* 'to make angry', to 'worry someone'. The corresponding intrans. expressions are *-*mo·s dusu·yʌs* and *-*mo·s ju·yʌs* with which compare *mʌza di·mi* above.

The sense is 'to cause someone to "bring" any kind of sensation' i. e. 'to cause him to experience or feel anger' etc. But what is here the subject of *da·ʌtsʌm?*

17—18 *lʌp a* — short form equivalent to *lʌp a·ti* the 2nd. sg. impv. of *lʌp *-ʌtʌs* with 1st. sg. pn. pf. "put it in my mouth for me". So also *lʌp 'e·timi* (l. 19) 'he put (them) in B. K.'s mouth.' *lʌp etʌs* is 'to put something in one's own mouth'.

21 *bɛlʌtɛ doljuma ke* . . . — this sentence is obscure and the translation uncertain.

(While) they slept, before it was yet dawn, Pangchu rose up and putting on his boots and foot wrappers, which he had steeped in the oil and which had become soft, he went on his way. Afterwards at dawn when the others got up their (boots and) foot-wrappers had frozen hard and they had become like stone. They found difficulty in putting them on. "Now," said they, "what are we to do? What are we to put on? These are frozen." As there was nothing else they could do they lighted a fire and heated the things at it. Then they dried them and wrung them till they had made them soft. But now the sun was well up, midday was upon them.

Meanwhile Pangchu came up with Brūngkapurdōno. He called out "Uncle, uncle." "Āu," said the calf. "My mother has sent me," said Pangchu. "She said: 'Go to your uncle. An army has come, he will hide you.' Now hide me." "Good, come along, sister's son," said the Calf, "get into my ear and I'll hide you." Pangchu went and got into the Calf's ear. Then he ate something, making a crunching noise with his teeth. "Nephew," said Brūngkapurdōno, "what are you eating?" "O uncle, my mother had made flapjacks of bitter buckwheat for me. It is they I am eating." "Nephew, I have got the savour of it too. Give me a little, so that I may eat it too." "Uncle, it is very bitter." "All right, just put it in my mouth as it is, nephew."

On this Pangchu put three pieces of poisonous bread in the Calf's mouth. As he did so he said: "Uncle, shove me up with this golden horn of yours on to this mountain. The army has come up against you. Give a buck and somehow or other you will defeat them." On this the Calf pushed Pangchu with his horn up on to the top of the mountain. Then he bucked up and down on

---

24 *zaʳaʳte dʌm d'eetsimi* — This presents difficulties. If there is a noun *zaʳaʳt* = 'power, potency', we can take *zaʳaʳte* as the subj. of *deetsimi*: 'the power of the poison caused him to struggle for breath' (*dʌm duswyʌs* = 'to draw breath'). This suits the the *dᵉ-ʌtsʌs* idiom as we have seen it in the note on l. 16.

We have, however, a noun (or adj.?) *zaʳa* = 'power' or 'powerful' and an adj. *zaʳdaʳ* = 'fierce', 'wrathful' "*ɣuṣṣawaʳla*", *zaʳaʳte* might therefore be *zaʳa* + *ʌte* an instrum. form giving: 'by the power of the poison', or with adverbial force: 'violently', 'powerfully'. *Čeʳmaliṅe* would then be the subject.

0c0

ka Bru·ŋ Kapurdonu.ɛ se.ibi: "Le.i duso·k, a·ltumʌlči čur bi, jɛ hʌla·l ba, kʌš æti." Drʌŋ mʌnimi. Drʌŋ numa Bru·ŋ Kʌpurdo·no ɛpʌči.ər dimi. Di·mɛ ka Bru·ŋ Kʌpurdo·no se.ibi: "Mi mama ja·r ʌsu bo·m: 'Kɪsər iri·ŋtsum gu.i·rčuma' (*or*, guwi·rčuma)."

Hik dʌm kʌš ɛtimi. Hik dʌm ifʌtərimi. Nipʌtər ɣɛnišɛ isu·mʌl, ˈɛšpurʌŋ, ičˈokurʌŋ, ipfʌčumuts da·l o·timi, (*or*, da·l nɛ oyʌnumi). I·sɛ ti·njˈo.ulum bʌliŋ duwʌq nɛ di.usin gˈʌnimi. Nukʌn Čʌŋgi Hirpʌlʌtɛ pfʌl mʌnˈimi, gutsərimi. Gʌptsɛ bi·škɛ kimiˈa.ɛ kɛ ɣɛnišɛ ju.ʌn lʌm mai bitsum. Gʌpɛ ka fʌt ɛtimi. Di.ɛmurulo gʌptsum i·kɛ bi·škɛ sa ya·ri·tsɛ lʌm mai bitsum.

Padša e·rəršo te·rumʌnər do·šqʌltumʌn. Do·šqʌlt yɛ·tsumʌn (*or*, bʌre.imʌn) lʌm me.ibila. Tubʌquts i·sɛ yʌkʌlʌtər bišʌmən. E·s lʌŋ kɛ ˈo·mʌnimi. ˈO·mʌnʌsɛ ka 'ha ha' nɛ i·tsɛ ga·rčʌmʌn. Se.iba·n, hinɛ: "Ja dɛla ba," hinɛ: "Ja dɛla ba." E·pʌčər do·šqʌltumʌn. Do·šqʌlt gʌptsum biškɛ u·i u·i i·mˈoqumʌn. Nimuq kʌwa·ntsər dɛlimʌn. I·sɛ čʌp kɛ gʌnumʌn. Nukʌn u·imo hai yʌkʌlʌtər gutsərumʌn.

Nuku·tsər, Padša·lər (*or*, o·skirʌlər) do·šqʌltʌmʌn. Padša sɛnimi: "Le.i ʌrəršo, ʌminɛ dɛli ba·n kɛ ye bʌrɛ·nin," o·simi. U·ɛ se.iba·n hi·nɛ: "Ja dɛla ba," hi·nɛ: "Ja dɛla ba" nusɛn, Padša ɛ·sulo aiy e·bišʌča·n. Padša se.ibai.i: "Amˈinɛ dɛli ba kɛ ɛ·sɛ haiya.i.iŋ

---

6 (*da·l nɛ oyʌnumi*) — *oyʌnumi* is hard to explain. There was no one whom he could compel to take the things up. One would expect *yʌnimi* or *tsu·mi*. The original version *da·l o·timi* is straightforward as the *o·* refers to the things. This seems to be an instance where the cs. form *·-ʌyʌnʌs* is used as a simple trs. verb, 'to take up', 'load up' cp. § 247.

7 *ti·nj o·ulum* — (in Ms. *tiŋjˈo.ulum*) = 'being-in-the bones', *duwʌq nɛ* refers to breaking the 'bones'. I have noted as a synonym *ti·ŋ nikər*, *ti·ŋjo nukər* (from *·-xərʌs*). The repeated ŋ in these examples must, I suppose, be accepted as a variant for the usual n.

10 *sa ya·ri·tsɛ* — *sa* was explained as "sunshine" and *ya·ri* as "first light in the morning", but it is not elsewhere recorded and one is tempted to connect *ya·ri* with *yər*, *ya·r*. But whence the *-·i?* *Sa·ʌlsɛ*, *sa.ɛlsɛ* is used for (to sit etc.) "in the sun".

15 *u·i u·i* — 'they each separately', 'each by himself'.

18 *ʌminɛ dɛli ba·n kɛ ye bʌrɛ·nin* — one would expect *bərɛ·yɛn* 'let us see whether any of you', or 'which of you, has slain it'. *Ye bʌrɛ·nin* might be for *ɛ·bərɛ·nin*, but "make him see" would not suit the context.

the meadow and dug his horns into the pasture and tossed up the divots. Then the power of the poison made him gasp for breath and becoming giddy he fell down with a smack. When he had fallen Brūngkapurdōno said (to Pangchu): "Ho, there, come down. In my ear is a knife. I am 'halāl,' slay me." Pangchu came down (from the mountain) and went up to Brūngkapurdōno. When he came up to him Brūngkapurdōno said: "My mother said to me: 'You will die by the hand of Kiser.'"

Forthwith Pangchu slew him and flayed him and taking up his golden tail, mane, forelock and hoofs, carried them off. He also smashed up his bones, and extracting the marrow took it (with him). Then he mounted on Changi Hirpal and went his way. The hair on the skin, which shone like gilt and gold, he left with the skin. That hair on the skin glittered on (the mountain of) Diāmer in the early sunshine.

Just after this the King's sons-in-law arrived on the spot and saw (the skin lying) shining there. They fired off their guns at it and it did not stir. Then, shouting "ha ha" they rushed up to it. One said: "I shot it," another (said) "I shot it." When they got up to the skin they each tore out its hair and shoved it into their leather travelling-bags. They also took its flesh. After which they went off in the direction of their home.

There they came to the King. "Hallo, sons-in-law," said he, "see whether any of you has killed (the Calf). Each of them said: "I have killed it," "I have killed it," but they did not convince the King's mind. He said: "If anyone has killed it I shall recognise

---

9—20 *Padša ᵊsulo aiy'eᵊbišačaᵊn* — 'they do not convince the king'. This is undoubtedly the meaning, but the exact force of the verb is open to question.

*-*ʌbišaiyʌs* should properly mean 'to cause someone to throw something' and there is at least one example of it with this meaning. The question is whether it can also be used with the same meaning as the simple verb *bišaiyʌs* 'to throw' of this use there is also one probable example (see Vocab s. v.).

The alternatives are therefore:

1. they caused the king to project it into his mind i. e. to accept it.
2. they projected it into the king's mind v. §§ 239 and 242 ff.

20 *ba* — is 2nd. sg. *baᵊn* is probably to be read as in l. 18.

(*or*, niša·niŋ) jɛ le·l ɛčʌm Kawa·ntsʊm di·usin," o·simi. Gʌptsʊm biškɛ u·i u·i dyu·sʊmʌn. Dyu·sʌsər bi·škɛ lʌm jʌm manimi. Padša se.ibai: "Le 'ʌrəršo, ma hi·nɛ kɛ e·dila·n, mo·mušo, ko·s tumʌnɛ dɛli bai.i. E·sʌtum niša·niŋ ʌm bitsʌn? Γɛnišɛ isu·mʌl, ɣɛnišɛ tuʀʌŋ, ɣɛnišɛ ifʌčʊmuts, ɣɛnišɛ ɛ·špuʀʌŋ, ɣɛnišɛ ičokʊʀʌŋ ʌm bitsʌn?" o·simi. "E·stsɛ apim," sɛnʊmʌn. "Momušo o·ča·n, ma Bru·ŋ Kʌpurdo·no ɛ·dila·n. Ti mɛnɛnɛ dɛlibai.i," o·simi. No·sʊn, "Ni·n" o·simi.

Pa·ŋču i·mo ha·lər di bʌm. I·mo ɣʊnikɪš su·ʀʌtulo nikin di bʌm. Laŋa Brumo.ɛ: "Ai Pa·ŋču, u·ŋɛ 'jɛ dɛljʌm' sɛnʌm; u·ŋ bɛ gumʌnʊma? E·dilʊma?" "Ja lu·m kɛ hʌwa·l gutɛ bila. Jɛ bɛ a·maiya baiyʌm?" Laŋa Brumo bu·t xʌfa manu·mo. "'Dɛljam' sɛnʌm, da ki·n i·mo gutɛ su·ʀʌtulo bai.i. Ja bu·t dʌltʌsʌn yɛ·tsa baiyʌm n'i·ʌsulo." Xʌfa numu·mʌn čup nɛ hʊru·tumo.

Pa·ŋču.ɛ se.ibai.i: "Ai Laŋa Brumo, u·ŋɛ bʌba·ʀ ja g'o·yɛnʊm gutɛ haiyɛn tsu." "Šu.a, tsu·čʌm" se.ibo. Ti·li.ɛ hʌnpačimo i·tɛ f'ʌtəri·lo i·sɛ Bru·ŋ Kʌpurdonu.ɛ i·tɛ bʌl uyo·n i·tɛ ti·li.ɛ fʌtəri.ər uyo·n 'e·ʀimi. Mučičai.i. "Yɛ gutɛ tsu u·ŋɛ bʌba·ʀ." Laŋa Brumo se.ibo: "Jɛ šərʊm, gutɛ jɛ bɛ·lʌtɛ tsu·ča ba?" Pa·ŋču.ɛ se.ibai.i: "Ja lu·m kɛ hʌwa·l gutɛ bila, jɛ hi·šʌn amʊlʊm d'išʌm? Yɛ tsu ja guči.ʌm gutɛ." "Ili·š, yɛ· šu·a, ʌči, tsu·čʌm," nusɛ, nuka Padša·lər ni·mo.

Padša ima·ʀʌtɛ hiŋtsər nu·mo·n tɛlɛ hʊru·tumo. Padša Wʌzi·ʀ mupʌčər di·mi. Buyʌt ɛčibo: "Le baba Wʌzi·ʀ, bʌbalər nʊko·n i·nɛ sʌla·mɛnər atsu." Wʌzi·ʀɛ: "Ku·lɛ du·ŋ hʊru·. Jɛ na·n tʌxpa gaiyʌm" Wʌzi·ʀ ni·mi Padša·lər. "Ya Padša, u·yu·m go·i u·ŋə

---

8 *mo·mušo* — 'your lies' (*-*umʊs*) i. e. 'it is lies on your part,' or possibly *o·ča·n* is to be understood as in line 6, 'you are telling lies'.

11 *bɛ a·maiya baiyʌm* — 'what should' (or 'might') 'I have been able to do?' v. § 350. 3

14 *xʌfa numu·mʌn* — the Ms. has *numo·mʌn*.

15 *ja g'o·yɛnʊm* — this was originally written *goyɛnʌm*. Cp. § 329. 6.

17—18 *ti·li.ɛ . . . 'e·ʀimi* — The construction is broken, hence the repetition of *ti·li.ɛ fʌtəri*. "In the one-side section of a walnut shell, he stuffed all that marrow of B. K. into that half walnut shell".

24 *mupʌčər* — i. e. *mopʌčər*.

its trophies. Take them out of your bags." Each pulled out the hair belonging to the skin and the hair glittered and shone. "Sons-in-law," said the King, "none of you has killed the Calf. You are lying. Someone else has killed it. Where are the tokens that were on it? Where are its golden tail, and golden horns, and golden hoofs, and golden mane, and golden forelock?" "They weren't on it," said the sons-in-law. "You are lying. You haven't killed Brūngkapurdōno. Someone else has killed him. Go, be off with you!" said the King.

(Meanwhile) Pangchu had returned to his home, after having first gone back into his hideous form. Langa Brūmo said to him: "O Pangchu, you said: 'I will kill (the Calf)'. What has happened to you? Have you not killed it?" "My strength and condition are as you see. What should I have been able to do?" Langa Brūmo was much annoyed. "He said: 'I will kill it' and here he is back again in this (hideous) form of his. At the time when he went away I saw him looking very handsome," said she, and she sat in aggrieved silence.

"Langa Brūmo," said Pangchu, "take this present which I give you to your father." "Very good, I will take it." Into half a walnut-shell he stuffed all Brūngkapurdōno's marrow and gave it to her, saying: "Take this to your father." "I am ashamed to," said Langa Brūmo. "How can I take him (so small a thing as) this?" "My power and condition are as you see, where am I to get more from?" said Pangchu. "Now take away what I have given you." "It is a great deal. Good, give it to me. I will take it," said Langa Brūmo. And she took it and went off to the King.

Going to the gate of the King's palace she sat down there. The King's Wazīr came to her. She said to him: "O my father's Wazīr, go and take me to my father to pay my respects to him." "Wait here a little," said the Wazīr, "and I shall go and get permission." The Wazīr went to the King and said to him: "O King, your eldest daughter has come to pay her respects to you. May she come and

sala·mənər dumˈobo. Ju·ša go·ᴛ sʌla·m ɛčo?" Padša se.ibai: "Wʌzi·ᴛ, ju·š, dumu·tso." Wʌzi·ᴛɛ dˈumu·šai.i. Dumˈonin mu·imo baba·ᴛ sʌla·m nɛ yu·tɪs iri·ŋɛtɛ ba (*or*, ba·n) ɛčibo.

I·sɛ ti·li.ɛ fʌtəri·lum bʌl Badša ya·ᴛɛ ˈo·sumo. Padša e·mɪšʌtɛ gʌjʌt nɛ lʌš ɛtimi. E·miš kɛ ka čʊrʊ·k ɛtimi. Bu·t mʌza dɛ·ɛtsimi, ixʌṭi hik manimi, bu·kulo yʌm e·yʌm numa nimi. Mʌst imˈanimi. Wʌzi·rər ki·l ˈɛtimi. I·nɛ kɛ e·mišɛtɛ gʌjʌt nɛ lʌš ɛtimi. I·nɛ kɛ ɛ·miš čʊrʊ·k ɛtimi. Nɛtʌn čʌp ɛtimi. In kɛ mʌst imˈʌnimi. Uyo·nər tsirtsɛ ti·li.ɛ fu·lulum i·tɛ bʌl o·ᴛ (*or*, ɔ·ᴛ) ki·l ɛtumʌn, tsi·ᴛtsɛ laš ɛčumɛ o·mi.ɛnta čʊrʊ·k ˈo·tumʌn. I·lji-mušʊm inɛ ɛ·mišʌtɛ [gʌjʌt nɛ] lʌš nɛ ɛ·miš kɛ čʊrʊ·k ɛtimi, inɛ se.ibai.i: "Lɛ, ja amiš čʊrʊ·k ˈɛtam." Ho terumʌnər i·sɛ mərʌka.ulum u·ɛ uyo·nɛ sɛnumʌn, hi·nɛ: "Ja kɛ čʊrʊ·k ˈɛtaba," hi·nɛ: "Ja kɛ čʊrʊ·k ɛtaba." Wʌzi·ᴛɛ: "Ja kɛ čʊrʊ·k ɛtaba," seibai.i. Badša: "Ja kɛ čʊrʊ·k ɛtaba," seibai.i. Mərʌka uyo·nulo uyo·n du·ljʌmʌn, tili.ɛ fu·lulum i·tɛ bʌl ʌtˈoγʌnimi. Haira·n umʌnumʌn.

Padša Wʌzi·rər ɛšai.i: "'Gʊtɛ ta.a·m besʌntsʊm bilʊm?' mo·so·," saibai.i. Wʌzi·ᴛɛ dumˈoγərušai.i: "Gʊtɛ ta.a·m besʌntsʊm bilʊm?" "Wʌzi·ᴛ, ja besʌntsʊm ayˈɛ·ta baiyʌm. Pa·ŋču.ɛ ˈa·yɛnʌm dˈa·tsʌm." Padša seibai.i: "Pa·ŋču.ər kau ɛtin!" Pa·ŋču kau nɛ dˈiša·n. Pa·ŋču di·mi, Padša·ᴛ sʌla·m ɛču·ai.i (*or*, ɛčai.i). Padša se.ibai.i: "E.i Pa·ŋču, gʊtɛ ta·a·m u·ŋ besʌntsʊm ɛtˈʌm?" "Padša, ja lu·m kɛ hʌwa·l gʊtɛ bila, dʌltʌsʌn uyʌmʌn amulum su·čʌm tsɛ?" sɛnimi. Ho Bru·ŋ Kʌpurdo·no.ɛ i·kɛ asbab, isu·mʌl, ɛ·špurʌŋ, ičokurʌŋ, iltu·ri.ʌŋ, ifʌčimuts, kauwʌštsʊm Padša·ᴛ ša·q ša·q di·usimi. Di.usin ya·ᴛɛ o·simi. Padša se.ibai.i: "E.i Pa·ŋču Bru·ŋ Kʌpurdo·no u·ŋɛ dˈɛliba." Pa·ŋču.ɛ seibai.i: "Ja lu·m kɛ hʌwa·l gʊtɛ bila, jɛ bɛ ˈa·mʌna ba?" Padša se.ibai.i: "E.i Pa·ŋču. u·ŋtsʊm ti mɛnɛn kɛ ɛ·dilai.i, u·ŋɛ dɛli ba."

Bu·t xuš nimʌn dɛ·γurusimi: "U·ŋɛ besʌnər rai ɛča kɛ ˈaso, go·ᴛ mɛrba·ni ˈɛčʌm." "Ja lu·m kɛ hʌwa·l gʊtɛ bila. Pfʌlo tu·ᴛʌn (*or*,

---

5 *ɛ·miš kɛ ka čʊrʊ·k ɛtimi* — glossed "he bit his finger also at the same time (through magic)". It may, however, be "he bit off" as *čʊrʊ·k ɛtʌs* elsewhere means "to cut off".

10–11 *ɛ·mišʌtɛ lʌš nɛ* — *gʌjʌt nɛ* is to be supplied after *ɛ·mišʌtɛ*.

20 *ɛču·ai.i* — a form usually condemned by Imām Yār Beg as vulgar.

22 *su·čʌm tsɛ* — v. §§ 313 and 351.

5394

make her salām to you?" "Yes, Wazīr, she may come, bring her," replied the King. The Wazīr brought her in and coming up she salāmed to her father and kissed his foot and hand.

Then she set the half walnut-shell of marrow before the King. The King scraped it with his finger and licked it, and he also bit his finger at the same time. It gave him a very pleasant sensation and it filled his mouth and passed with difficulty down his throat (though he had put only a very little of it in his mouth). He became intoxicated. He presented the marrow to the Wazīr. He also scraped it with his finger and licked it and he also bit his finger, but he concealed the fact. Then he too became intoxicated. To all in turn they presented the marrow in the walnut cup and all in turn licked it and bit their fingers. The last man of all (similarly) scraped it with his finger and licked it and bit his finger. He said: "Hallo, I've bitten my finger." Thereupon all those in the assembly began saying, one: "I've bitten my finger too," and another: "And I've bitten mine," and the King said: "And I too have bitten mine." Everyone in the whole assembly was satisfied (and yet) the marrow in the walnut-shell was not exhausted. They were astounded.

The King said to the Wazīr: "Ask her what this food was made of." The Wazīr inquired of Langa Brūmo: "What was this food made of?" "Wazīr," said she, "I didn't make it of anything. Pangchu made me take it and bring it." "Call Pangchu," said the King. They called Pangchu and brought him along. He came up and salāmed to the King. "Pangchu," said the King: "Of what did you make this food?" "O King, my power and condition are as you see them, whence would I get anything good and sweet?" Then he pulled out from his bag Brūngkapurdōno's things, his tail and mane and forelock, and his horns and hoofs and laid them before the King. "Pangchu, you have slain Brūngkapurdōno," said the King. "My power and condition are as you see them. What could I have done?" "No, Pangchu, no one but you has slain him. It is you who have slain him."

The King was greatly pleased and said: "Tell me what you would like and I will bestow it on you." "My power and condition are

000 pyuwᴀn) aɣᴜn, maltᴀṣ̌ æč'i," ɛsimi. Padša hukəm ɛ·timi: "Gu·ʀɛ tiš'ᴀntsɛtɛ hɛt ɛt'in, mᴀltᴀṣ̌ᴀtɛ kɛ hɛt ɛtin. Berumᴀn tsučai.i kɛ 'e·mᴀnumᴀn." Padša fəra·jɛ Pa·ŋču itsu·mi. "Yɛ bərɛ·n, hɛt gotᴀm." Pa·ŋču se.ibai: "Gutɛ ku·tulo pfᴀlo ᴀɣ'unin." Sɛnumɛ ka uri·ŋčiŋ xᴀrts nɛ tɛlum u·ɛ sisɛ i·tsi ɣᴀsu·mᴀn. Aku·ʀumᴀn i·tɛ ku·twᴀr pfᴀlo tu·ʀɛ ɛr ɛ·tumᴀn. Ha·nɛ sᴀɣ'ᴀm xa gi·m ju·ᴀn i·tɛ kutuwər šᴀršər manimi. Asba·bᴀnlu g'i·mᴀn šᴀršər mᴀnimi. Hi·nɛ gi·mi iw'ərimi. Itɛ hik 'omᴀnimi. Da hinɛ gimi hik o·mᴀnimi. Da hi·nɛ gi·mi, hik o·maibitsa. Padša gu·ʀ bitsumᴀn tiši.u·lum (*or*, tišᴀntsu·lum) tᴀm manimi. Pa·ŋču.ɛ ku·to.ɛ hik omᴀnᴜmi. Uyo·n haira·n umᴀnᴜmᴀn. "Mᴀltᴀṣ̌ guč'ičᴀn, gur fᴀš manimi," ɛsumᴀn. "Šu·a, ačin," o·simi. I·nɛ mᴀltᴀṣ̌ bilumᴀn uyo·n kɛ i·nɛ ku·twər biš'amᴀn, hik o·mᴀnumi.

Terumᴀnər fəra·j kɛ bᴀmᴀn sisɛ Pa·ŋču.ər 'ɛsumᴀn: "Lɛ Pa·ŋču, Padša gur kɛ mᴀltᴀṣ̌ uyo·n thᴀm mᴀnimi, bɛs ka atu·asi·mi. Ako·latsum dᴀfa nᴜma ni," ɛsumᴀn. Ho he·ʀčᴜmɛ, qyu ɛčᴜmɛ, ɣərtsapišulo ku·to babᴀl nɛ: "Gutɛ.ulo kɛ a·ʀ ayɛtumᴀn. Padša hɛt atᴀm, ma aiya·ɣᴜnumᴀn," sɛnimi. I·mo hai yᴀkᴀlᴀtər du·simi. Padša de.ɛljai Pa·ŋču.ɛ qyu· ɛtᴀs. "Bɛsɛ qyu ɛčai.i?" sɛnimi. "U·ŋɛ gur bitsumᴀn,

---

2 *berumᴀn tsučai.i kɛ ɛ·mᴀnumᴀn* — glossed "so much as he can, he may take away". This seems to suit the context but cannot easily be extracted from the words.

3 *ɛ·mᴀnumᴀn* — appears to be the static pc. of *i* + *-*ᴀmᴀnᴀs* with the suffix -*ᴀn*. This might mean 'that-which-he-has-been-able-(to-do)'.

5 *aku·ʀumᴀn* — 'this much' (indicated by the narrator as a little taken up in the fingers).

6 *tu·ʀɛ* — I do not understand the -*ɛ*.

7 *asba·bᴀnlu g'i·mᴀn* — somewhat obscure. -*lu* is for -*ulu*, *gi·mᴀn* must be the static pc. plus -*ᴀn*, and *ju.ᴀn* must be understood after it.

9 *hik o·maibitsa* — the subject is *pfᴀlo* understood, which is y pl. The preceding *o·mᴀnimi's* are also y pl.

The idiom with hik '*full*' is that the content is the subject and the vessel is put in the general oblique, or in the genitive form:

*ku·to.ɛ hik omᴀnumi* — line 10, but we have also

*ku·to hik o·mᴀnumi*, p. 142 l. 1, where perhaps *ku·to* is the subject.

The idiom is similar in Shina and Khowar, the containing vessel being expressed in the locative.

*gu·ʀ bitsumᴀn tiši.u·lum* — 'the wheat that was in the grainpit.' For *bitsumᴀn*

i [Errata: for ka read beska. Cf. p. 419, cat. 116; -- Analyst.]

as you see them. Give me a little grain (and) give me some ghee." The King commanded: "Turn him loose in the wheat pits, turn him loose on the ghee. He may take away as much as he can." The King's steward took Pangchu away (to the stores) and said: "See now I leave you free (to take what you please)." "Give me grain in this little lambskin bag," said Pangchu. When he said this the people there clapped their hands and laughed at him and they put a little grain in the bag for him. There was a sound in the little bag as if grain were being poured through the smoke hole of a house. There was a noise as of something being poured it into a big dish. One man poured (the grain) in. He became tired and the bag wasn't filled. Then another poured it in and still the bag wasn't filled. Then another poured it in and still it wasn't filled. All the King's grain in the pit was cleared out and yet Pangchu's bag was not filled. All were astonished. They said: "We'll give you the ghee (now); the wheat is all finished." "Very good, give it to me," said Pangchu. Then they poured all the ghee there was into the bag and it was not filled.

On this the steward and the people present said to Pangchu: "O Pangchu, all the King's wheat and ghee are exhausted. There is nothing left. Get out of here and go." Weeping and crying out he held the bag up suspended from between two fingers: "You haven't filled even this for me," he cried. "The King gave me a free hand and you haven't given me (what I could take)." Then he went off to his home. The King heard Pangchu's outcry. "Why is he crying out?" he asked. "He has cleared out all the wheat and all the ghee you had and carried them away and his bag has

---

v. §§ 389—390. *Tiši.uᵊlum* is probably the adjectival locative rather than the ablative locative. The *i-* preceding *-uᵊlum* is probably for the *-e* of the general oblique v. § 65.

The word for 'pit' is *tis* but the plural is normally *tišʌnts* (also once recorded *tišaiyo*). It seems probable that the s always changes to š when followed by a vowel.

12 *iᵊne mʌltʌṣ̌* — *iᵊne* must mean 'the king's'.

13 *bʌmʌn sise* — v. §§ 389—390.

16 *aystumʌn* — 'you have not made it (full)'.

000

u·ŋɛ .mᴀltᴀš bilumᴀn thᴀm nɛ tsu·mi, i·nɛ ku·to hik o·mᴀnumi. I·tɛ·tsum qyu 'ɛčume tsu·čai.i 'ja·ʀ 'ayaɣ'unumᴀn' nusɛn." Padša hairᴀ·n maibai: "Ja ɛkɛ uyo·n gu·ʀ kɛ mᴀltᴀš tsᴀnɛ tsu·mi.a?" "Awa thᴀm nɛ tsu·mi. Bɛ·skə ap'i." Padša kɛ hairᴀ·n imᴀnimi. Pa·ŋču i·mo ha·lər i·kɛ uyo·n nukᴀn tsu·mi. Ho i·nɛ ha·lɛ gu·ʀ kɛ mᴀltᴀšɛ besᴀn diš omᴀnumi. "Ai Laŋa Brumo, u·ŋɛ bᴀba tᴀltᴀq 'ɛtᴀm. I·nɛ gu·ʀ kɛ mᴀltᴀš bilumᴀn uyo·n dusu·yᴀm. Hᴀʒu·ʀ gu·i ki ši, menər kɛ u·," mo·simi.

Tə·l səilᴀtɛ Pa·ŋču kɛ Laŋa Brumo berumᴀn waxt xašiŋər i·tɛ bušai.ulo huru·čᴀmᴀn. Ikər ᴀsəli bᴀtər wᴀšimi. Mo·simi: "Tsᴀnɛ u·ŋə g'oyər jɛ ba," mo·simi. Bu·t xuši.ɛ ka ᴀškkᴀš numa huru·čᴀmᴀn (*or*, huru·tᴀmᴀn). "Sɛ Laŋa Brumo, mu·to u·ŋɛʀ hᴀn hukəmᴀn go·ʀ 'e·ča ba." "Šu·a, jᴀma·ᴀt, besᴀn ɛ·ča kɛ a·ʀ ɛti," ɛsumo. "Jɛ mu sailər niča ba. I·lji ara·m nɛ niqi·ltir huru·." Ho sailər du·simi Liŋp'i·kisər.

Berumᴀn guntsiŋ nimi Liŋp'i·kisər Haihaiyu·lər dɛ·šqᴀltimi. Haihaiyu·lər Padša, Ša Thᴀm, Boxa· Thᴀm, No·ni Thᴀm, Lali Thᴀm, i·tɛ zama·na.ulo Haihaiyu·lɛ ku·ɛ thᴀmo bᴀm, ku·ɛ thᴀmkuš bilum. Kɪsər dɛ·šqᴀlt ku·ɛ thᴀmo o·spᴀlimi. No·spᴀl Haihaiyu·lɛ thᴀmkuš Kɪsərɛ še·mi.

Haihaiyu·lulo turma a·lto dɛn Kɪsərɛ thᴀmkuš nušɛ huru·timi. Hin gᴀsᴀn bo·m, i·nmo mu·ik B'u·buli Gᴀs bilum. Kɪsərɛ muts'u·ᴀm. I·nɛ huru·tᴀs diš A·lti bilum. Ho i·mo wᴀtᴀntsum xᴀbər ɛ·ʀ di·mi, "Ho·ʀyu·lə Padša di·n Laŋa Brumo mutsu·mi, u·ŋɛ bušai.i dᴀs mᴀnimi, u·ŋ ko·lɛ Bu·buli Gᴀs numu·tsun bɛ'ča?" ɛsumᴀn. Hərt mᴀnimi ni·ᴀsə gᴀnɛ. Bu·buli Gᴀsɛ itsi du·numo: "Ja·ʀ bɛ 'ča?" nusɛn. "Jimᴀlɛ ničᴀm, sa·ᴀti ju·čᴀm. Sᴀlg'o·sɛ i·ŋi di·mər ju·čᴀm, jᴀkuntsɛ tu·ʀ diški·mər ju·čᴀm, dəri.a dᴀl nɛ gutsərimi kɛ jučᴀm" nusɛn, hiču·ti.ɛn bᴀy muɣo·nimi, hᴀn kərk'a·mutsɛn kɛ mu·mi. Ho Bu·bulimu

---

8 *u·* — one would expect *u·či*, or *u·ɣun*, with a *y* sg., or *y* pl., object understood.

14 *Liŋpi·kisər* — at this point in the story *Pa·ŋču* suddenly assumes the name of Kisər of which Liŋpi·kisər appears to be an extension. V. Index of Proper Names s.v. He appears again as Pa·ŋču on p. 162 l. 1; the latter name is specially attached to his inferior form.

16 *Ša Thᴀm* — etc. v. Index of P.N. s.v. *Boxa Thᴀm*.

21 *Bu·buli Gᴀs* — See a further reference to this marriage on p. 184 l. 1.

28 *muɣo·nimi* — i. e. *muɣonimi*.

not been filled. On this account he is carrying it off crying out: "You haven't given me (what I was to get)." The King was amazed: "Has he really carried off all that wheat and ghee of mine?" he asked. "Yes, he has cleared out the whole lot and gone off with it. There is nothing (left)." The King was astounded.

(Meanwhile) Pangchu went off to his own house, taking all the stuff with him. Then the wheat and ghee in his house were beyond reckoning. "Ah, Langa Brūmo," said he. "I have reduced your father to beggary. I have brought here all the wheat and ghee he possessed. Consume it in comfort yourself and give it to others."

In this manner Pangchu and Langa Brūmo abode for some time in that country. He projected himself into his real skin and said to her: "I truly am your husband." Thus they lived together in great happiness and contentment. "Langa Brūmo," said Pangchu, "I am going to give you an order." "Very good, my husband, tell me what you have to say." "I am going off now," said Pangchu, "on a journey. You stay behind here and make your self comfortable and do yourself well." Then Lingpikiser set out on his journey.

When some days had passed he arrived in the country of Haihaiyūl. The Kings in Haihaiyūl (were) Sha Tham, Bokhā Tham, Nōn Tham and Lali Tham. These were the *thams* of Haihaiyūl. There was the sovereignty. Kiser arriving there drove these rulers out and possessed himself of the sovereignty of Haihaiyūl.

For twelve years Kiser abode in Haihaiyūl enjoying the sovereignty. Now there was a princess (there) whose name was Būbuli Gas, and her Kiser took to wife. His place of residence was Alti. (After this) news came to him from his own country. They said: "The King of Horyūl has carried off Langa Brūmo. Your land has been laid waste. What are you doing here married to Būbuli Gas?" He sprang up to *go off*, but Būbuli Gas laid hold of him saying: "What are you going to do with me?" "I shall go away tomorrow and come back yesterday," said Pangchu. "When the grinding stone and the rolling pin have got beards I shall come back. When horns have grown on a donkey I shall come back. When the river flows uphill I shall come back." So saying he gave her a measure

Ti·ŋster taʏŋ numo, "Yo·ltsum han bayɛ pfal guse· karka·mutser e·r bila. Guke faš manu·mer ju·čam," nuse, fʌt numo i·mo watan yakal gute·erimi.

Hoʏyu·le·Padša, i·ne i·k Pʌha·rdaŋ Galpo bilum, — Hoʏyu·le Padša Lama·ter ho·l di·imi. Di·nin Lama g'ʌnimi. Nukʌn Laŋa Brumo mutsu·mi. Aba Dumbu·ʌɛ se.ibai.i: "Le Aba Kitu·ŋ, besʌn ča·ra aku·čila (or, ako·čila)? Laŋa Brumo mutsu·mi." Nimi Aba Kitu·ŋ u·tsi tami. Do·šqalčer tai.a·r manimi. Ho kau etimi: "Le Hoʏyu·le Padša, taat manɛ, dašqaltam." Hoʏyu·le Padša Laŋa Brumomur saibai: "E.i Laŋa Brumo, ki·ne bečuk bai.i?" Laŋa Brumo.ɛ se.ibo: "Kine e·e bidil bi. Ha ha etin, ar niman ga·rči," o·sumo. Ho·l uyo·ne ha ha etumʌn. Aba Kitu·ŋ ar (or, bik) niman pfer manimi. Ilji pfer numa i·mo ha·ler nimi. Ñi·ʌser Aba Dumbu.ɛ esimi: "Le Aba Kitu·ŋ, besʌn ako·manuma?" "Ha ha etumʌn, je a·r amʌnʌm pfer numa daiyʌm."

"E.i Bu·m Liftʌn, u·ŋ haʌa·r besʌn g'omaima. N'ičuma?" "Šu.a, aya, ničam." Nimi Bu·m Liftʌn, kau etimi: "Taatin, dašqaltam," senimi. Taat manumʌn. Duʏuruiai.i Padša: "E.i Laŋa Brumo, ki·ne bečuk bai.i?" "Fʌt etin, ki·ne bu·t so·r bai.i. Ki·nte besʌn thaiyʌs api. Čuma·re bai.i, d'elš ma·manʌs api," o·sumo. "Hin Palu.a·nʌn ja apači nutʌʏʌn e·uru·tin, i·n ja apačer ju·či." Hin Pa·luwanʌn fʌt etumʌn: "Laŋa Brumo mopʌči nutʌʏʌn huru·," esumʌn. Nutʌʏʌn huru·timi.

Bu·m Liftʌn Laŋa Brumo mopačer di·mi. "Aya·e, besatɛ (or, -tsi) me.iba? Ja ačo gupačer ju·či." Laŋa Brumo.ɛ se.ibo: "Le.i o·ulus,

---

5 *ho·l* — *nagen* should probably be supplied after *ho·l*.

7 *ča·ra ako·čila* — this is the correct form for *a* + *gu* + °-*ačila* 2nd. sg. y neg. pres. of °-*ʌlʌs* with 2nd. sg. pron. prefix.
For this idiomatic use of °-*ʌlʌs* v. § 261. II.

8 *do·šqalčer* — As a rule with this verb the pronoun-infix refers to the subject. V. § 207. Here the *o* is either a slip for *e*, or the *o* form has been generalised.

12 *o·sumo* — the Ms. has *o·sumʌn*.

17 *taʌtin* — a doubtful form. *Taat manin* would be the usual thing.

19 *fʌt etin* — i. e. *fʌt ebin* (not *etin*).

20 *delš ma·manʌs api* — *ma·manʌs* (°-*ʌmanʌs* — 'to be able') is here the noun of action, not the noun agent, as is shown by the verb *api* (*a* + *bi·a*) v. § 405.

22 *besʌtɛ* — i. e. *besʌ tsi* 'why thus'.

5394

(2 or 3 lbs.) of small millet seed. He also gave her a fowl. Then shoving her up on the top of Bŭbuli's Peak (he said to her): "Every twelve months throw down one grain of the seed for the fowl. When the grain is exhausted I shall come back." Having said this he left her there and proceeded in the direction of his own country.

The King of Horyŭl's name was Pahărdang Galpo. With his army he came to Lama and took possession of it. Having done so he carried off Langa Brŭmo. Aba Dumbu said: "O Aba Kitung, can't you do anything about this? He has carried off Langa Brŭmo." Aba Kitung went off in pursuit of them. When he had nearly come up with them he shouted out: "O King of Horyŭl, stop. I have come." The King of Horyŭl said to Langa Brŭmo: "O Langa Brŭmo, what sort of a fellow is this?" "He is a poor-spirited creature. Shout out "Ha ha" and he will take fright and run away." All the army raised a "Ha ha" and Aba Kitung was frightened and turning back went off to his home. On his arrival there Aba Dumbu asked him: "O Aba Kitung, were you not able to do anything?" "No. They raised a 'Ha ha' and I was frightened and turned and came back."

"O Bumliftan," said Aba Dumbu. "You will perhaps be able to do something. Will you go?" "Yes, father, I'll go," said Bumliftan and he went off and shouted out: "Stop there. I've come." They stopped and the King of Horyŭl asked: "O Langa Brŭmo, what sort of a fellow is this?" "Leave me behind," said she. "He is very powerful. There is nothing that has any effect on him. He is made of iron. You won't be able to get the better of him. Make a Pahlawăn sit in hiding near me and then this man will come to me." The King left a Pahlawăn with her saying to him: "Sit here in concealment beside Langa Brŭmo." The Pahlawăn did so.

Bumliftan came up to Langa Brŭmo. "My sister," said he, "Why are you behaving thus? My brother will come back to you." "O brother," replied Langa Brŭmo, "If you will marry me I will

u·ŋε ja ᴀtsu·ča· kε jučᴀm, ayεtsuča kε aćučᴀm," ε·sumo. "Gutε du·ᴛo jatsum aću·či, jε u·ŋ aku·tsučᴀm." Laŋa Brūmo.ε se.ibo: "U·ŋ ayε·tsuča kε jε u·ŋε ka aću·čᴀm." Bu·m Liftᴀnε Laŋa Brumomuᴛ mo·simi: "Bεsᴀn pfu·lan ᴀsba·pᴀn go·pᴀči bi· kε ja·ᴛ jo, tsil(ᴀn) maiya·m," mosimi. Mosimε ka sεnumo: "Le o·lus, i·se čertsum tsil (*or*, bu·l) duš·ila, i·t·εtsum mi·nε, dostaᴀk apᴀči api," εsumo. I·n ni·n ε·se čertsεr (*or*, čertsε) iri·ŋčiŋε i·tε ki·tε waq nε du·n tsil mi.a·ᴛ duγu·uskinimi (*or*, tsiltsε gᴀtimi). Terumᴀnεr Laŋa Brumo.ε mopᴀči ε·ustᴀqᴀm i·nε Palwa·nεr ε·sumo: "Mu·to ε·kᴀtiŋ ya·ᴛε čᴀpε bai.i, jᴀmεk deli," εsumo. I·nε Pahlwa·nε ε·kᴀtiŋ ya·ᴛε jamε nuṭ ᴀskin hu·ntsᴀtε delimi. Delᴀsεr i·se hu·nts i·tum per atu·sum iγumerulo dik εtimi.

Terumᴀnεr hᴀγurεtε pfal me.ibai (*or*, manimi). Pfᴀl numa Laŋa Brumo muri·ŋtsε du·n hᴀγu·ᴛᴀtε i·lji muwᴀšimi. I·nmo ǰ·iŋεčiŋ dum·o.gus i·mo ε·še kitε tᴀq εtimi. Hᴀγur turᴀk (*or*, tur) delimi. I·nε mopᴀči čur bi·m, mo.imo jiŋεčiŋ čerᴀp nε hᴀγurtsum i·lji nε kha ga·ᴛtsumo. I·nε hᴀγur tur delimi i·mo hai yᴀkal. De·šqᴀltimi Abᴀ Dumbuwᴀlε (*or*, Dumbuwᴀlεr). "E·i, be gumᴀnuma?" "Aya. adiliman (*or*, adilumᴀn). Ja ji.ε b·εrεsεr bεrεn, e·ᴛčᴀma dau.εčᴀm kε." Bεrε·nimi. Nuperᴀn: "A·ku.i·ᴛčuma, duku·ušuma. Duku·εsᴀs ba kε jε u·ŋε ma·ᴛ εčᴀm, ničᴀm," nusεn, Aba Dumbu ni·mi.

Deri.·a bilum. Deri.a·tsum Ho·ryu·lo Padša kε ho·l i·ti duwᴀšcbᴀm. Kᴀu εtimi: "E Ho·ryu·lo Padša tsᴀt mana. Aba Dumbu daiyᴀm, daᴀšqᴀltᴀm." Dumo·γurušai Ho·ryu·lo Padša Laŋa Brumo: "Ki·nε bεčuk bai.i?" Laŋa Brumo se.ibo: "Ki·n mapεr imᴀnai.i, beske

---

1 *ja* — for *je* cp. p. 118 l. 28 note.
*ayεtsuča* — i. e. *ayetsuča*. Also in l. 3.
*ε·sumo* — Ms. *εsumᴀn*.
4 *tsilᴀn* — cp. § 45.
*maiya·m* — i. e. *miya·m*.
7 *iri·ŋčiŋε* — instrumental with *du·n*. *Iri·ŋčiŋ* is again to be understood with *waq nε* in the sense of 'arms': 'spreading out his arms on either side and laying hold with his hands on the cliff'.
15 *dum·o.gus* — p.pn. active of *d°-guᴀs*. The pronoun-infix *-mu-* is a sort of ethic dative 'pulling out her sleeves for her' v. § 349. 3.
18 *mo.imo* — i. e. *mu.imo*.

come back with you. If you won't marry me I won't come." 5394 "That is a thing I cannot do. I will not marry you." "Very well, if you won't marry me I won't come with you." Bumliftan then said to her: "If you have any bowl or vessel with you, give it to me. I want to drink some water." "Brother," said Langa Brūmo, "There is water coming out of that cliff there. Drink from it. I have no vessel with me." He went and stretching out his arms on either side he grasped the cliff and began to drink the water. On this Langa Brūmo said to the Pahlawān who was hidden with her: "Now shoot him with your bow under the armpits, where he is flesh." The Pahlawān drawing his bow shot him with an arrow under the armpits. The arrow did not come out on the other side, but remained sticking in his vitals.

Thereupon Bumliftan mounted his horse and seizing Langa Brūmo by the hand threw her on to the horse behind him. Then pulling her sleeves out (beyond her hands) he tied (the ends of) them round his neck in front and whipped up his horse. But Langa Brūmo had a knife and she cut her sleeves off and threw herself down backwards off the horse. Meanwhile Bumliftan whipped up his horse and made for his home. He came to Aba Dumbu who said: "My son, what's happened to you?" "Father," said Bumliftan, "they have wounded me. Examine my pulse and see whether I shall die or recover." Aba Dumbu examined his pulse and then said: "You won't die. You'll get better. As you are going to recover I shall go and avenge you." So saying, Aba Dumbu departed.

Now there was a river and the King of Horyūl and his army had crossed to the other side of it. Aba Dumbu called out: "O King of Horyūl, stop. I, Aba Dumbu, have come. I have arrived." The King of Horyūl asked Langa Brūmo: "What sort of a man is this?" "He has become an old man," said she. "He won't be

---

19–20 *[illegible] [illegible] ke* — *ke*, *ke* an indirect question depending on *[illegible]* which should be repeated, cp. § 487.

20–21 *[illegible] ke* — *ke* here must be taken as "since", "as", which is required by the context: "since" 'you are going to recover I shall (go off and) avenge you, I am off.'

aye·mai.imi." Šʌmtu Mi·ru Wʌzi·rɛ se.ibai: "Le Pʌdša, ma gutaʌrin, ki·nɛ na·l jɛ huru·šʌm." Padša guts'ərimi. Aba Dumbu kau ɛtimi: "Le i, Šʌmtu Mi·ru, ja na·l u·ŋ huru·t'a?" "E Aba Dumbu, ʌwa jɛ huru·ta ba." "Le Šʌmtu Mi·ru, guyo·n dʌl usko gi·ri d'u·iyɛn, makučim i·sɛ ɛ·sʌl." Aba Dumbu.ɛ jʌmɛ·tɛ makučim ɛ·sɛ g'iri d'ɛlimi. Šʌmtu Mi·ru.ɛ se.ibai: "Le Aba Dumbu, guyo·n dʌl tʌlji·k du·yʌn, o·sʌl. Makučim i·sɛ tʌl 'ɛ·sʌl, bər'ɛn." Šʌmtu Mi·ru.ɛ jʌmɛkatɛ yʌt nɛ aiyʌš yʌkʌl makučim i·sɛ tʌlər biš'ʌmi. Xʌt (*or*, khʌt) w'ʌšimi. Aba Dumbu kau ɛčai.i: "Ai.i Šʌmtu Mi·ru, u·ŋtsum jɛ kʌm apa; jatsum u·ŋ kʌm apa; mɛltʌlik bʌbər ba·n."

Aba Dumbu.ɛ da kau ɛ·čai: "Le Šʌmtu Mi·ru, da u·ŋər gʌlt bišaiyʌm. Bɛ·sʌnɛtɛ meib'a? Bɛsʌnə xa adɛ·lj'a? Bɛsʌnər bəre·i ba? aso," se.ibai. Šʌmtu Mi·ru.ɛ se.ibai: "Le.i Aba Dumbu, gulčumutsər bəre·ya ba, go·s trʌŋ nuko gudɛ·lja ba, jʌmɛ·tɛ maiya ba." Aba Dumbu.ɛ tu·rma a·lta bu·ndo i·ŋgi tsa do.imi. Yʌtis pfa·ś nɛ bəre·nimi. Šʌmtu Mi·ru Wʌzi·rɛ žʌme·r hu·nts nyu.ɛ·š'in nut'ʌsk biš'ʌmi. I·tsɛ turma a·lta bu·ndo ča· no Aba Dumbu.ɛ ɛ·sʌtər lim kʌmʌn gʌtimi. Ixolini·mi. "Le Šʌmtu Mi·ru ad'ɛlima." Šʌmtu Mi·ru.ɛ se.ibai: "Le Aba Dumbu da ča·ra bilumʌn ɛ·ta ba." Aba Dumbu.ɛ se.ibai.i: "Mu ja gʌlt."

Šʌmtu Mi·ru.ɛ se.ibai; "Bɛsʌnʌtɛ me.iba? E·t kɛ ʌso. Bɛ·sʌnɛ kha adɛlj'a kɛ? E·t ka ʌso. Bɛsʌnər bəre.i ba kɛ? E·t ka ʌso." Aba Dumbu.ɛ se.ibai: "Gu·lčumutsər bərɛ·yʌm. G·itʌn trʌq nuko gudɛljʌm. Γʌtɛ·nčʌtɛ maiya ba." Šʌmtu Mi·ru.ɛ y'ʌsʌtɛ lʌkpi·sʌn pfa·l ɛtimi. "Γʌtɛ·nč ko·lər ʌtɛ·šqʌlči, y'umošo (*or*, yomošo) oč'ai.i." Aba Dumbu Poniki Pfurpfo·rʌtɛ huljʌmi. I·nɛ γʌtɛnč misərɛ bilum.

---

4 *d'u·iyɛn* — short form of 3rd. pl. x pret. of *ju·yʌs*. The sense is the perfect "have come", or as we should say "are coming".

6 *du·yʌn* — alternative of *du·iyɛn* just above.

7 *jʌmɛkʌtɛ* — These forms with the *-ʌk*, *-k* suffix are ordinarily used in their simple state with the verb *dɛlʌs*. E.g. *jʌmɛk dɛlʌs*.

12 *bɛ·sʌnɛtɛ meib'a* etc. — This and following similar passages present several difficulties and the translations are tentative.

*bɛ·sʌnɛtɛ* — 'on what' or 'with what'; from the answer it appears to mean 'with what are you armed?'

*bɛsʌnə xa* — 'down (on) what part?'

able to do anything." "O King," said Shamtu Miru the Wazir, "I will wait and confront him. You go on." The King went on. Aba Dumbu called out: "Ho, Shamtu Miru, have you stayed to match yourself with me?" "Yes, Aba Dumbu, I have stayed behind (for you)." "O Shamtu Miru, up above you three ibex are coming along. Watch the middle one." Then with his bow Aba Dumbu shot the middle ibex. "Aba Dumbu," said Shamtu Miru, "Over your head some pigeons are coming along. Look at them. Watch the middle one. Look." Then Shamtu Miru shot with his bow up in the sky at the middle pigeon and brought it down. Aba Dumbu shouted out: "Ho Shamtu Miru, I am not inferior to you and you are not inferior to me. We are both equal."

Again he called out: "Shamtu Miru, I have given you another chance. Tell me what weapon you are using, where you are going to hit me and what you are looking at." "O Aba Dumbu, I am looking at your eyes. I am going to hit you so as to divide your heart in two. I am using a bow." In front of himself Aba Dumbu set up twelve stones (one in front of the other), and putting (only) his head out, watched. Shamtu Miru Wazir fitting an arrow to his bow and drawing it, let fly. The arrow passed through the twelve stones and its head penetrated a little into Aba Dumbu's heart. It hurt him. "O Shamtu Miru," he cried. "You have hit me." "I have done what I could, Aba Dumbu," replied Shamtu Miru. "Now it's my turn," said Aba Dumbu.

"What weapon are you using? Tell me that," said Shamtu Miru. "Where are you going to hit me? Tell me that too. What are you aiming at? Tell me that too." "I shall look at your eyes," replied Aba Dumbu, "I shall strike you on the centre line of your head and split you down. I am going to use a sword." Shamtu Miru threw a handkerchief over his head. "His sword will never reach me here," said he, "he is lying." Aba Dumbu mounted Pōniki Furfōr. His sword was an Egyptian one. "O Pōniki Furfōr,"

---

14 [illegible] — 'dividing your heart in two for you'.

15 *ban do.imi* — *ban* is probably for [illegible], but conceivably it is the suffix [illegible] attached to [illegible]. *do.imi* — is the pret. of [illegible] cn. of [illegible] 'to stand up'.

93

"Le.i Pəraki Pfurpfur, gute diltəsum hal nidilin i·ne ɣpa·ler mukarts da i·ljum paři gu.imo dilar i·lji gərts. Akurmanuma ke uŋar lanat manit. Pəraki Pfurpfur muno akuwenan. Le.i miner ɣatərəl a·lto traq Šamtu Mirə ke hayur ka ayurtuma ke uŋar lanat manit. Miner ɣatərəl akuwenan. Ja· isə ayutam ke ja· lanat manit. Aba Dumbo mun ay·aeman."

Nusen turu delimi. Pəraki Pfurpfur hal nidilin, Šamtu Mirə ɣpa·ler gu·rtaimi. Aba Dumbo ɣatərəl isurkimi. Hayur ke i·n ka a·lto traq etimi. Aba Dumbo.e hayur ke ifaterimi i·n ke ifaterimi. Nupaler pfetiŋ ke hanjil hayure gapulo ušaimi, i·ne batulo ke e·taimi. Nelain Šamtu Mirə ji·ndo jawane hayure gapulo u·uljami. Ne·u·ljan turuk delimi. "Padša ɣpa·ler nitsum hayur ke kiru gati traq umanuman, pfetiŋ ke hanjil pfan manitan," nusen, jadu etimi. Hayur u·ukurtaimi, i·mo Padša ɣpa·ler i·teu·mi. A·lto traq Šamtu Mirə ke hayur gati Padša ɣpa·ler duruqaltin traq umanuman. Padša hairan imanimi. "Ei Laŋa Bruno, bet be daro (or, duro) bila?" "Padša, ya kuru bumar hikmat akil mile bila. Kiru ya akuruminum da benam ay·eunai.imi, uŋ gutsar," nusen. Nivmi Padša Laŋa Bruno numuryen i·mo ta·qalar. Aba Dumbo i·mo ha·ler dimi.

Aba Dumbo i·lji juli ke Aba Kitunge huruts du·sguimi. Du.sguman Dum Liftan i·vimi. Aba Kitunge huruts yar ne du·sguman ke u·ruimun ba. I·lji ne du·sguimi. I·lji ne du·sguman i·vimi. I·ne (or, i·te?) lirum

---

3 akuwenan — 'may they not say to thee!' a + ja + *-ucmiam from *-imas. The meaning seems to be: 'may no one call you P. Pf.!' or 'may no one speak of you as P. Pf.!'

4 *Šamtu Mirə ke hayur ka* — 'Sh.M. and the horse together'.

10 ušaimi — refers grammatically to *pfetiŋ* (y pl.). If *hanjil* (x pl.) were considered the verb would be *e·timi*. Normally the nearer noun is the governing factor.

11 *jawane* — probably *jawan ne*.

12 *traq umanuman* — Ms. *umanuman*.
manitan — or, manit.

14 *a·lto traq* — out of place and redundant in view of the following *traq*.

17 *kiru ya akuruminum* — probably for *kirun akuruminum*. *akurum* — 'this much'.

21–22 u·ruimun ba — Ms. u·ruman. The n is either a slip or due to phonetic assimilation. V. § 313.

said he, "leap from here and gallop up to him. Then gallop back again to your own place. If you fail, may you be accursed! May no one speak of you as Pūnīki Furfōr! O Egyptian sword, if you do not cleave Shamtu Miru and his horse together into two halves, may you be accursed! May no one speak of you as the Egyptian Sword! And if I do not strike my blow may I be accursed and may no one speak of me as Aba Dumbu!"

So saying, he gave him a cut with his whip and Pūnīki Furfōr sprang forward and galloped up to Shamtu Miru. Then Aba Dumbu smote with his sword and cleft him and his horse in two. Aba Dumbu flayed the horse and flayed Shamtu Miru. Then he stuffed the horse's hide full of ashes and charcoal and he did likewise with Shamtu Miru's skin, and he mounted Shamtu Miru as if he were alive on the horse's skin and gave it a cut with his whip. Then working magic he said: "May the horse carry him away to the King and then may horse and man together fall in two halves and may the ashes and charcoal be scattered!" (So saying) he made the (stuffed) horse gallop and it carried the Wazir to his King, and as soon as they reached the latter Shamtu Miru and the horse, both together, split in two. The King was amazed and said: "O Langa Brūmo, what miracle is this?" "King, this is the extent of their skill and knowledge. He will not be able to do more than this (that he has done). You go on" said Langa Brūmo. The King went on to his palace, taking Langa Brūmo with him. And Aba Dumbu returned to his home.

When Aba Dumbu came back Aba Kitung had pulled out the arrow (which was sticking in Bumliftan's armpit), but on his doing so Bumliftan died. If he had extracted the arrow (by pushing it through) forwards, Bumliftan would not have died, but he pulled it out backwards and on his doing so Bumliftan died, for the tip of it had barbs pointing backwards and when it was pulled back-

---

[illegible] *[illegible]* — the preceding demonstrative I originally wrote as *[illegible]*, to which I added an *s* so that it might read *[illegible]*. This cannot be, however, as *[illegible]* is not a pl. cp. *[illegible]* p. 149 l. 17. The narrator after giving it as y *[illegible]*, must I think have felt a doubt that it should perhaps have been *s* and corrected himself to *[illegible]*.

090

i·lji ne kayante bim. I·lji ne itaskase ke e·e ċat ne i·rimi. Bem Liftane i·raᴧulo e·paċi bam sisar i·mo ċċoko·nar o·simi: "Le.i aċuko·n, ja aċo aċu·ċi be ju·ċi. Di·nin Laqa Brumo dumu·ċi. Ma gute ·ese.in: 'Laqa Brumo ja gute masarate dumu·tsun mumupuš gajat mo·,' e·se.in. Be·se ke je ji·ndo amanas ba. Agar paso·m imanumi ke min'a mumupušan kuli numo·tan i·se mumupušate novosin i·se gajat numo masarcter mo·ewašiš," senumi.

Terum guntsinar Kisar de·ċqaltimi. Kisare i·mo bepayan Pamerulo het bim. Ya bater nikin ise i·mo bepay iċu·mi. Aba Dumbu.ar xabar di·mi ke Kisare bepayan ya iċu·mi (or, ya· ċibi). "E·se e·i dumu·ieum! Ja jame seċi·na. Aba Dumbu jat imanimi," senimi. "Ja Kisar wa·limi," senimi. Nimi i·mo jame nukan Aba Dumbu i·se ya epaċar asir manimi. Jame·r hu·nte waċimi. Ċame task'imi. I·ne ċame taska·ear i·se ya senimi: "Ab'a um'a·," senimi. Aba Dumbu se.ibai: "Ye gu·kar ċi. Horyu·le Padċa Laqa Brumo mutsu·mi. Bu·mo Liftan delimi. Da gu.imo bepay ċiċ'a?"

Kisar i·mo batulo numan Aba Dumbu epaċar dimi ke. "Le.i bab'a, nuju·mtiŋ gati oti, 'ja Kisar amulo bai?' e·so. Gun, niċen ha·lar." Bania·dame bate: nik'in, Aba Dumbu i·tsi sultan ha·lar di·mi. Nuju·mtiŋ Aba Dumbu.e gati no du·tsimi. "Le.i nuju·mtiŋ, ja Kisar amulo baiya? I·raiya? Ma bare·nin." Nuju·mting se.iba·n: "Hal Kisar guguri

---

1 *e·e ċat ne* — the Ms. has *e·e* which would be 'his kidney', but we have *e·e ċaṭ ne* on p. 154 l. 9. It seems that the subject of *ne* is 'he' or 'it': 'he, or, it breaking his heart, (he) died', but it is conceivable that '*ċat ne*' is intransitive and *e·e* the subject: 'his heart breaking, he died'.

2 *aċu·ċi* — one would expect the interrogative particle: *aċu·ċi.a*. As it is we have two positive assertions contrasted.

4 *gute* — i. e. *gute bar*.

5 *gajat mo·* — i. e. *mu* + *·-a* short form of imperative of *mu* + *·-ċas*. In this and the passage following *mo·*, *numo·tan*, *numo*, *mo·ewašiš* might be taken as being causative in meaning: 'make her pluck off', 'let him make her throw (it) down', but it is pretty certain that the pronoun prefixes are rather to be regarded as ethic datives: 'pluck off her nose for her', 'let him throw it down for her'.
This is supported by the use of the plain *waċimi* in the parallel passages p. 154 l. 19 (where *mo-* is optional) and p. 176 l. 20.

8 *novosin* — i. e. *novoin* p.pn. act. of *ovas*.

9 *bepay iċu·mi* — § 383.

53/2

wards it broke his heart and he died. To the people who were present when he died, his brothers, he said: "Brothers, will my brother not come back? Yes, he will come. He will come and he will fetch Langa Brūmo. Then do you say this to him from me: 'Bring Langa Brūmo to my grave and cut off her nose there,' for (in that case) I shall come to life. If he grudges to do this, then let him make a nose for her out of oil-pressings and put it on her nose and let him pluck it off and throw it on the grave."

Some days later Kiser turned up. His own yāk was out grazing (lit. loose) on the *pamir*. Entering into the skin of a bear he devoured his own yāk. News reached Aba Dumbu that a bear had eaten Kiser's yāk. "Foul fall its daughter! Give me my bow! Aba Dumbu has become an old man," he said. "My Kiser is lost." Taking his bow Aba Dumbu went off. He came close up to the bear, and fitting an arrow to his bow, he drew it. As he did so the bear said: "Aba umā," (that is to say), "It is I." "Well, eat yourself up," said Aba Dumbu. "The King of Horyūl has carried off Langa Brūmo, and has slain Bumliftan, and you (merely) eat your own yāk."

Kiser, returning to his own skin, came up to Aba Dumbu. "O Father," said he, "assemble the astrologers and say to them: 'Where is my Kiser?' Come on, let us go home." Kiser now assumed the form of a human being and following Aba Dumbu came to his home, and Aba Dumbu collected the astrologers and

---

12–13 *[illegible] eri dumorimi* — this is an abusive expression of which the exact meaning is not clear. *A. D. jal [illegible]* is probably a parenthesis of the narrator's.

13 *dumorimi* — the form of the static participle of *dorimas* (*d°-imas*), either with -mi- infix and with optative form v. § 390: 'may he take out its (the bear's) daughter' or 'may its daughter be taken out'; or it may be the static pc. with active meaning: 'he who has taken its daughter'.

The bear may be the subject, but then one would expect *ise* before *eri*. Cp. *[illegible]* also p. 128 l. 4 note.

14 *aba uma* — said to be Balti and to mean *ja ba* 'I am', but this is not supported by the "Linguistic Survey of India".

19 *[illegible] hakir [illegible]* — Kiser was already in his own human form cp. line 17. It appears that he now assumed a human form not his own in order to test the powers of the astrologers. When he has accomplished this he returns again to his own true form, p. 154 l. 1.

000 ba, hal gopačim ki·nɛ hilɛ·s bai.i." Kɪsər i·mo bʌtulo manimi. "Lɛ.i mɪju·mtiŋ, gutɛ lɛ·l aiyɛt'am ki bʌtulo pfɛtiŋ matsičam tsɛ. Ma hʌn guntsʌnulo ja·r dɛrkʌ·r ba·n, bɛ kɛ pfɛtiŋ m'atsičam tsɛ."

Kɪsər doγəruśai: "Lɛ.i ʌčuko·n, ja·r čaγa ɛt'in Horyu·lɛ Padša ja jʌmɛ·at bɛlatɛ mutsu·mi kɛ. Nʌmaširin mutsu·š xa ma mɛne kuli (*or* bɛsʌn) ča·ra ama·ti.a (*or*, ama·timi.a)?" U·ɛ sɛ.iba·n: "Lɛ.i Kɪsʌ·r, go·čo makɛrɛ·tɛ dɛlumʌn. Aba Kitu·ŋ ər nimʌn pfər manimi. Aba Dumbu ni·mi. Šʌmtu Mi·ru Wʌzi·r Aba Dumbu.ɛ dɛlimi. Aba Dumbu i·lji ju·či kɛ Bu·mo Liftan apa·rtsʌtɛ hu·ntɛ de·ɛgus ɛ·s čat nɛ i·rimi. Bu·mo Liftanɛ i·rʌsulo mimər mɛ·sai: 'Laŋa Brumo atu·mui bɛ du·m'uši? Mumupuš gajʌt (*or*, gašʌt) numo ja gutɛ mʌzʌrʌiər (mo)wašimi kɛ ji·ndo (d)ʌmaiyʌm' sɛnai.i, 'sɛnin'."

Kɪsə·r nimi Horyu·lɛ Padš·a yʌkʌltər. N·ičimi kɛ a·lta čiško hʌn(h)ʌntsɛ d'u·s dɛlji bim. I·lji Horyu·lɛ Padša Laŋa Brumo dum'o·γurʊśai: "Kɪsər bɛ·škʌn bai kɛ i·nɛ šakalɛ čaγa ɛti kɛ ja Pahlawa·ntiŋalɛ čaγa ɛti." "Šu·a, yɛ du·tso jɛ o·r čaγa ɛčʌm." Padša Pahlawa·ntiŋ du·tsimi kʌn nɛtʌn. "Laŋa Brumo, o·r čaγa ɛti i·nɛ šakalɛ." "Šu·a, ɔr ɛčʌm," sɛ.ibo, "ʌwal bɛrɛ·nin yʊtiŋ ju·tiŋ bitsa; a·lto·ulum ɛščiŋər bʌrɛ·nin, bɛ·t bi·ɛ·iko bitsa. Yatɛ balgičiŋər bɛrɛnin, but daldalju·ko bitsa. I·nɛ i·mɛ:r bɛrɛnin, hʌn imɛn šɪqam bi. I·lčumutsər bɛrɛ·nin, b'u·šu·ʌn bai.i. I·nɛ ifʌtiyər bɛrɛnin, jotʌn bi. Inɛ yatisər bɛrɛnin, uyu·mʌn bi. Yɛ gutɛ šakalɛ banda·n mɛnʌn gutɛ gʌn yʌkʌlatɛ di.ɛ kɛ fʌtʌiyɛ·tin, ɛ·sqʌnin," o·sumo. Pa·lwa·ntiŋɛ: "But šu·a," sɛiba·n.

---

2 *bʌtulo pfetiŋ matsičam tse* — 'I would have pressed, crammed, ashes into your skins' i. e. 'I would have stuffed your skins with ashes'.

6 *čara amati.a* — cp. p. 144 l. 7 note. *amati.a* is the short form of the pret. 3rd.sg. y with neg. prefix and interrog. suffix: a + ma + *-ati + a from *-ʌtʌs.

12 *jindo damaiyam* — this use of *d-ʌmʌs* is, as far as I know, unparalleled.

*senai.i* — unnecessarily duplicates *senin* and obscures the sense.

13 *ničimi ke* — a rare variant for *niči ke*.

14 *i·lji* — i. e. after the king's arrival with Laŋa Brumo at his palace v. p. 150 l. 18.

15 *Kiser beškan bai ke* — the *ke* indicates that the question is dependent on *čaγa eti*, while *šakale* is also dependent on *čaγa*: 'tell us what kind of a man Kiser is, and give us an account of his appearance'. The second *ke* is out of place. If, as would appear, it means 'also', 'and'.

18 *jutiŋ* — the y pl. of *jut*. We have a curious outbreak here of plural adjectival forms.

brought them up. "O astrologers," said he, "Where is my Kiser? Is he dead? You look and see." The astrologers replied: "Either you yourself are Kiser, or else this boy with you is he." On this Kiser appeared in his own form and said: "O astrologers, if you hadn't discovered this, I would have stuffed your skins with ashes. One day, however, I shall have need of you, otherwise I would stuff you with ashes."

Kiser then enquired of his brothers: "Brothers, tell me how the King of Horyūl carried off my wife, and when he took her from you before he carried her off, was none of you able to do anything?" "O Kiser," replied his brothers, "they struck down your brother by treachery. Aba Kitung was frightened and came back. Then Aba Dumbu went out and Shamtu Mīru Wazir wounded him. When Aba Dumbu came back (they) had drawn out the arrow the wrong way and had broken his heart and he had died. When he was dying he said to us: 'He, Kiser, won't bring back Langa Brūmo, will he? Yes, he will. Then if he cuts off her nose and throws it on my grave here I shall come to life again. Tell him this'."

Kiser set out to (seek) the King of Horyūl. As he was going along (he came to where) two cliffs kept clashing against each other. Afterwards the King of Horyūl asked Langa Brūmo: "What sort of a man is Kiser? Describe his appearance. Describe him to my Pahlawāns." "Very good. Bring them here and I'll tell them", said Langa Brūmo. The King called up his Pahlawāns and presented them. "Now, Langa Brūmo, tell them what he is like." "Very good. I'll tell them. Firstly, mark this, his feet are small. Secondly look at his waist, it is very slender. Then look up at his back, it is very broad. Look at his teeth. One of his teeth is blue. Look at his eyes, he is cat-eyed. Look at his forehead, it is small. Look at his head it is big. Now if any person of such appearance comes along this road, do not let him go. Kill him." The Pahlawāns said: "Very good" and went off. They made for the bridge. There was no other road (of approach), so he was bound to come by the bridge. The Pahlawāns arrived at the bridge.

000 “Šu·a” nusε nimʌn. I·sε baŝʌtər nimʌn. Ti ʌmitalε gʌn apim, yε isε baŝε ju.ʌs bilum. Isə baŝʌtər Pahlawa·ntiŋ doŝqʌltumʌn.

Kɪsər i·tsε hʌna·ntsε di·s mʌna·s i·tsε čiškowʌlε (*or*, čərkowʌlε) d'ε·ŝqʌltimi. Kɪsərε se.ibai.i kε. “Gutsε ja gʌnε dʌki·l mai.ibi.εn.” Kɪsərε seibai.i: “Ja gusε ŝʌm'ε hu·nts kε ja hʌγur b'ʌbər bi.εn. Gusə hu·nts čʌp εĉam kε hu·ntsεtsε dunimi kε ja hʌγurtsε du·imi. Hu·ntsʌtsε du·nŝ aiy'e·mʌnimi kε ja hʌγurtsε kε du·nŝ aiye·maimi” nusεn, hu·nts čʌp εtimi. Hu·ntsε tərko·ŋtsε čərko·wε du·nimi. Kɪsərε se.ibai.i: “Ja hʌγ'urε isu·maltsε du.imi.” Tur dεlimi, hʌγur isumʌl ilji nε tiŋ εtimi. Isumʌltsε itsε čərko.ε du·ni.ε. Kɪsər hʌγurtsum drʌŋ mʌnimi, γʌtε·nč di.u·simi hʌγur isumʌl čərʌp εtʌsər. Čərko.ε senimi.ε: “Le.i Liŋp'ikisər (*or*, Liŋkp'ikisər), ŝa·rər hʌγurε 'isumʌl čərʌp nε bεlʌtε niča?” “Hʌl fʌt εtin, čərʌp aiy'e·ča ba kε.” “Horyu·lə Padŝa gu·s numu·tsun a·ltʌn muy'u dumʌna·n. Hinε yʌtεsʌn hi·nər, hinε yʌtεsʌn hinər mε·r ditsʌs ba kε fʌt e·čεn.” Kɪsərε seibai “Bəra·bər ma·r du·ŝʌm.” Fʌt εtumʌn; Kɪsər gutə'ərimi.

Čʌŋgi Hirpal ji·ŋe.ulo čʌp εtimi. U·ε baŝʌtum Pahlwa·ntiŋʌlər dε·ŝqaltimi. Pa·lwa·ntiŋε y'ε·tsumʌn. I·nε hinε se.ibai: “Ki·nə bai.i, ya·rε yu·tiŋ ju·tiŋ bitsʌn, barε·nin.” Kɪsərε se.ibai.i: “U·ŋε tsʌn, mi mʌm'a jot baiyʌm 'G'o·ltʌčər bεsʌn aiy'aiye.ʌm (*or*, ata·ʌγurkʌm).

---

1 *ti ʌmitʌlε gʌn apim* — *ʌmitʌlε* has been noted on p. 124 l. 7.

2 *isε baŝε ju.ʌs bilum* — *baŝε* general oblique 'by that bridge'. For the infin. with the verb "to be" v. § 401.

3 *i·tsε hʌna·ntsε* — the Ms. has *isε*. The second *i·tsε* is scarcely necessary.

6 *dunimi kε* — The subject understood being *čərko* x pl. the verb should be *dun(im)i.ε(n)*, *du·imi.ε(n)* and so on. The narrator was, however, consistent in using the x sg. or y sg. and pl. forms cp. *čərko·wε du·nimi* and *du·imi* ll. 8—9, but he returns to orthodoxy with *čərko.ε du·ni.ε* l. 10.

11 *hʌγur isumʌl* — should be *hʌγurε* . . .

13 *hʌl fʌt εtin* — *hʌl* is an obscure word. In certain cases it seems to mean 'or' 'either . . or', and probably in indirect questions 'whether' (Hindustani *aga·r?*). Replies to later inquiries by letter state that it means only 'or'. On the other hand "*or*" does not seem to suit the present context where I have glossed it "all right", and elsewhere I was told it meant "of a truth", "in fact", "verily".
*aiy'e·ča ba kε* — one would expect the *kε* to follow *εtin*.

17 *baŝʌtum* = *baŝ* + *ʌtε* + *um* — adjectival, 'being-on-the-bridge'.

18 *i·nε hinε* . . . . *i·nε hinε* — seems to be used as English 'the one', 'the other' or 'one, another' there were several pahlawans, cp. *u·ŋε* l. 20, page 156.

Meanwhile Kiser came to the cliffs which clashed against each other. "They are doing this for my benefit," said he. "Now the arrow from this bow of mine and my horse are equal (in swiftness). If I shoot this arrow and if the cliffs catch it they will catch my horse. If they cannot catch the arrow then they won't be able to catch my horse." So saying he shot the arrow and the clashing cliffs closed on its feathers. Said Kiser: "They will catch my horse's tail." He gave his horse a cut with the whip. It (shot forward) raising its tail up behind and the cliffs closed on its tail. Kiser dismounted and drew his sword to cut off his horse's tail. "O Lingpīkiser!" cried the cliffs. "If you cut off your horse's tail how will you go to the city?" "Let it go then and I won't cut it off." "Well," said the cliffs, "the King of Horyūl married a woman and two sons have been born to her. If you bring us the head of one boy for one of us and the head of the other boy for the other of us we will let go (of your horse's tail)." "By all means," said Kiser, "I'll bring them for you." Then they let him go and Kiser went off.

He concealed Changi Hirpal in his sleeve and came to the Pahlawāns at the bridge. They saw him and one of them said: "This is he. Look, his feet are small below." Kiser said: "What you say is true. My mother told me: 'When you were small I found nothing to put on your feet and I (had) shod you with raw hide. The raw hide squeezed you and (your feet) became small like this.'" Another said: "Hold your tongue. He is an unfortunate creature, let him go." The first one said: "This is he. His waist is slender." Said Kiser: "To be sure you are all intelligent men aren't you? My mother told me: 'When you were put in swaddling clothes I had tied you up with a leather strap.'" The other Pahlawān said: "O shut up, this is a poor fellow, let him go." The first said: "His back is broad, this is he." Said Kiser: "Through carrying people's loads my back became big."

---

30 *mi mʌma* — this use of *mi* with names of relatives, with the force of "my" is to be noted, v. Vocab. s. v. (2) *mi*.

*gorltʌčer* — present base + *er* apparently of a verb **-ʌltičiyʌs*, based on **-ltiyʌs* with the meaning 'to put (shoes etc.) on to someone else('s feet)'.

*aiy/aiyʌm* — 1st. sg. neg. pret. of **-yaiyʌs*.

000 Dʌγu·ɛ ˉgʌ́pər go·giya baiyʌm. Dʌγu·ɛ gʌpɛ duko·tsin ʌkil jotiŋ manits'a' asubo·m." Hinɛ se.ibai: "Ya.in, biča·ra·n bai.i, fat ɛtin." In hinɛ se.ibai: "Ki·nɛ bai.i, ɛṣ̌čiŋ bi.e·iko bitsa," se ibai.i. Kɪsərɛ se.ibai.i kɛ "Ma mayo·n h'ɛnʌšu.ik ba·na xair kɛ! 'Gultʌli.ʌsulo gʌp jik'ʌnʌnɛ gultʌli.ɛ baiyʌm,' asubo·m." I·nɛ hi·nɛ se.ibai.i: "Le yai.in lɛ·, ki·n γəri·bʌn bai.i, fʌt ɛtin." I·n hi·nɛ se.bai: "Le, bʌlgičiŋ dʌldʌlju·ko bitsa, ki·nɛ bai.i." Kɪsərɛ se.ibai.i: "Mɛnɛ kɛ bʌldʌŋ nuka a·ṣ̌čiŋ uyo·ŋko mʌnitsa." I·n hi·nɛ: "Iyai.iŋ lɛ, biča·ra fʌt ɛtin," se.ibai.i. I·n hi·nɛ se.ibai: "Hʌn ˉi·mɛ šɪqʌm bi," se.ibai. Kɪsərɛ seibai.i. "Hai, u·ŋɛ tsʌn se.iba. Bu·la dɛljʌm, go·dʌrɛtɛ baiyʌm, hi·n am'uko.ʌnɛ šau.u nɛ ʌmɛ·ulo tər'i yʌmi. Təilʌtɛ šɪqʌm mʌni bi." I·n hi·nɛ se.ibai: "Ya·in lɛ, γəri·pi·s, fʌt ɛtin." I·n hi·nɛ se.ibai: "Lɛ, bu·šo bai, ki·nɛ bai." Kɪsərɛ saibai.i: "Tsʌna se.iba, mi mʌma seibo·m 'U·ŋʌŋɛ huru·tʌmulo b'u·šʌnər pfu·t ʌm'ʌna baiyʌm. Tailʌtɛ bu·šo gumʌn'a,' ʌsubo·m." Hi·nɛ se.ibai: "Yai.in lɛ, γəri·pis, fʌt ɛtin." I·n hi·nɛ se.ibai: "'Efʌti jo·tʌn bim', sɛnubo·m." Kɪsərɛ saibai: "Hai ma hɛ·nʌsə nʌzər, ʌx'ɛr maiyo·n hɛ.nʌšu.ik ba·n. M'i mʌma: 'Ku·li ata·ʌγʊrkum bərpi·tʌnɛ tʌq go·ta baiyʌm,' asubo·m." I·n hi·nɛ: "Yai.in le, tɛ aiyɛ·tin," sɛnimi. I·n hinɛ se.ibai: "'Yætis dʌγʌnʊmʌn bai.i,' sɛnubo·m." Uyo·nɛ sɛnumʌn: "Ki·n γəri·pʌn bai.i, yaiyɛ fʌt ɛtin," sɛnumʌn. Fʌt ɛtumʌn.

U·ɛtsum mʌta·n nʊma Čʌŋgi Hirpʌlʌtɛ pfʌl manimi. Čo ɛt'imi. Hʌn pʌme·rʌnər d'ɛ·šqʌltimi. I·tɛ pfʌmərər gʌlai.ik nu·yɛn gʌlaba·n du·umʌn. O·pʌčər ni·mi. Gʌlaba·n i·mo wʌtʌnulum Lʌŋa Brumomo naukər kɛ ba·n. Da ti· kɛ ba·n. U·ɛ o·pʌčər ni·n asma·ntsum hərʌltʌn ɛ·akərtaimi. Bu·t di.a·rtaimi. Uyu·m bu·nʌn di·tsum

---

1 *duko·tsin* — *d* + *gu* + *·-ʌtsi* + *n*, p.pc. act. of *d·-ʌtsi.ʌs* which is referable to *·-ʌtsi.ʌs*.

8 *a·ṣ̌čiŋ* — should be *ja bʌlgičiŋ*.

*iyai.iŋ* — i. e. *yai.in*, *ya·in*, pl. of 2. *ya*.

12 *γəri·pi·s* — also at line 15. I cannot explain the final *-i·s*, *-is*.

14 *huru·tʌmulo* — the static pc. 1st. sg. + *ulo*.

16 *efʌti* — i. e. *ifʌti*.

17 *ma hɛ·nʌsə nʌzər* — The singular *hɛ·nʌsə* is peculiar. The meaning seems to be 'you knowledgeable ones'. *nʌzər* is said to mean *qərba·n* 'sacrifice' but in

The other Pahlawān said: "Come shut up and let the wretch go." The first said: "One of his teeth is blue." Said Kiser: "Alas, you speak truly. They were playing polo and I was (sitting) on the wall. A dreadful man hit a stroke and the ball struck my tooth and thus it became blue." The other Pahlawān said: "Shut up you and let the poor fellow go." Said the first Pahlawān: "Look he is cat-eyed. This is he." "You speak true," said Kiser. "My mother used to say: 'When I was pregnant with you I had fallen in love with (*or*, looked at) a cat. And so you became cat-eyed,' so she told me." The other Pahlawān said: "Shut up, let the poor fellow go." The first said: "She said his forehead was small." "Well may I be your sacrifice!" said Kiser, "you wise men. Indeed you are all very wise. My mother told me: 'I could not find a head-bandage, so I had bound you with a strap." "Shut up," said the second Pahlawān, "don't treat him like this." The first said: "'He is big-headed' she said." But all (the rest) said: "He is a poor fellow, shut up and let him go." So they let him go.

When he was some distance from them he mounted Changi Hirpal and galloped off. He came to a *pamir*. Some herdsmen, bringing their flocks, came to the *pamir* and he went up to them. The herdsmen were from his own country and were servants of Langa Brūmo. There were also others. Going up to them he brought down a shower of rain from the skies. It rained heavily, and fetching a large boulder he propped it up on his stick. All the herdsmen rushed in under the boulder. Those who were of his own country he plucked by the clothes and pushed about and flung out. The other lot (remained) crowded under the stone. Kiser

---

practice it appears as a term of address or response to superiors. Presumably Ar. nagr.

18 *ataɣurkum* — If the *-am* is correct this is the static pt. Otherwise with *-am* it would be the 1st. sg. plup., which is more probable.

21 *yaiye* — probably: *ya, ye* . . .

23 *pamerʌnʌr* — *pamer* was Imam Yar Beg's pronunciation; *pfʌmer, pfʌɣer* Ali Madad's.

26 *ʊskʊrtsimi* — probably from **-ʌskʊrtsʌs* causative of *gʊrtsʌs* 'to run, throw oneself down' etc. in the sense of 'to make pour down'.

ɛfʌɣo.ʌtɛ d'ɛ·stʌɣimi. U·ɛ gʌlaba·n uyo·n i·sɛ bun ya·ᴛər giy'amʌn. I·mo wʌtʌnɛ u·ɛ jiš jʌš tiŋ tʌŋ no ho·l nə gu·mi. U·ɛ hikum u·e i·sɛ hik umʌnumʌn. I·n i·kɛ hərʌlti.a·ᴛɛ dy'u·ɛsimi. "Le.i, kos ja dəro·ɣo.ʌtɛ dɛ·stʌɣa ba. Jɛ hərʌlti.a·ᴛɛ, ulo aiy'ʌsərša·na?" "Gusɛ dəro·ɣo.ʌtɛ gusə bu·n dɛ·stsʌɣ'a?" Awa, dɛ·stsʌɣa ba," se.ibai. "Yɛ šu·'ai yɛ di.u·s'a bɛlʌtɛ dɛ·stʌɣ'a kɛ." Jʌš nɛtʌn dyu.isimi. Buča·ᴛ girkis wʌlum ju.ʌn i·sɛ bu·n uyʌtɛ nyu.ʌl o·sqʌnimi (*or*, čʌkɪs o·timi).

Bo·t e·rimi. Ho·lə bʌmʌn u· kɛ i·n kʌ u·yʌmʌn. I·mo wʌtʌnɛ u·ɛ bʌm, u·ɛ yɛ·numʌn (*or*, lɛl ɛtumʌn). I·nər sʌla·m 'ɛtumʌn. Kisərɛ seibai.i: "Bʌtulo pfɛtiŋ m'atsičam tsɛ, hʌn gu·ntsʌnulo ja·ᴛ dərka·ᴛ ba·n," sɛnimi.

Gutsərimi. Horyu·lə Padša ša·ᴛər dɛ·šqʌltimi. Hʌn duka·nʌn bilum, i·tɛ duka·nə hiŋtsər ni·mi. Ulo i·nɛ zərgərɛ dʌqadʌq ɛčʌm. Kɪsərɛ: "U·lo i·nɛ sɛlʌnɛ ka surmai.i bai.i. Γʌtɛ·nčʌn i·nɛ iri·ŋulo dumʌnč" nusɛn, niyʌt ne, i·nɛ hi·ŋɛ ulo gimi (*or*, gičai). Zərgərɛ iri·ŋulo i·tɛ sɛl ɣʌtɛ·nčʌn (do)manimi. Zərgər haira·n imai.i bai.i. E·yɛ e·ᴛ šu ɛčubo·m, e.imo·ᴛ se.ibai.i: "E· Kʌti·š Mʌlčučo, ki·nɛ mɛnən bai.i kɛ bu·t ni·kbʌxtʌn di.a. U·ŋ i·nɛr yu·čʌm," nusɛn, ni.ʌt 'ɛtimi.

Ho·lum Kɪsə· di·a, ɣunikɪš yərum i·tɛ bʌtər nɪk'in, pfut lʌɣ'ʌn ju.ʌn num'a. Zərgərɛ ni·itsin xʌfa imʌnimi, "But ɣunikɪšɛn bai" nusɛn. "Ja ai.i but dʌltʌsʌn bo, pʌs'o·m! Jɛ ki·nər aiyu·čʌm," sɛnimi. Kʌti·š Mʌlčučo se.ibo: "Le.i 'ʌya, u·ŋɛ wa·da ɛt'a·, lʌŋ 'o·mʌn. Ja ki·nɛ i·tʂu·ča ba." "Aimo nʌzər, jɛ u·ŋtsə pʌso·m ʌmaiya ba. U·ŋɛ itsu·ča kɛ, yɛ šu·a." Gərmʌhalmʌsɛ se.ibai:

---

1 *ɛfʌɣo.ʌtɛ* — i. e. *ifʌɣo.ʌtɛ*.

2–3 *i·sɛ hik* — 'became full in it' *i·sɛ* is determined by *bu·n* x, but actually refers to 'the space under the boulder'.

*hərʌlti.a·ᴛɛ* — i. e. *hərʌlt ya·ᴛɛ* 'under the rain'. With *i·kɛ* we ought to have *hərʌltiŋ*.

4 *aiy'ʌsərša·na* — from *-ʌsrkʌs*.

6 *dyu.isimi* — i. e. *di.u·simi*.

*girkis wʌlum ju.ʌn* — 'like (a) rat fallen (into a trap)'.

8 *u· kɛ i·n kʌ* — 'they and he together'.

*u·yʌmʌn* — 'they dried up'. V. Vocab. s. v. *ɣuyʌs*.

15 *dumʌnč* — from *dumʌnʌs* a generalised form from *d°-mʌnʌs* 'to coagulate, freeze, take solid form' (?) Later both with *dɛstsʌkʌn* p. 162 l. 6 and with *ɛsəryʌn* p. 162 l. 8 we have *dimʌnimi*.

himself was left out in the rain. "Look here," said he, "It is I who have propped the boulder on the stick. I am out in the rain and you won't let me in, will you?" "Have you propped up this boulder on this stick?" asked the men. "Yes, I have propped it up." "Very good, now then take it off, just as you have propped it up." He gave the boulder a jerk and pulled it off. It fell on them like rats caught in trap and ground them to powder.

Then he made the sky clear, and those who were outside, and he along with them, became dry. They were the men from his own country and they recognised him. They salāmed to him and Kiser said to them: "I would stuff your skins with ashes, only one day you will be of use to me!"

Then he proceeded on his way and came to the city of Horyūl. There was a (Goldsmith's) shop there and he went up to the door of it. Inside, the Goldsmith was tapping away. Kiser (said to himself): "The man in there is starting work on a needle, may it turn out a sword in his hand!" So saying and willing, he entered the door and the needle became a sword in the Goldsmith's hand. The Goldsmith was astounded. His daughter was blowing (the bellows) for him and he said to her: "O Katiah Malchūcho, whoever this is he has come to us as a bringer of great good luck! I will give you to him (to wife)," he vowed.

Kiser came in from outside, having (first) entered into that former hideous skin of his and become like a dumb Dēu. On seeing him the Goldsmith was vexed: "He is very ugly," he said, "and my daughter is very pretty. It would be a shame. I won't give her to him." "Father," said Katiah Malchūcho, "you have made a promise don't go back on it. I'll marry this man." "May I be your sacrifice, my daughter!" said Germahalmas, the Goldsmith, "I grieve for you. (But) if you will marry him well and good." (Then to Pangchu) he

---

There may be a question of x and y involved: *sel* is y; *dosinak* in this connection is probably x, *asherp* I have only recorded as y, but it is probable that like *dosinak* it may be x when used of individual articles.

We have again at p. 163 l. 11 *duro* (y) *dumanimi*.

"Le.i, ja ai.i gu·čʌm. Mutsu·čʌma?" Pʌŋču: "Šu·a," se.ibai. E·i yu·mi.

"Šu· ɛtiš gomai.ima?" ɛ·šai.i. "Šu·a," se.ibai.i. E·imo·ᴛ: "Yɛ da·l mʌnʌ ai.i" I·n da·l mai.i bo. Pʌŋču šu· ɛ·čər nimi. Zərgərɛ ʌsba·bʌn ši.ər wʌsimi. I·nɛ p'ultiŋyɛ·ntʌʌtɛ šu· ɛtimi. Zərgərɛ bɛsʌn dostʌʌkʌn dɛ·smʌnʌsər rai.i bilum kɛ šyu·lo ik'ərɛnɛ d'imʌnimi. Haira·n imaibai.i zərgər. "Ja hik kɛ guse·tsɛ šyu·lum di.usin dʌq (*or*, dʌk) ayɛ·tumʌtɛ, ikərɛŋɛ d'imʌnimi." Hʌn kɛ aspa·pʌn wɛ·šimi. I·nɛ šu· ɛtʌsɛ ka ikərɛŋɛ dimʌnimi.

Zərgər bu·t xuš imʌnimi, bu·t aiyʌš imʌnimi. Zərgər ɛ·pʌčim dur'o uyo·n (*or*, pu·ro) dumʌnimi. I·n ɛ·pʌči bɛska duro at'u·wʌsimi. Gərmʌhʌlmʌsɛ se.ibai: "Le.i 'arər, hʌnjil pyuwʌn du·šuma? Du·tsuš g'oməima?" "Šu·a, d'u·šam." Kʌpʌn yu·čai.i: "Yɛ gu·sə.u·lo du·tso." I·sə kʌp ni.ɛn hʌnji·l du·šər nimi. Ni·nin ʌkil hik dʌm thʌ tʌyər hʌnjil o·timi. I·mo wʌtʌnulum u·ɛ sis dutsun hʌnjil 'o·yɛnumi (*or*, o·yɛnimi). Čʌŋgi Hirpʌlʌtɛ nuljʌn uy'ər mʌnimi. U i·tsi thʌmʌn.

Gərmʌhʌlmʌsɛ e·imur "Tɛšʌtɛ d'u·sa" sɛnimi. E·i tɛšʌtər du·sumo. Bərɛnumo gʌnər. Čʌŋgi Hirpʌlʌtɛ nuljʌn uyər bai.i, i·lji t'ʌ sisɛ hʌnjil nu·yɛn i·tsi thʌ ba·n. Duso·ko muy 'ɛpʌčər. "Aya, bɛ Padša bai kɛ, bɛ dʌltʌsʌn bai.i kɛ, bɛ šu·a hʌyurʌn b'i kɛ, nuljɛn u·yər mʌnuw'ai." "Aimu nʌzər, tsʌn se.iba?" "Awa, aya, tsʌna tsʌne seya ba." "Jɛ kɛ bəre·yʌm, hik tɛ·šʌtər du·šʌm." Gərmʌhʌlmʌs tɛ·šʌtər du·simi. Muyɛ ka i·n e·i kɛ du·sumo. Gərmʌhʌlmʌsɛ bər'e·imi kɛ səra bʌldʌŋ ɛčai.i, yɛrpa hʌn fʌt nɛ i·lji ničai.i ga·ršai.i. I·nɛ se.ibai: "Aimu nʌzər, do·umʌn bai.a xair kɛ? Səra bʌldʌŋ o·čai.i." "Bɛ

---

1 *Pʌŋču* — notice this name again in association with the inferior form cp. note p. 142 l. 14.

4 *mʌnʌ* — i. e. *mʌnɛ*.

15 *o·timi* — the *o-* refers to *hʌnjil* (x pl.).

17 *d'u·sa* — *du·sʌs* means both to 'go out' and to 'go up' to 'climb up on to'. With the low flat roofs often running into the hill side at the back, it is an open question which rendering is preferable.

19 *duso·ko* — short form 3rd. sg. h.f. pret.

*bɛ padša bai kɛ* — 'what a king he is!' *kɛ* seems here to convey merely emphasis.

25 *səra bʌldʌŋ o·čai.i* — Either *o·čai.i* is Cs. or else the object must be understood to be *hʌnjil* (x pl.). In l. 24 *ɛčai.i* implies that the object is *bʌldʌŋ* (y pl.).

said: "Hallo! I will give you my daughter; will you marry her?" "Very good, I will," replied Pangchu.

Germahalmas gave him his daughter and said to him: "Can you blow (the bellows)?" "Yes," said Pangchu. "Now get up (from the bellows) my daughter," said the Goldsmith to his daughter, and she got up and Pangchu went to blow. The Goldsmith put an article on the forge and Pangchu blew with the bellows, and whatever the article the Goldsmith proposed to make, it came into existence of itself in the forge. The Goldsmith was amazed: "The thing came into being of itself without my once taking it out of the forge and hammering it," he said. Then he put on another article and with the blowing it too came into existence of itself.

The Goldsmith was greatly pleased and delighted. All the work he had in hand was completed. No work remained with him (to be done). "O son-in-law," said Germahalmas, "will you bring a little charcoal. Can you get it?" "Yes, I'll get it." Germahalmas gave him a big sack, saying: "Bring it in this." Taking the sack he went off to bring the charcoal. In a moment he made a hundred similar sacks of charcoal (out of the one sack). Then fetching those men of his own country he made them carry the charcoal. Mounting Changi Hirpal he went ahead of them while they followed him.

Germahalmas said to his daughter: "Go up on to the roof." She went out on to the roof and looking at the road she saw that Pangchu (in his kingly form) was riding ahead on Changi Hirpal and that behind him a hundred men were following him carrying charcoal. She came down to her father and said: "Father, what a king he is! What a handsome man he is! What a fine horse it is that he is riding on ahead of them!" "May I be your sacrifice, my daughter, are you speaking the truth?" "Yes, father, I am speaking the absolute truth." "I'll have a look too," said Germahalmas. "I'll just go up on the roof." And his daughter also went with her father. Germahalmas saw that Pangchu was carrying the loads by stages. He kept putting down one load on ahead and running back (for another). "May I be your sacrifice, my daughter. Isn't he a strong man? He is carrying the loads by stages." "What's

mai.i ba, lε ʌya? Tʌ sis i·tso taba·n hanjil n·uyεn." "E.i hεramza·da, ja o·iśa ba, be·sε gumuśo oč·a?" "Bε ʌya, ja gutε taan bila, ja ʌkilʌtε uye·śa ba." Yu e·i atum·ʌɣuman, dusokuman ha·lər.

Dutaimi hʌnjil hiŋεtər, kau εtimi: "Hʌnjil dutas ba." Ulum i·nε: "Hʌnjil gu.ʌs ha·n bila, i·tər gu." I·nε ulo gu·mi hanjil. Itε ha hik manimi.εn. Da qau εčai.i u·l nε: "Pyu·wʌn bask manimi.ε." "Hʌn kε ha·n bila, itər gu." Itε ha·r kε gu·mi. E·tε kε hik man·imi.ε. Da bask mai.i bi.ε. Da qau εčai.i: "I·tε kε hik manimi.ε." "Hʌn kε bila, itε·r kε gu," ε·simi. E·tε kε hik manimi.ε. Di·mi Paŋču zərgərε duka·nεtər. "Le.i ·zərər, i·te u·ako hik man·imi.ε(na)?" "Awa, manimi.ε." Zərgər bu·t xuś maibai. "Ki·n juwa·nʌn men k' apa·n, hik ni·n uako ha·kičʌŋε hik hʌnjil o·timi (*or*, manimi.ε)."

Zərgər e·pʌči beʌan du·ro ap.i. Pa·ŋču holpa d·u·simi, sa·tsε huru·timi. Laŋa Brumo Padśa ta·ŋε (*or*, rma·rʌtε) tsʌtər d·u·sumo. Mundi·ltsε to·ŋ čʌma bi·m, ʌma Kisərε duka·nεtε di·manum bi·m. Bu·t śu·a bi·m, bu·t daltas bi·m. Paŋču.ε bayε pfalanε e·miśate du·n i·sε čʌma makuči d·elimi. Taq čot im·ʌnimi. Tikεtər walimi. Laŋa Brumo haira·n mai.ibo, mu·ndi·ltsε bi·matε ikərεŋε taq imʌnimi. I·sε taq imʌnum čʌma pfu·kaŋ nuka·uni·n Padśa·lər tsumo. "Ya Pa·dśa, ikərεŋε ʌndi·ltsε bi·matε ikərεŋε taq imʌnimi." Padśa: "Gərmʌhalmasε warts ε·či," sεnimi. Laŋa Bru·mo.ε: "Aiy e·mai imi," sεnumo. Padśa: "E·mai.imi" nusεn ·o·tsumi Gərmahalmasalər.

Tsuman Gərmahalmas e·pačər. "Le.i Gərmʌhalmas, Padśa ɣεntśmo čʌma mundi·ltsε bi·matε ikərεŋε taq manimi. 'Gusε belatε bim kε i·sε juwanan ε·ti,' g·osai.i." Gərmahalmasε: "Śu·a, ε·čam." Gərmʌhalmasε: "Le.i arər, u·ŋ śu· εti." "Śu·a, ʌya, ε·čam."

---

4 *ulum i·nε* — *ac ac.ibai.i.*

5 *gu·mi* — probably to "pour down" through the smoke-hole.

7 *ha·r* — the only occurrence of this form in the texts in place of the usual *ha·n*.

10 *man·imi.ε* — the subject is *hanjil* x pl. It is a question and *man·imi.εna* was also given.

15 *ʌma* — cannot here mean 'but'.

*di·mʌnum bi·m* — v. § 379. d.

16 *pfʌlʌne* — the -*e* has either been anticipated from *e·miśate* or is the instrumental (general oblique) dependent on *d·elimi*.

19 *nuka·uni·n*, and *nukaun* — p.pc. active of *goyas*.

the matter with you, father? A hundred men are following him carrying the charcoal." "You bastard!" replied Germahalmas. "I don't see them. Why do you lie?" "No father, what I say is true. I see them just as (I say)." The father and daughter could not agree and came down into the house. 539x

Pangchu brought the charcoal to the door and called out: "I have brought the charcoal." From inside the Goldsmith said: "There is a house for putting the charcoal in. Put it in it." Pangchu put the charcoal in it and the house was filled. He called out again into the (dwelling-) house: "There is a little over." "There is another house, put it in that," replied the Goldsmith. Pangchu put it in that house too and it too was filled, and again there was some over. Again he called out: "That one is full too." "There is still another room. Put it in it," said the Goldsmith. That also was filled and Pangchu came to the Goldsmith's shop and the latter said "Hallo, son-in-law, are those three houses full?" "Yes, they are," replied Pangchu. The Goldsmith was greatly delighted. "There is no one like this man," said he. "He went (only) once and he filled three houses full of charcoal."

The Goldsmith had no work to do and Pangchu went outside and sat down in the sun. Now Langa Brûmo came out on to the roof of the King's palace. On her breast was a delicately-wrought brooch which had been made in Kiser's shop. It was very handsome and beautiful. Pangchu, taking a grain of millet on his finger, (flicked it and) hit the brooch in the middle. The brooch broke into little pieces and fell on the ground. Langa Brûmo was astonished; while it was on her breast it had broken of itself. Picking up the little fragments of the broken brooch she took them to the King. "O King," said she, "while it was on my breast, (the brooch) broke of itself." "Germahalmas will repair it," said the King. "He won't be able to," said Langa Brûmo. "Yes, he will," replied the King. So saying he sent it to Germahalmas.

They took it to Germahalmas and said: "O Germahalmas, the Queen's brooch broke of itself while it was on her breast. The King commands you: 'Make it as it was before'." "Very good,"

300 Gormahalmaṣε ḍi·ur w·aŝimi kε Paŋču.ε ŝu· εtimi. Do·u iri·ŋε ŝu· εtimi. Ikoruŋε i·se ĉama tatas dimanimi. Gauyum iri·ŋε i·se pfultiŋiŝε ho·lε γari·ŋ manimi. Numan taq imanimi. "Le.i arer, hik kε ŝu· εta (or, εti)." Šu· εtimi. Doyu·m iri·ŋum i·se pfultiŋiŝε ho·lε γariŋ manimi. Tatas dimanimi. Da γauyum iri·ŋε i·se pfultiŋiŝε ho·lε gari·ŋ manimi. Taq imanimi.

"Le.i arer, Kisar ba b·eyam." "Le.i haramzaˑda, menen bai Kisar?" A·r εtimi. "Yε su·a, lε arer, hik kε ŝu· εti." Hik kε εtimi ŝu·, tatas d·imanimi. Gormahalmaṣε i·se tatas da·l εtimi. Fat εtimi te.ilε, e·ueka o·surm·animi. E·se-fat netan beruman guntsiŋ ni·mi. I·se men kε ay o·ltirum i·mo watanar o·tsumi. "Guse belatε dimani bi·m kε de·suman, d o·tsu.in." Tsu·man Kisare duka·nεtar. D e·sman d o·tsuman, Kisarer yu·man.

Laŋa Brumo: "Ja i·se de·uman·aiya?" nuse, dumo·mo. Gormahalmasaler ĉaγa εtuman: "Laŋa Brumo u·ŋe duka·natar dum'o·yo" nuse, e·r ĉaγa εtuman. Gormahalmaṣε i·mo duka·n daltas tam ne paki·za ne huru·timi. Laŋa Brumo dumo·mo sargarε duka·nεtar. "Ai.i Gormahalmas, ja ĉama gutε na·ŝiŋar aiyεta?" "Qurba·n amanis, tatas εta ba." Laŋa Brumo.ε: "Kol di·tsu bare·yam," esumo. Gormahalmas o·sum diŝulo bare.i bai.i, api o·sum diŝulo. Gormahalmaṣε pfu·sulumfat εtimi. Ĉama api. Gormahalmas haira·n imai.ibai. "Ya Laŋa Brumo, tatas ne akolε fat εta bayam, am ni·mi kε api." "E.i haramzaˑda, ja e·e am tsuma?" Paŋču.ε

---

2 *gauyum* — i. e. γauyum.

6 *iriŋum* — a rare example of adjectival -um being added to the simple form of a noun. It is evidently a synonym for the genitive *iriŋε* a few words further on: 'the right hand', 'left hand', 'bellows'.

5 *tatas dimanimi* — the Ms. has: "*taq imanimi*".

7 *b·eyam* — this word does not occur elsewhere. It was said to be equivalent to Shina *bad* '(it) is not known', but it may only be so in an indirect way. The sense was also given as: 'perhaps you are K.'.

15 *dum'o·yo* — is the short form of the 3rd. sg. hf. pret. = *dumo·mo*, here equivalent to the Perf.

20 *o·sum diŝulo* — the static pc. as an adjective, falsely attached to a noun v. § 377 d. 'in the placed place' i. e. 'in the place in which the brooch had been placed'.

23 *ja e·e* — "my that" i. e. 'that thing of mine'.

said Germahalmas. "I shall do so." "Ho, son-in-law," said he, "blow up." "All right, father. I'll blow." Germahalmas put the brooch in the forge and Pangchu blew the bellows. He blew with the right-hand (bellows) and the brooch of itself took shape in rough form. Then a tune came out of the left-hand bellows and the brooch broke. "Blow just once again, son-in-law," said Germahalmas and Pangchu blew. A tune came out of the righthand bellows and the brooch took shape. Then a tune came out of the left-hand bellows and again the brooch broke.

"Son-in-law," said Germahalmas, "one would think you are Kiser." "Who is Kiser you bastard?" replied Pangchu and intimidated him. "All right then, son-in-law, blow just once again. Pangchu blew once more and the brooch took shape in a rough form. Germahalmas took it away, but he left it as it was and did not begin working on it. Some days passed, and Pangchu, without showing it to anyone sent it off to his own country (with a message) saying: "Make it as it originally was and send it back to me." They took it away to Kiser's shop. (There) they made it (as it had been) and sent it back and gave it to Kiser.

Langa Brūmo came along saying to herself: "Has he repaired that brooch of mine?" They told Germahalmas, saying: "Langa Brūmo has come to your shop." Germahalmas carefully swept and cleaned his shop and then sat and waited. (Presently) Langa Brūmo came into the Goldsmith's shop: "O Germahalmas," she cried, "have you not mended my brooch yet?" "May I be your sacrifice! I have worked it up in a rough state." "Bring it here and let me look at," said Langa Brūmo. Germahalmas looked for it in the place where he had put it. It wasn't there. He turned everything upside down (searching for it), but the brooch was not to be found. He was amazed: "O Langa Brūmo," he said, "I had left it here after working it up in the rough. Now wherever it has gone to, it isn't here." "Where have you taken that thing of mine to, you bastard?" "You base-born creature," struck in Pangchu, "who has taken it? This thief of a woman has stolen it herself. People of this sort are thieves. Let her stand up!" Langa Brūmo

se.ibai.i: "Le.i kangə·l, ɛ·s menɛ tsu.a·n? Ki·nə γi·nɛ mu.i· tsu bo. Aki·lju·ko ku·ɛ γiyʌnts (*or*, γiyʌŋ) ba·n. Da·l mʌn'iša." Laŋa Brumo da·l mʌnumo. Lel amo·tum i·sɛ čʌm'a musoγuči ča·m mo·tam. Da·l mʌna·sɛ ka musoγutɛ xa ti·kətər wʌlimi. Bəre.imo kɛ mu.imo (*or*, mu.imu) čʌm'a musoγučim xa wʌli ḥi. Tsʌp nɛ da·l ɛtumo. "E·i Gərmʌhʌlmʌs, Liŋpikisər di·ts'a, go·pači bai.i. Padša·ʌlɛ se·yʌm, čʌp aku·riki go·iči" nusɛn, čʌma n'i.ɛn ni·mo.

Gərmʌhʌlmʌsɛ se.ibai.i: "Le.i 'arər, atsi pfu a·tsima, Kɪsər u·ŋ ba." "Le.i kanga·l, u·ŋɛ bɛ he.iba? Etɛ bər sɛnč (*or*, sɛnǰ) am'o·mai.imo. 'Kɪsər bai.i' sɛnč am'o·mai.imo. U·ŋɛ sifʌt ɛčo, duk'opukurčo. Padša mirba·ni gor (*or*, gur) d'o·ši. Čup nɛ hur'u."

Laŋa Brumo, čʌma ni.ɛn, Padša·lər ni·mo. Padša·lər numo·n, "Gərmʌhʌlmʌs juwʌn usta·tʌn mɛn kə apa·n, ja čʌm'a but šu·a ɛtimi." Bu·t d'e·ɛpuk'urumo. Padša Gərmʌhʌlmʌstsum bu·t xuš im'ʌnumi. Xuš nimʌn inər mɛhərba·ni e·r 'o·tsumi. Tsu·mʌn Gərmʌhʌlmʌsalər Padša o·tsum me·rma·ni. Gərmʌhʌlmʌs siy ʌš imʌnimi. Paŋču.ɛ seibai.i: "E.i Gərmʌhʌlmʌs, go·se baiyʌma bɛ?" Bu·t xus numʌn huru·čʌmʌn.

Berumʌn guntsiŋ (*or*, berukutsʌn) ni·mi. Padša Gərmʌhʌlmʌsər qau ɛčai.i: "Kɪsərɛ šame tʌska·s bila, tso·rdinər ja məraka·r ju." Gərmʌhʌlmʌsə: "Šu·a, ju·čam," sɛnimi. Paŋču.ɛ: "Lei a·skir, jɛ kɛ go·ka ats'u." Gərmʌhʌlmʌsɛ: "Be, e.i, aki·lju·ko γun'iki.ɛnts mɛn kə 'apa·n. 'Ki·nə arər bai.i' sɛnabʌtɛ uyu·nɛ ʌtsi γʌsi·čumʌn. Ja gutɛ hiŋ sam rʌč nɛ huru," ɛ·simi. Paŋču: "Šu·a" sɛnimi. Gərmʌhʌlmʌs tso·rdinɛ Padša məraka·r ni·mi. Huru·timi məraka·ulo

---

1–2 γi·nə, γiyʌnts, γiyʌŋ — all these were originally written with a post-velar g. This was altered to γ which was also marked as post-velar γ.

The ordinary, natural plural of γi·n is γi·yo or γiyʌnts.

Γiyʌŋ which was given and repeated is a most surprising form of the y type. I have no other h. pl. to compare with it.

3 mʌn'iša — the -a is unusual. Perhaps it is the -a sometimes used with the Imperative.

4 musoγutɛ xa — explained as: down along her "naked side" inside her clothes.

7 aku·riki — 'he will make your flesh (into bits) so big for you' (indicating little pieces).

19 berukutsʌn — V. Vocab. s.v. bere.

23 sɛnabʌtɛ — sɛnɛ ba + ʌtɛ v. § 407 a.

24 hiŋ sam — v. § 97.

539*

stood up. Now, without letting her know, he had thrust the brooch into her bosom (under her clothes) and immediately when she stood up it fell down along her side to the ground. She saw that her brooch had fallen down from her side and she clutched at it and picked it up. "Ah Germahalmas," she cried, "You have brought Lingpikiser here and he is with you. I shall tell the King and he will chop up your flesh into little bits, like this." So saying, she went off taking the brooch with her.

"O son-in-law," said Germahalmas, "you have set fire to me. You are Kiser." "You base-born creature, what do you know? She won't be able to mention this (to the King). She won't be able to say: 'It is Kiser.' She will (in fact) sing your praises. She will commend you and the King will send you presents. Sit still and hold your tongue."

Langa Brūmo went with the brooch to the King and said: "There is no craftsman like Germahalmas. He has repaired my brooch excellently." And she praised him highly. The King was very much pleased with Germahalmas and sent him a present. They took the present sent by the King to Germahalmas and he was very happy. "O Germahalmas," said Pangchu, "didn't I tell you so?" (After that) they remained where they were in great happiness.

Some days passed and then the King summoned Germahalmas and said to him: "Come to my court tomorrow morning; Kiser's bow is to be drawn." "Very good, I shall come," said Germahalmas. "Father-in-law," said Pangchu, "take me with you too." "No, my son. There are none so ill-favoured as you. If I were to say: 'This is my son-in-law,' they would all laugh at me. You sit here and keep guard on my door and the smoke-hole," replied Germahalmas. "Very good," said Pangchu. Next morning Germahalmas went off to the King's court. He took his seat in the court and then he saw that Pangchu had come carrying the door-frame and the frame of the smoke-hole slung on his neck. Germahalmas went to meet him. "Son-in-law," said he. "Why have you knocked down my house and brought this door-frame of mine and the smoke-hole frame here? Take them back." Pangchu went back with them and Germahalmas returned to the Court.

bərəmi kɪ Paŋčuʌ təoraŋ kɪ əamaraŋ ċəi nikin di·n. Gərmahalmas yandi.ər ni·mi. "Le, arər, le, kot ja ha dərrin kok təoraŋ kɪ əamaraŋ kok bəm ər·a? Ko·k i·lji təu." I·lji təərmi. Gərmahalmas i·lji məraka·r di·mi.

Kısərɪ šamɪ ho tai·rtəm tasku·man. Gərmahalmas Iskan niard bʌak jəʌ (*or*, šəʌ) etimi. Nutaski·n Padša məraka·təum da·l numan (*or*, numa) Gərmahalmas i·mo ha·tər di·mi. Ju·či kɪ i·mo təoraŋ i·mo diščo laŋ api·m bitaa(n), əam·araŋ trəltəm laŋ apim bitaa. "Le arər, ko·k təoraŋ dipi·rtaam kot tayayan kɪ kha (*or*, xa) ap·alila (na)." Paŋčuʌ ecnimi: "Et bəm kha (*or*, xa) baliči·la?" etimi.

Padša da qau etimi: "Jimalɪ kɪ ja. Kısərɪ šamɪ da taska·r bila." "Šo·a, jučam," ecnimi. Paŋčuʌ: "Le arkir, jimalɪ kuli etəu, ayɪ·təuma kɪ gutɪ ha· uyo·n nuka ju·čam." "Be·ya jimalɪ gutəu·čam."

Təo·rdine e·ka itəu·mi. Padša məraka·r do·ŋaltuman Kısərɪ šamɪ tairtəum tasku·man. Gərmahalmas u·pačər di·mi. Gərmahalmasɪ iči·man. Gərmahalmasɪ taski·mi. Paŋčuʌ: "Le.i arkir, hik ja·r kɪ ači." "Le.i arər, uɪ šati·ljuko ayo·mai.ibə·n, ako·mai.ima. Ya šərum." Padša dəyclimi. "Be ɪɛ.ibai.i?" ecnimi. Gərmahalmas: "'Hik ja·r kɪ ači.a' seibai.i," ecnimi. Padša: "Te·ljuko u šu.a mana·šu ba·n. Iči·a." Gərmahalmasɪ iči·mi. Kısərɪ i·mo šamɪ izači (*or*, iri·ŋ) bali·mi. Jaš jaš etimi. "Le arkir, gutɪ gali kɪ menɪ a·deljumana?" Padša: "Be· se·bai?" ecnimi. "'Hik kɪ gutɪ gali kɪ menɪ adeljumana (*or*, adeljama)?' seibai." Padša: "Be" ecnimi.

---

2 *təoraŋ* — the Ms. has *taoraŋ*.

*ċəi* — v. § 66.

7 *ju·či kɪ* — originally given as *ju·čimi kɪ* cp. *nirimi kɪ* note p. 164 l. 12.

10 *baliči·la* — a curious use of the present tense. It must mean, 'why should it fall down?'

13 *ayɪ·təuma* — one would expect *ayəitəuma* cp. *ayəitəu·n* p. 146 ll. 1–3.

*be·ya* — what exactly the *ya* is I do not know, but it seems to give emphasis to the asseveration. Glossed "No. I'll certainly take you". Perhaps, however, *ya* is the imperative 'shut up' as in the next note.

17—18 *ya šərum* — Glossed Hindustani *hai, šərm hai*. *Ya* must be the imperative "shut up".

21 *izači* — the alternative *iri·ŋ* 'into his hand' is given, but as far as I know *izači* can only be referred to *izat* 'his mouth'.

23 *adeljumana* — originally *adeljama* was given, which would be the 3rd. plural imperfect interrogative 'would anyone beat me?'

5346

Then in turns they drew Kiser's bow. Germahalmas drew it a little further than the others. After drawing it he got up from the King's court and returned home. When he came (to the house) the door-frame was there undisturbed in its proper place, and the smoke-hole frame was there undisturbed on the roof. "Son-in-law," said he. "You had taken out this door-frame, but even this mud (at the side of it) has not fallen down." "Why should it fall down?" said Pangchu.

The King again sent for Germahalmas saying: "Come tomorrow again. There is again to be a drawing of Kiser's bow." "Very good, I shall come." "Father-in-law," said Pangchu, "do take me tomorrow. If you don't take me I shall come bringing the whole of this house with me." "No, don't," replied Germahalmas. "I'll certainly take you with me tomorrow."

Next morning he took him with him, and they arrived at the King's court. The people drew Kiser's bow in turn. The turn came to Germahalmas and they gave him the bow and he drew it. "Father-in-law," said Pangchu, "give it to me too for a turn." "Son-in-law, these strong men cannot (draw it). You won't be able to. Hold your tongue. You should be ashamed of yourself." The King overheard. "What does he say?" he asked. "He says: 'Give me a turn too,'" replied Germahalmas. "People like him are good men," said the King. "Give it to him." Germahalmas gave him the bow. So Kiser's bow came into his own hand. He gave it a couple of sharp tugs. "Father-in-law," he said, "if this bow breaks, will anyone beat me?" "What does he say?" asked the King. "He says: 'If this bow were perchance to break, will anyone beat me?'" "No," said the King. ("No one will beat him.") "If it breaks and in breaking a splinter strikes someone and someone is killed, will they beat me?" asked Pangchu. "What does he say?" (asked) the King. ("He says," replied Germahalmas), "'If the bow breaks and a splinter strikes someone and he dies, will anyone kill me?'" "Blessings on you!" replied the King. "Let them all die! Tell him to draw the bow."

"Guti gali ke gute nukal menten čimili.eŋ yaiyi ke men uirvan ke adeljumana?" se.ibai.i. Padša: "Be se.ibai.i?" "Gute gali ke menten čimili.en ni.en uirvan ke mene aequimana?" Padša se.ibai.i: "Gurtiŋe xareŋe, uyon uirvan! 'taska' eso." Ho taskimi, jardu etimi: "Gute jame ja taskarmar tirumter manimi, akure haman uyonter yaš. Padšater ui.as, jater ei.as, kirne aukirter eiyaš. Yare haman kure faš umanian!" Nuse ho taskimi, dame horap etimi. Turumter ne ure morakarulo haman uyonter yami. Ure uyon multane ser urtimi. Uyon u.irumen. Padša: "Aufrin manimi!" aiyaš imaibai.i. Padša deyaraumi: "Kiner senasen ja dušman bai, ine ke dumi gomaima, be?" Pandu.e seibai.i. "Diten, mo horiar diten, mo gute deljam." Padša se.ibai: "In murtu be." "Ju.ae bai.i ke qan ne ke diten." (Padša se.ibai:) "Be, ja qan eta kuli ayuibai.i. In beišel di.e ke ine raicete jarti." Pandu.e se.ibai.i: "Beišel dimi kuli deljam."

Padša damic e.tai.i: "Besaner rai.i bila ke gurčam, gor mirmaral eta we." "Damši ade ke čumar lukan adi." Padša: "Itsurin čumare xasina ater." Itsurman čumare xasinarater. Da ser jardu etai.i. Ite čumar uyon broke ayoltirum tham ne uyon taurmi. Garmahalmaner duka ncter taurmi. Iter yar dutsum iter hanjil oryami, čumare terqué deremanimi. Katiš Malčučo gotai.caer han, ši.ae xurukar han, še.ae tailer han, eaqulae yadirler han, dapik etaeer han, horai.aeer han, tam de.aeer han. Akil mailete čumare terqué deremanimi. Katiš Malčučo ite terquécio mo.urutimi. "Gute diécio gocia, gute

---

1 *čimili.eŋ* — may be a plural form, but is possibly meant for *čimili.en.*

*yaiyi* — short form 3rd. sg. or pl. y pret. of *yaiya.e* equivalent to *yami* l. 8.

2 *ni.en* — p.pt. act. of *yaiya.e.*

4 *gurtiŋe xareŋe* — the exact meaning is uncertain, v. Vocab s.v. *xar.* Here glossed Hind. "*Sambara par ke padaya*". Perhaps the general meaning is: 'may they all die by way of a sacrifice for you!'

5 *taskarmar* — 1st. sg. form of the static participle + *ar.*

6 *akure* — this *a-* added to the ordinary *kure* (not elsewhere occurring in the texts) is to be compared with the *a-* or *e-* preceding the proximate demonstrative base in *akuruman, akule* etc.

9 *ure uyon . . . ser urtimi* — The literal translation of this sentence is uncertain.

12 *mo gute* — sc. *mart.*

18 *eta* — short form of 1st. sg. pret.

Then Pangchu drew the bow and he worked magic saying: "When I draw it may this bow break in pieces and may it strike all these present, but may it not hit the King, and may it not hit me and may it not hit this my father-in-law. Otherwise may all these present here be wiped out!" So saying, he drew the bow and it snapped and flying in pieces it struck all those present in the court and caused the blood of all of them to flow in a flood and they all perished. The King was pleased and said: "Bravo to you!" Then he said: "There is one called Kiser who is my enemy, will you be able to tackle him or not?" "Bring him here," said Pangchu, "Bring him here now and I'll slay him this very instant." "He is not here now." "If he will come, summon him and bring him here." "No," said the King, "if I sent for him he would not come. Should he ever come, he will come of his own free will." "Well, if he ever does come," said Pangchu, "I'll slay him." 53/4

The King was pleased with Pangchu and said to him: "I'll give you whatever you wish. I'll make you a present of it." "If I find favour in your eyes, give me a little iron," said Pangchu. "Take him to the treasury of iron," said the King. They took him to the treasury of iron and again he wrought magic, for, without letting them see anything, he cleared out and carried off all the iron (that was there). He carried it off to Germahalmas's shop. Then he made use of the charcoal that he had previously brought there and fashioned an iron palace. There was a room in it for Katish Malchücho to sleep in, and a room for food-supplies, and a room for drinking-water, and a room for firewood, and a kitchen, and a privy, and a bathroom. After this manner he fashioned the iron palace and he settled Katish Malchücho in it, bidding her: "Sleep in this place, cook your food in this place, fetch water for yourself from this place, wash your feet and hands here, and make water

---

17 [illegible] — for [illegible] is a phonetic corruption not usually permitted by Imam Yar Beg.

20 [illegible] — from *[illegible].

21 [illegible] etc. — 'a room for food-to-eat', 'a room for drinking water'. By this I understood was intended 'a room in which to eat food' etc., but this is grammatically impossible. What is actually expressed is 'rooms for (storing) food and water'.

60 diéolo gukare čapik eti, gute diétaum gukare tail en, akoˑle gurt guriŋ ta.o eti, da hoˑle hera." Ho ser jaˑdu netan iˑte teˑquš ke Katiˑš Malčudo ke iˑmo buiai.or biššmi, Lamaˑr biššmi. Teoˑrdine yuye ite teˑquš yetaimi. "Gute ja Kisare deˑro bila," senimi.

Iˑiji Garmahalmasar: "Ta qaš šaṅaliċiŋ aˑr deˑsman. Šaṅaliċiŋe yeti muš han čamaˑra aˑr dˑesman," saimi. Garmahalmase ta qaš šaṅaliċiŋ desmanimi. Kisare iˑte šaṅaliċiŋ nukan niˑmi. Padša teˑquš yaˑrar niˑmi. Padša teˑquše han sinčan hoˑl ne pfaˑš bim. Iseˑr iˑke šaṅaliċiŋ yat ne pfal etimi, iˑse čama niˑnin sinčar walimi. Iˑte šaṅaliċiŋ dal (*or*, yate) dˑusimi. Padša tešatar dusimi. Eˑte teˑquš uyoˑn laq (*or*, lerna) manimi. Laŋa Brumo.e: "Kisar diˑmi" senumo. Kisar beˑše batar nukin iˑte sam iˑdigeˑri maˑn etimi. Padša: "Bušco bi" senimi. Laŋa Brumo.e senumo: "Beˑšen akiˑl naˑra api. Liŋpikisar diˑmi."

Kisar iˑmo batulo manimi. "Eˑi heramzaˑda, dˑašqaltam. Guta ba ke di.e; di.e ba ke ral mane." Kisar čup delimi (*or*, gaˑrtsimi). Oˑltaelik saluma deˑusman. Hik dam da tiˑkter delimi. Nidilin izirsimi. Iˑse teˑquščulo biman maˑl uyoˑn gati oˑtimi. Balda 'e.i.eyar han pfutan bim dˑitsimi. Eˑse iˑk Galdaŋ Galpo bilum. Iˑne xazaˑna biman oyoˑn tam ne iˑseˑete 'e.iyenimi, eˑgutesarimi iˑmo buiai.i yakalar.

Altan moyu bam, Laŋa Brumo(.e) uyanumo. Ganar niman, gute aroman. Gantelo Kisare seˑibai.i: "Se.i heramzaˑda, uˑe guyu kul jaˑr joˑwa," nusen mutaimo dˑutsimi. Oltalike uyatumute nevoskarte oyenimi. Mu gutesarimi.

---

5 *šaṅaliċiŋ* — is the plural of *šaṅal*, but is here used to denote a single chain. The plural *iˑte* is used with it in l. 9, but the singular *iˑte* in ll. 7 and 10.

18 *gati oˑtimi* — probably causative: 'made them collect all the property'.

'*e.i.eyar* — or *e.i.er* the present base of **-ayanas* + *ar*. What is the exact meaning is difficult to determine, as between:

1. causative 'in order to make him carry the load'.
2. transitive 'in order to load up the load on him'.

In line 19 *xazaˑna . . . iˑseˑete 'e.iyenimi* is most probably: 'he loaded up the treasure on him'. It is less likely that *iˑseˑete* is here instrumental.

In line 25 *oyenimi* may be 'he loaded them (the bonds) up' or 'he made them (someone not specified) carry them'.

**-ayanas* — is very difficult to explain in some of its uses. It was often rendered here." Thereon, working magic he set down the palace and Katiah Malchōcho in his own country, (that is) he put them down in Lama. Next morning his father saw the palace. "This is the work of my Kiser," said he.

After this (Pangcho said to) Germahalmas: "Make me a chain of 100 cubits (in length) and make me a ring at the upper end of the chain." Germahalmas made the 100-cubit chain and Kiser went off with it and proceeded to the foot of the King's palace. In the King's palace there was a beam which projected out (from the wall). He threw the chain up to the beam and the ring caught on it. Then he climbed up the chain and went up on to the King's roof and all the palace shook. "Kiser has come," said Langa Brūmo. Kiser entering into the skin of a cat (came and) miaowed round the smoke-hole. "It's a cat," said the King. "A cat isn't as powerful as that," said Langa Brūmo, "Lingpikiser has come."

Kiser (now) went back into his own skin. "Ah bastard," said he (to the King). "If you are sleeping, get up. If you are up, get ready." Then Kiser jumped down (into the room) and the two of them commenced wrestling. In a moment Kiser flung the King to the ground and tore him in pieces. Then he had all the property in the palace collected and to carry away the loads he brought a Dēu there was, whose name was Galdang Galpo. Then clearing out all the treasure he made the Dēu take it up and proceed in the direction of his own country.

There were two sons (of the King and Langa Brūmo). Langa Brūmo took them with her and they set out and proceeded along the road. On the way Kiser said: "Bastard wife, give those children to me here." He took them from her and, cutting off both their heads, had them carried along. After which he proceeded on his way.

Going on he came to where there was a big river and the Dēu with all the goods proceeded to ford it, but he halted in the middle of the stream and didn't come out. Kiser said: "My wife is with

---

by Hindustani [illegible]. Some examples of the uses of *-[illegible] will be found in § 247 and in the Vocabulary s.v. Cp. note on p. 184 l. 6.

*ma getarimi* — sounds unnatural. Perhaps [illegible] was intended, 'he made her go on'.

§10 Yar ju·či ke uyo·m šindan bilum, i·se pfu·t to·rum ma·l ni.an hunar gi·mi. Daria maku·či buru·timi, ho·le atu·usimi. Kisar ecibai: "Ja o·e huru·to ba, teundo aiyu dum.nušo ba·n. U·e uyo·ŋko numan bi·kičiŋ e·giyašo ba·n. I·ke·te dero·γo.šo me.imi.en. U·e teundo ayu od·im ke han han n·o·ekarta, ja·r ke han ne·ekarta, bo i·te dero·γ[illegible]o du·šuman. Deteune ka ke guse pfu·t mi mišindo numa de·lja·n." Gu·te ecnas pfu·t d·e·yelimi. A·r niman du·simi šindatecum. Itei.cte Kisar ke du·simi, d.elimi.

Ho e·gutesarimi. Pahlwa·ntiŋaler de·iŋaltimi. "Le.i Pahlwa·ntiŋ, ma daltašo čayamiŋ etam, be ke, batulo khurk m·ateičam te. Ye fat matam. Heri heri e·ingetiŋ oz·e·nse, Kisar je ba. Padša e·eqanam, i·ne zazarno uyo·n ditaam." I·te čiškowaler (or, čarkowaler) de·iŋaltimi. "Ma ka·ten etam, ye gai.in, ma·r du·taam." "Ye mi rai.i gute·r bilum, me·r dutecuma."

I·mo bušai.er be·re kutaantecum (or, kutaanmo) de·iŋaltimi. Katiš Malčučo mo·pačer dimi. Laŋa Brumo (Bruŋo) mašken moši num o·wcšin teil dum o·utaimi. Laŋa Brumo e·ču.o Bum Liftane mazarete·r mutsu·mi. Mumupuš gajat (or, čuru·k) mo·o·čer paso·m imanumi. Mi·n.e mumu·pušan mumupušate o·simi. No·e čuru·k (or, gajat) numo mazarete·r ne wašimi. Mazarte·cum han singe·n du·simi. I·ne i·k Gu·n Si·ŋge.

Iyo·ltase Laŋa Brumo Katiš Malčučomo muri·ŋe·te teil m·o·etimi. Ho yo·ltase o·ltalik do·γuru·simi: "Mamale (or, ma besan) hunar be·šan bila?" Laŋa Brumo.e: "Han bu·niaune tha ho·ler daudo e·čam. Han čo·ši.e pušo·ru.e te qaš qa·r de·esmaiyam," senumo. Katiš Malčučo.e: "Ja·ke beske hunar api, aiy·e·esmaiyam," senumo. "Gon mana·e ma belate kel e·ča·n?" o·simi. Laŋa Bruŋo.e: "Gun mana·ser ja amulte·re·ŋe uyam nasan daiečin ba," senumo. Katiš Malčučo.e: "Gun mana·eulo ja haraš ju·čila," senumo.

---

6 *mi mišindo numa de·lja·n* — 'we being then six persons are going to beat him'.

17 *e·ču.o* — this may be a mere slip for the normal genitive *e·ču.e*, but v. § 46, note.

19–20 *mi·n.e mumupušan* — Note how this as yet impersonal noun, having to have some pronominal prefix, is proleptically given a *mu-*.

21 *teil mo·etimi* — 'he made her pour water' v. § 240. *Mo·etimi*, may simply be an accidental variant of *mo·etimi*, but it suggests a possible causative made from the transitive verb *e·t-*.

child. Five sons are going to be born to me. When they grow up they are going to plant willow trees. On these trees will grow sticks. My five sons will each cut a stick for himself and they will also cut a stick for me and they will bring those sticks along. Then the six of us will beat this Dêu." The Dêu heard this speech and taking fright came out of the river, and Kiser came out after him and beat him.

Then he made him go on and he came to the Pahlawâns and cried out: "Ho, Pahlawâns, you said some excellent things, otherwise I would have stuffed your skins with straw. Now I have let you off. I am Kiser, the slayer of many famous monsters. I have killed the King and brought away all his treasure." Kiser then came to the (clashing) cliffs: "You made a condition," said he, "Now take (these heads) I (have) brought for you." "Yes, we wanted these heads and you have brought them to us."

Some days later Kiser arrived in his own country. He came to Katish Malchûcho. Langa Brûmo he made take a water-skin on her shoulder and fetch water. Then he took her to the grave of his brother, Bumliftan, but he hesitated to cut off her nose. So he put on her nose a nose (made out of) oilpressings and then cut it off and threw it on the grave. (Straightway) a monster came up out of the grave. Its name was Gân Singe.

For twelve months Kiser made Langa Brûmo pour water on the hands of Katish Malchûcho. Then at the end of the twelve months he asked each of them: "What is your (particular) accomplishment?" "I, out of one lump of dough," said Langa Brûmo, "will make broth for an army of 100 men, and out of one cocoon of silk I will make a shawl-cloth 100 cubits in length." "I," said Katish Malchûcho, "have no accomplishments. I can do nothing." "How do you know when day is going to break?" asked Kiser. "When day is coming," replied Langa Brûmo, "in my nostrils I feel a sweet perfume." "When day is approaching," said Katish Malchûcho, "I feel a desire to make water."

---

*hul el.as* — 'to water'.

*hul mo.el.as* — 'to make her water'.

27 *dai.eta ba* — v. Vocab. s.v. *d°-gaiyas*.

400

Laŋa Bruŋo taxtate dum·uisimi. Katiä Malčučo mu.imo čumare teᵊŋuëulo mᵊoᵊrutimi. Kɪaore padša.i etimi. But uyuᵊm padša bam, se.ibaᵊn.

Gute menenteum daiyʌla ba. Gute iᵊne taan bila ke ja ke taan. Iᵊne γalat ennaiya, iᵊne eᵊšate. Gute ja uᵊŋale etam. Guᵊimo watanᴇr araᵊm xuši.e ka niyʌs gumanä!

---

1 *dumᵊuisimi* — from *dᵊ-ɪʌs* v. § 303.
6 *ennaiya* — apparently equivalent to *ennai.i ke* 'if he has said . . .

On this Kiser brought Langa Brūmo out (and set her) on the throne. Katish Malchūcho he made to dwell in her Iron Palace. 539*

Kiser (thereafter) ruled as King. They say he was a very great King.

I have heard this story from someone. If what he said is true, then what I have said is also true.

If he has told the story wrongly, the responsibility rests on his shoulders.

I have told you this story, may you go to your own country in comfort and gladness.

## No. V.

## Mu·rulum Da·do.

000 Pfaqir Ali senas hin hirane čaγa ečam. I·ne i·un bam, i·ik Derbe·šo bilum. Šišpere i·e·re bam (or, huru·tam bam). Han guntsanulo huye·e Hanuman Mu·n yakalate uyarčar tsu·umi. Huye·e ru·ŋulo fat no gučami. Gučaiyasar e·γenumtse qau manimi. "Derbe·šo, Derbe·šo" nusen. Di·talimi. Di·tal bere·imi ke hin bu·t pa·ki·un dasi·nan e·ški·tsar dumo bo. Ine senumo: "Mi baba go·r qau ečai.i" saumo. Senasar i·ne dasinmutsi nultan i·se Hanuman Mu·n ya·rar ni·umi. Ni·asar i·se čiše han hiŋan etka manimi.

Ulo niči ke hin γeniše salataŋe hiran huru·tum bai.i, bu·t mariŋ mariŋ talo gušiŋants sita·riŋ nuka huručam ba·n. Derbe·šo ni·n sala·m etimi. I·ne hi·e sala·me jawa·b du·merimi. Dumeri·n yu·gušantsar o·simi: "Derbe·šu.er han heri·pan sita·rete ·e·γarin."

---

I have already published this text with fuller annotations in the "Bulletin of the School of Oriental Studies", Vol. III. Part III. 1927, pp. 505—521.

So far as the present text, translation and notes differ from their predecessors they may be regarded as representing corrections and more mature opinions.

*Mu·rulum Da·do* — vide Index of P.N. s.v.

2 *i·e·re* — Gen. obl. with locative force.

*huru·tam bam* — Should be *huru·tum bam*.

3 *uyarčar* — literally: 'to make them graze'.

4 *e·γenumtse* — v. § 386.

5 *bere·imi ke* — 'when he looks, (he sees that)' cp. l. 9. *niči ke* and § 362. 9-
Cp. the Shina *čakai to*.. corresponding in grammar and meaning. There is no reason to believe that the *ke* is the Persian *ki* which sometimes follows verbs of "saying".

7 *dasinmutsi nultan* — the MS. has *dasin mutsi* . . . but the -*mu*- is rather to be

## No. V.

## Mūnulum Dâde.

529/

I shall tell the story of a man called *Faqir Ali*. He had a son whose name was Derbêsho. Derbêsho was staying at the Shishper grazing ground. One day he took the goats to graze in the direction of Hanuman Mūn. Leaving the goats in the pasture, he lay down to sleep. When he had lain down and gone to sleep, a shout came: "Derbêsho, Derbêsho." He woke up. Waking up he saw that a very beautiful maiden had come up to his head. She said to him: "My father is calling you." When she had said this he followed after the girl and came up to the foot of the Hanuman Mūn. On his approaching it a door opened in the mountain.

When he went in a man with a golden moustache was sitting (there, and) seven very beautiful women were sitting there with sitârs (in their hands). Derbêsho, entering, salâmed. The man responded to his salâm. Then he said to his daughters: "Play a tune for Derbêsho on the sitâr." The seven (women), taking their sitârs,

---

regarded as the general oblique termination of the hf. noun *dasin* than as the pronominal prefix with *-dsi*. Are the two *-mo-* in origin one and the same thing?

8 *čiše* — may be taken either as the Gen. or as the gen. obl. with locative force.

9 *hurúṭum bái.i* } the Static pc. + the verb *ba* cp. § 379 *d*.
10 *hurúṭ.um bim* }

11 *dumariani* — *dumar.as* ordinarily means 'to demand, ask for'. Here the context requires 'to grant, to accord'. Perhaps the form is to be referred to the verb *dumay.as*, *dumay.as* (*d°-may.as*) 'to be on good terms,' 'to suit,' 'to fit'. y is an elusive sound. Incidentally we have the combination of the two ideas in the English "accord" meaning 'to be in harmony' and 'to grant'.

660 U·ɛ talo·wɛ aita·riŋ nuka bu·t uyam uċarɛ ka hari·pan ɛ·γaruman." Munulum Da·du.ɛ Darbe·šu.ar ·ɛaimi: "Le.i e·i, u·ŋ ar akumanum gir·at. Jɛ u·ŋɛ da·do ba, ja e.ik Munulum Da·do bila. Ku ja aiyu·gušants ba·n. Ki·n hin ja o·ɛ bo. Kɪsarɛ e·pi mutsuya ba. Gutɛ ja ha bila. Girat," ·ɛaimi.

Te·rumanar Darbe·šo giratimi. Niki·γat huru·tasar Munulum Da·du.ɛ yu·emur ɛcnimi: "Ja Darbe·šu.ar gi·ri.ɛ bi·stas diram pitimutsik e·r o·ti." Yu·ɛs e·r diram pš·timuts e·r o·ɛumo. Šu.asar Munulum Da·du.ɛ hin e·yɛnmur hukam ɛtimi: "Darbe·šo i·mo diśar nitsun fat nɛ ju." E·yɛnɛ i·se Hanuman Muntsum di.usin huyɛ·s opačar ru·ŋar ditsuman. Ditsun fat nɛ ni·mo. I·nɛ Darbe·šu.ɛ huyɛ·s nuyɛn hara·γar di·mi. Di·n du·ŋ sus imanimi.

Hu·šar walasar (or, di·nin), huyɛltarču·ɛ doγ·arusuman: "Bɛ gumanuma?" I·nɛ Munulum Da·du.ɛ ha·lar nitsun yugušants aita·r no·γar egiratumɛ da diram pštimuts giri.ɛ bi·stas e·sirumɛ čaγa o·r ɛtimi. Uyo·n haira·n umanuman.

Yarum čaγa kɛ bilum "Šišpar Barulo Munulum Da·do bai.i" nusɛn. Ki·nɛ Munulum Da·do Kɪsarɛ e·pi mutsu·am," ɛciba·n. Kɪsarɛ

---

1 *uċarɛ ka* — *-*ċar* may mean either 'voice' or 'sound' and either interpretation seems legitimate here. For the use of a plural prefix with a sg. noun v. § 128. III.

2 *ar akumanum* — 'not being afraid' static pc. neg. of -*a·man*, *a* + *gu* + *-*manum*.

7 *bi·stas* — -*das* (v. § 73. II.) here indicates 'means' or 'material'. Perhaps the radical idea is 'on' or 'with' a basis or foundation of ibex fat.

11 *ditsuman* — pl. for sg. *ditsumo*, whether through oversight or politeness. Other similar cases have already been noted.

14–15 *i·nɛ M. D. … čaγa o·r ɛtimi.* — A perplexing and probably ungrammatical sentence. *i·nɛ* may be either the demonstrative adjective qualifying M. D., or it may be a pronoun referring to *Darbe·šo*.

*Munulum Da·du.ɛ* probably starts as being the genitive dependent on *ha·lar*, but then comes to be the subject of *no·γar*. In that case a subject has to be imagined for *nitsun*. Otherwise *M. D.ɛ* may be the subject of *nitsun* and *no·γar*: 'M. D. having taken him to (his) house and having made his daughters play . . .'.

After this one would expect a finite verb with M. D. as subject, but the construction changes and becomes dependent on *čaγa*.

*egiratumɛ* and *e·sirumɛ* appear to be genitives dependent on *čaγa*. They are static participles of Causative verbs, but whether they are to be taken as passive or active in meaning is not clear: 'he told the story of his having been

5391

(sang) with very sweet voices (and) played a tune. Mūnulum Dādo said to Derbēsho: "O my son, dance without fearing. I am your grandfather. My name is Mūnulum Dādo. These are my daughters. This one is my wife. I married Kiser's grandmother. This is my house. Dance!" he said to him.

Upon this Derbēsho danced. When, having danced, he sat down, Mūnulum Dādo said to his wife: "Make some *diram* bread with ibex fat for my Derbēsho." His wife made *diram* bread for him. When he (Derbēsho) had eaten it, Mūnulum Dādo commanded one of his daughters, saying: "Take Derbēsho away to his own place and leave him there and come back." One of his daughters took him from the Hanuman Mūn and brought him to the pasture ground to the goats. Having brought him (there) she left him and departed. The (man) Derbēsho, taking the goats, came to the camping place. Having arrived there he became for a short time unconscious.

When he came to his senses the herdsmen asked him: "What became of you?" He told them the story of their taking him to the house of Mūnulum Dādo, and of (M. D.'s) making his daughters play on the sitār and of his being made to dance and then being fed with *diram* bread made with ibex fat. They were all astonished.

There was also an old-time story that Mūnulum Dādo was in the Shishper nullah.

They say that this Mūnulum Dādo had married Kiser's grandmother. Kiser's grandmother said to Kiser: "When you marry

---

made to dance ...', or: 'he told the story of M. D.'s having made him dance'. On the whole I favour the passive.

For the use of the Static pc. as a noun v. § 382.

The whole passage is of interest as a valiant attempt to face the difficulties of indirect speech.

14 [illegible] — *-γyerʌs is usually a simple transitive verb in the form [illegible] 'to play (music)', but here it is unquestionably causative: 'having made them play'.

15 γurum *ċaγa* ... [illegible]. — This might be taken as following on *hairum* [illegible]. 'All were astonished, saying': "there was formerly a story that M.D. lives in the Š. nullah". Only the narrator, I think, could say which rendering is correct.

16 *Dado* — more correct: *Dadu*ʌs with [illegible].

*Kisere api* — said to have been Kiser's paternal grandmother. For the story of Kiser and his marriage with *Bubuli G*ʌs see No. p. 142 l. 20.

ɛ·pi.ɛ Kɪsarər ɛsumo: "U·ŋɛ Bu·buli Gʌs mutsu·ča kɛ ja·r kɛ hirʌn a·r ditsa. Šišpər Berulo γɛniśɛ ʌalatʌŋɛ hirʌn bai.i, ɛeiba·n. I·nɛ a·r ditsu kɛ ja gər kɛ u·ŋɛ gər nala ɛ·čɛn."

Kʌsər Kɪsər ni·či kɛ hin γɛniśɛ ʌalatʌŋɛ hirʌnɛ hi·škatɛ nu·rut pšlʌmʌn gi·ʌčai.i. I·nɛ hi·r Kɪsarɛ ɛ·šatɛ pšal nɛ i·mo ha·lər dita imi. Kɪsarɛ ɛ·pi yatɛ tɛšatɛ huru·tum bo·m. Kɪsarɛ γɛniśɛ ʌalatʌŋɛ hi·r ditsʌs ni·itsin, "čiśɛ xa sokɛčam" nusɛn, xʌ nəmu·l muya·lmu·yo gali bi·m, ɛeiba·n. Berumʌn guntsiŋtsum Kɪsarɛ ɛ·pimur mil·ɛnts numo, wa·rts numo·tʌn. Munulum Da·du.ɛ ka gər ɛtimi. I·mo kɛ gər ɛtimi, ɛeiba·n.

Dərum xa Šišpər barulo Hʌnumʌn Mu·ntsum la·o mai.i bila. Muto xa doyɛlja·n.

---

1 *mutsu·ča kɛ* — perhaps to be taken in its original sense: 'when you bring away B. G. (to marry her)'. Otherwise one may suppose the sense of intention common with the present tense v. § 349. 4: 'when you propose to marry B. G., when you are going to marry B. G.'

*ja·r kɛ hirʌn a·r ditsa* — the redundant use of the two pronominal forms is not common.

7 *ditsʌs ni·itsin* — for this use of the Infin. see § 292. b.

*sokɛčam* — i. e. *sokiččam* from *sokas*.

*nəmu·l* — p.p. active with 3rd. sg. hf. prefix of *-ʌl.as 'to fall'; 'from the ladder' would be *čikʌšum*.

8—9 *ɛ·pimur mil·ɛnts numo* — *mil·ɛnts* is the plural of *mili*, meaning 'medicines, drugs'.

537a

Būbuli Gas, bring a husband for me too. In the Shishper nullah, they say, there is a man with a golden moustache. You fetch him for me and we shall celebrate my marriage and your marriage at the same time."

On her saying this to him Kiser (went off and) when he came (to the place) a man with a golden moustache was sitting at a loom weaving a piece of *patti*. Kiser threw the man over his shoulder and brought him to his home. Kiser's grandmother was sitting up on the roof. When she saw Kiser bringing the man with the golden moustache, saying to herself: 'I'll go down the ladder,' she fell down and her ribs were broken, they say. After some days, when he had applied remedies to his grandmother and made her well again, Kiser married her to Mūnulum Dādo. He also effected his own marriage, they say.

Up to the present day a halloo comes from Hanuman Mūn in the Shishper nullah. People still hear it.

---

In [illegible] the [illegible] infix ([illegible] + [illegible] + [illegible]) must be a kind of dative, duplicating the epimer.

A local method of treating broken ribs is to apply paper with paste or gum over them. 752

11 [illegible] — The narrator, Jemadār Imām Yār Big, claimed to have heard it. *Dorbeio's* experience took place some 80 or 90 years ago.

## No. VI.

## Śon Gu·kur ke Hu·ke Mamo.

Gerurmo A·ltitulo Śon Gukur ke Hu·ke Mamo bitan uw·aṡċar uṭeur·am ec.iba·n. O·ltalik maíbor Hunzulo bitaiyo bam.

O·ltalik nurur·t bam. Terumaner Baltittsum Karegadimutec xat han gareyi berum di·mi. Bitaiy·ur·e yeteuman. Śon Gukur·e Huko Mamu·er eaimi: "Gume bu·a mamu etum bi (or, eti bi)." Huko Mamur·e Śon Gukur·er eenimi: "Awa, eme yu·lulum i·ske if·atilo berum tiku bi." Śon Gukur·e eenimi: "Be, berum ti·ku api, γalat ec.iba. I·se i·eumale mujo·q berum bila, i·se ieumale mujo·q i·ekili xa bali·la. I·te te.i go·γe ba," eaimi. O·ltalik atu·maγuman.

Ho te·rumaner i·se bu·a hin hi·yane A·ltiter d·itaimi. Be·ruman guntaiqtsum i·se bu·a halki·mi, ise buto·uto dimanimi. Ieumale mujo·q berum bilum. Du i·ekila xa balilum.

Śon Gukur·e eeuman tean manimi. Ho eie bera·n du.xeuman.

---

1 *Śon Gukur* — means apparently "The Blind Puppy", and *Hu·ke Mamo* "Dog's Milk".

*uw·aṡċar* — *uṡċ.as* (— Hind., *dekna*) is used with *bitan* in the sense of 'putting a bitan on to practise his craft, to make him operate', cp. p. 316 l. 11.

8 *i·ekili* — i. e. *i·ekila*.

9 *balila* — "has fallen" i. e. 'is hanging'.

## No. VI.

## Shon Gukūr and Hūkė Mamo, the Rival Bitans.

53/4

In the spring time they had brought Shon Gukūr and Hūkė Mamo to Āltit to make them act as *bitans*. Both were famous in Hunza as bitans.

The two of them were sitting (together) when a piebald cow came down from Baltit by the Karagadimute. The bitans saw it and Shon Gukūr said to Hūkė Mamo: "This cow is in calf." "Yes," said Hūkė Mamo to Shon Gukūr, "and there is a white patch on the forehead of the young one in its belly." "You are wrong, it is not a white patch," said Shon Gukūr, "the tassel on the end of its tail is white and is hanging down over its face, and so you see it like that." The two disagreed.

Then presently a man brought the cow in to Āltit. Some days later the cow gave birth and a calf was born to it. The tassel of its tail was white and it was hanging down over its face.

What Shon Gukūr had said turned out true. The people were filled with amazement.

---

9 *iṭis bu.i gorɣo ba* — 'you seem to see it so'. This use of *-ɣyen.as* in the sense of 'to regard as', 'reckon as', 'seem to see' with the pron. prefix referring to the subject is very peculiar. There are not many examples of it, but it is, I think, sufficiently attested, cp. § 249. 4 and Vocab. s.v.

10 *hairan du.ususm.an* — 'remained astonished', *d*°-*u.ṣ.as*.

## No. VII.

### Šun Gukuˑrε Bor.

600

Tsorum zamaˑna.ulo Šun Gukur Bitanε han čaγan εtam, se.ibaˑn: "Beˑrum deniŋtsum hikum kutuˑiko qaltač'amuts nuy'oˑlin, ǎikiˑlišo sisik paida me.iman (or, juçuman). Uˑε buˑt mnaˑf εčuman. Da Hunzo buˑt abaˑd mai.imi. Uˑε bˑuˑšutıŋ sis apiˑm ganε gutsarčuman. Čumarε gˑaljun gˑičuman. Da jukai.uˑε (or, jukaˑmutsε) dišulo madur mai.ımi. Maduˑrε dišulo jukaˑŋuts (or, jukaŋuts) mai.ımi.ε" senam, se.ibaˑn.

"Aˑqˑaras inε γaríči, γaraˑs iˑn aˑqˑarči iˑljum beltsε" senam, se.ibaˑn.

Faqat, čaγa dakuˑrum bila.

---

This prophecy is held of course to refer to the British.

2 *ǎskiˑlišo* } *ǎskiˑl* and *burǔu* were said to be synonymous 'fair, fairish'; *burǔu* (lit.
4 *burǔuliŋ* } out-eyed), I think, primarily denotes the possession of light-coloured eyes, and *ǎskiˑl* was first explained as describing fair, grey-eyed people. *goˑru* is, I understand, used of persons with a reddish colouring, with eyes and hair darker than those of the *burǔu*.

*apiˑm ganε* — "by non-existent road(s)" *apiˑm* being the static pc. It would be possible to take *sis* with *apiˑm*, "road(s) on which there are no people," "unfrequented tracks".

## No. VII

## Shon Gukūr's Prophecy. 539A

They say that in early times Shon Gukūr, the Bītan, had made 177 a prophecy. They say he had said as follows:

"After some years there will appear a handful of fair-complexioned men wearing short coats. They will do great justice and Hunza will become very prosperous. These fair folk will go where there are no roads. They will construct iron bridges. Moreover in the place of privies there will be stables. In the place of stables there will be privies." They say he said: "In those latter days the man who should hold his peace will speak, and the man who should speak will hold his peace."

That is all: the story is this much.

---

The last two sentences indicate changes in customs and the social system. 178 I do not understand the exact implication of the confusion between stables and privies; but γʌrʌs, I think, means a man who has a right to speak in public assemblies, i. e. a person of social standing, while aγʌrʌs is the humbler individual who is not expected to air his opinions in the presence of his betters.

A note elsewhere says that Shon Gukur prophesied that Hunza would be conquered by people wearing "topees" (sun-helmets, hats) and good clothing.

## No. VIII.

## Gᴀniṣ̌ε Bilᴀs.

Tsorᴜn zᴀma·na.ulo Gᴀniṣ̌ulo hin bilᴀsᴀn bo·m, se.iba·n. Hi tha·nε nu·rᴜt hin nimi kε i·nε iṣ̌u·čo bo·m. A·ltᴀn nimᴀn kε hin fᴀt nε hin iṣ̌u·čo bo·m. Iskεn nimᴀn kε a·ltᴀn nuṣ̌ᴜn hin fᴀt εčubo·m. Be·rumᴀn dεniŋ xa· ᴀki·lᴀtε bu·t sis uṣ̌u·mo.

I·tε zᴀma·na.ulo Šon Gu·kᴜr bitᴀn bᴀm. In'εr xᴀbər εtumᴀn. Etᴀsər Gᴀnɪṣ̌ər ni·mi, se.iba·n.

Hᴀn diṣ̌εn bilᴜm, i·tε i·k Lᴀto Hər bilᴜm. Tε·lε hin bilᴀsᴀn bom. I·nε sis uṣ̌u·čo bom. Šᴜn Gu·kᴜrε hᴀn čum'ᴀrε gi·li.ən o·timi, se.iba·n. No·tᴀn i·nε bil'ᴀs dᴀm nε —. Te·lə hᴀn bu·nᴀn bim, isε i·k Guy'o· Bu·n se.ibᴀm. Guy'o sεnᴀs hirᴀn bᴀm, i·nε bᴀsi.ulo bim. I·sε bu·nulo i·nε bilᴀs gi·li mᴜdεlɪmi.

Isε bu·n dərᴜm xa·bi, ᴀma i·mo diṣ̌tsᴜm. i·lᴀtε bim. ya·rε xau wᴀli bi. Čumᴀrε gi·li dərᴜm xa bi.

---

2 *iṣ̌u·čo bo·m.* — Note the use of the **-ṣ̌uyᴀs* form of the verb 'to eat' when the object eaten is human v. § 252.

7 *hin bilᴀsᴀn* — presumably the same *bilᴀs* who has just been mentioned.

9 *dᴀm nε* — there is a break in the construction and *bilᴀs* is not the object of the *dᴀm nε*; sense carries on to *gi·li mᴜdεlɪmi*.

12 *i·lᴀtε* — *ᴀrε*, or *morte*, is to be understood before *i·lᴀtε*.

## No. VIII.

### The Bīlas of Ganish.

They say that in early days there was a Bīlas in Ganish. She dwelt at a certain spot and if one person came along she ate him up. If two people came along she used to let one go and eat the other. If three people came along she used to eat two and let one go. In the course of a number of years she thus devoured many people. 534

At that time Shon Gukūr, the Bītan, was living. They told him about it, and he went off, they say, to Ganish.

There was a place of which the name was Lato Her. There was a Bīlas there who used to devour people. Shon Gukūr got them to make an iron peg. Having done so he made a spell. Now there was a boulder there. They called it the Guyō Būn. There was a man called Guyō and it was in his garden. Shon Gukūr pegged her into that boulder.

The boulder still exists, but it has fallen down from its original site which was on the edge (of the cliff). The iron peg is still there.

## No. IX.

## Hindi.ɛ Dʌdi.

000 Hindilo yərum xama·na čaɣa bila. Hindi hʌn šika·ʀi.ɛn bi·m, i·k Jʌndu Šɪka·ʀi bilum. I·sɛ šika·ʀulo tʌpmo tsər huru·šʌm seiba·n. A·lt·ʌn nimʌn kɛ hin tso·ʀdinər dyuwɛšʌm. Isken ni·mʌn kɛ u·atsum hin nišun a·ltʌn fʌt očubo·m.

Hindi.ɛ sis i·tɛ zama·na.ulo kʌm aba·d bʌm, haira·n umʌnumʌn. Be·ʀumʌn dɛnɪŋ xa· šərum nu·mʌn Thʌmo uya·ʀum čʌp ɛtumʌn. Axɛʀ Thʌmo doyɛlumʌn.

Hu·nzulo i·tɛ wʌxtulo hin Šo·n Guku·ʀ sɛnʌs bit·ʌnʌn bʌm. In·ɛ· Hindi·ər e·ʀumʌn. I·nɛ ni·n bərai.imi kɛ i·sɛ šika·ʀilo hin bilʌsʌn bo. Da tʌlo muyu·gušants ba·n. I·nmo mu.ik Dʌdi bilum. In·ɛ· tsər uṣ učo bo·m.

Šon Guku·ʀɛ ho Hindi.ɛ sis tobʌk ɣata·ŋ no·yɛn ha ha o·čumɛ da i.i· dʌm ·ɛčumɛ i·sɛ šika·ʀi yʌkʌlʌtər ni·mi. Ni·mər ho tʌlo muyu·gušantsɛ ka šɪka·ʀitsum duwʌšʌmʌn. U.ɛ·tsum hin čəra·ti numʌn kʌntsum sinda yʌkʌlʌtər ga·ʀtsumo. Te·lə hʌn uyu·m bu·nʌn

---

1 *Hindilo* and *Hindi*. — These cases are suspect. It is possible that the narrator changed his mind as to what exactly he was going to say. One would expect: "a story of Hindi", and "a tower in, or at, Hindi".

4 *nišun . . . fʌt očubo·m* — this anticipates the discovery that the disappearance of the guards was due to the cannibalism of some female being.

5 *kʌm aba·d bʌm* — Hindi is said now to comprise 100 houses.

6 *Thʌmo* — "the Thams" eitner vaguely meaning the ruling family, or a complimentary plural for "the Tham".

12 *ha ha o·čumɛ* — the meaning of *ha ha ɛtʌs* seems to vary between raising the shout or battle-cry with which one attacks, and actually charging or attacking.

## No. IX.

## Dadi of Hindi.

5391

In Hindi there is a story current of former times. There was a tower at Hindi. Its name was Jandu Shikāri. They say that men used to sit on guard in the tower at night. If two men went (on duty), in the morning there was (only) one remaining. If three went, (a *bilas*) ate one and let two go.

The people of Hindi, who were a small community in those days, were perturbed. For some years out of shame they kept the matter secret from the Thams. In the end the Thams heard of it.

At that time there was in Hunza a bītan called Shon Gukūr. They sent him to Hindi. When he had gone there and looked (he saw that) there was a bilas in the tower; and there were also her seven daughters. Her name was Dadi and it was she who kept eating the guards.

Shon Gukūr thereupon made the people of Hindi take guns and swords, and making them keep shouting the battle cry and himself reciting spells, he advanced towards the tower. On his approach Dadi with her seven daughters quitted the tower. One of the latter got separated and fled from the fort in the direction of the river. There was a large boulder there and she flung herself into it. Shon Gukūr, coming up, and making an enchantment, fixed her in the boulder with a peg.

---

18 *dʌm 'ećume* — the exact meaning of *dʌm* is also doubtful. It is no doubt the Persian word which begins by meaning "breath" and passes on to "incantatory verses" (Steingass). In Burushaski it may be taken as 'charm', 'spell', 'incantation', 'enchantment'. The phrase is here glossed "praying" (i. e. probably H. *du'a· karke*).

000 bim, i·sɛr gi·mo. Ģiʏʌsər Šon Gu·kər di·n i·sɛ bu·nulo dʌm nɛ gili mud·ɛlimi.

Hin Dʌl Kʌn ʏʌkʌlʌtər ga·rtsumo. Elə hʌn bu·nʌn bim. I·sɛr gi·mo. Elər ni·nin dʌm nɛ gi·li mudɛlimi. Tail o·čumɛ u· tʌlo muyu·gušʌnts bu·ndo bu·nd o.ulo gi·li ud ɛlimi.

Da u·mi ti·ts m otumʌn. Duınutsun Hindi kʌnɛ ča·ᴛ ɛšulo, ɛšulum la·tɛtər dum u.isumʌn. Tɛlɛ gi·li mod ɛlimi. Mod ɛlʌsər ɛsumo: "Jɛ besʌn šičʌm?" Šon Guku·rɛ mo·simi: "Turma a·lta tsi·ᴛ guyʌm (*or*. gu·čʌm). I·tsɛ multʌn mi·n ɛ. Da hər dɛn go·r du sɛn. Turma a·lta tsi·ᴛ ay o·mʌnumʌn kɛ tʌlo ku·li gu·čʌn, ʌma u·ŋʌtɛ gutɛ bʌp o·sʌm, bešʌl mi ho·lgu·š ʌmulər nimʌn kɛ miyər mʌnɛ. Ho turma a·ltatsatsum tʌlo xa tsi·ᴛ gu·čʌn."

Numo·sun i·sɛ do·mulo čumərɛ gi·li dʌm nɛ gi·li mod ɛlimi. Da i·nɛ gili modɛlumtsum hər dɛn turma a·lta ya tʌlo tsi·ᴛ nutsun tobʌk ga·ta·ŋ nuka ha hʌ ·ɛčumɛ nu·n i·sɛ gi·li iw ərɛ tsi·ᴛ du·sumɛ

---

776 1 *i·sɛr gi·mo . . . gili mudɛlimi* — Such beings as bilases have the power of hastily entering into boulders and in the normal course could no doubt come out again, but if an iron peg is driven into the boulder and a suitable spell employed they can be kept shut up for at any rate a long period.

000 Dadi's eventual escape is said to have been predicted by Shon Gukur: *amɛlɛ̨ ʏʌsu·mər Dʌdi du·ši*, ! 'when my jaw-bone has rotted Dadi will come out'. But the jaw-bone is a very durable article. Cp. also the tale of *Qa·ŋ Jʌkun*, p. 202 l. 1.

412 237 789 In this and other stories iron evidently retains its magical qualities, which is not surprising as it was comparatively rare and precious in Hunza till quite recently. A couple of generations ago the important Baltit -'Ali.ābād irrigation channel was dug with ibex horns used as picks.

000 2 *gi·li mudɛlimi* — I don't think this is to be taken as meaning that the peg was visibly driven into her. She was imprisoned by simply driving the peg into the stone.

5 *bu·ndo bu·ndo.ulo* — the plural is surprising, but the meaning is obvious.

7 *dumu.isumʌn* — from *d**-*isʌs* | *d**-*usʌs* 'to take out extract'. Here glossed "made her climb" which suggests a point of contact with the intransitive *du·sʌs* cp. § 303.

*modɛlimi* — from here on the prefix *mo-* replaces the previous *mu-*. As the text was recorded at one sitting there was probably an actual difference in pronunciation by the narrator, not merely a variation in my hearing. So we have *-*ʌdɛlʌs* being substituted for *-*dɛlʌs*. Cp. §§ 242—243.

8 *guyʌm* — "I have given you" the anticipatory Pret.

! [Errata: for du·ši read du·šo. Cf p.419, lst. 116 -- Analyst.]

Another daughter fled towards the Upper Fort. There was a boulder there and she flung herself into it. Shon Gukūr proceeded thither, and making an enchantment secured her with a peg. Dealing with them in this wise he pegged down the seven daughters in separate boulders.

Then they pursued (and caught) the mother, and bringing her to the col facing the Hindi Fort, they made her climb from the col up on to the spur. There Shon Gukūr pegged her down. When he had done so she said to him: "What am I going to eat?" "I shall give you twelve goats," said he, "drink their blood. Then every year we shall bring you (the like). If we cannot manage twelve goats, we shall give you at any rate seven, but I lay this duty on you: whenever we go anywhere to battle, you must go in front of us, then (on that condition) we shall give you from twelve to seven goats."

Having so addressed her he wrought an enchantment and pegged her down in the mound with an iron peg. Then from the time that she was pegged down, every year they took 12 or 7 goats and with guns and swords and shouting as they went, they led

---

10 *talo ku·li* — the precise meaning of *ku·li* is uncertain. The phrase was explained as H. *sa·t hi* "exactly seven" (?). This may be correct as we have "twelve or seven" later on at line 14; but one would rather expect "at least seven" and this would be borne out by "from twelve to seven", l. 12.

*gu·ḍʌn* — in the MS. *gu·ʂʌn*.

*bʌp* — usually means "tribute", "tax", cp. the double significance of English "duty".

11 *ho·lgu·ʂ nɪmʌn kɪ* — 'if we go to war', or 'battle'. One would expect *ho·lgu·ʂər*, but we have *ho·lgu·ʂ ni.ʌs* again on p. 252 l. 17.

*a·ltatsatsum* — *a·lta·ts* + *tsum* The accentuation must have been peculiar as I originally recorded: *torma a·lta tsa·tsum*.

15 *gi·li iwərɪ* . . . *du·ʂumɪ* — the idea of circumambulation v. Vocab. s. v. *-wəra. *du·ʂumɪ* is the present participle of *du·tsʌs* (*d*-tsʌs*).

An explanatory diagram shows the goats as going round the peg against the sun (widdershins), but that may be only accidental. It was further stated that first the men and then the women danced round the boulder as a compliment to Dadi.

000 kʌš oč'ʌm. Multʌn iˑsɛ giˑli.ʌtər gaˑʀtsumər giˑli fərfər mai.i biˑm se.ibaˑn.

Iˑtɛ ᴢamaˑnatsʊm kin Thʌm Mir Muhʌmmʌd Nʌziˑm Khaˑnɛ thʌmkušɛ beˑʀumʌn dɛniŋ xaˑšɪŋər Hiˑndɪlo iˑsɛ l'aˑtɛtər tsiˑʀ nuyɛn nuˑn Hiˑndikutsɛ Dadiˑmʊʀ şuˑčʌm. Iˑtɛ iˑk šər eˑs se.ibʌm. Da mu kɛ se.ibaˑn.

Andaˑᴢʌn toˑʀɪmi tuʀma aˑlto dɛn manimi H'indikutsɛ Miˑʀ Muhʌmmʌd Nʌziˑm Khaˑn kɛ Wʌziˑʀ Humaˑyun Biˑgɛ iˑtsɛ laˑtɛtər tsiˑʀ nutsʊn Dʌdiˑmʊʀ šar eˑs ɛtʌs fʌt oˑtaˑn. Bɛ kɛ Sərkaˑʀ Angriˑzi Huˑnzo nukʌn iˑlji beˑrumʌn dɛnɪŋ xaˑšɪŋər Hiˑndilo Šon Guˑkurɛ sɛnʊmʌtɛ (*or*, hukʊmʌtɛ) šɛreˑs ɛčʌm. Uˑɛ se.ibʌm: “Šəreˑs aiyɛtumʌn kɛ, Dʌdi duˑšo.”

Šoˑn Gukuˑʀɛ dɛlʊm čʊmərɛ giˑli iˑlji xaˑ uyoˑnɛ i.eˑšʌm bim. Muˑto api. Mɛnɛnɛ γiˑki ɛtai.i se.ibaˑn. Baγairi Šon Gukuˑʀɛ giˑli yʌtɛ (*or*. giˑli.ɛtə) waˑʀʊm bʌt dərʊm xaˑ bila.

---

1 *fərfər mai.i biˑm* — I gathered that the peg waggled round in its socket, the top describing a circle.

3 *kin Thʌm* . . . — lit. “up to some years of this Tham's sovereignty”.

5 *Dadiˑmʊʀ şuˑčʌm* — either: “they sacrificed them to Dadi” or literally: “they feasted on them in honour of *D. şuˑyʌs* appears sometimes to be used in the sense of “to slaughter” when a feast is going to follow v. Vocab. It appears that the people consumed the carcases of the goats. It was assumed that Dadi would only drink the blood (v. p. 194 l. 9), and the blood was poured over the peg (line 1).

The “bleeding sacrifice” has distinct economic advantages for the worshipper, over the “burnt offering”

the goats round the peg and slaughtered them. And they say that when the blood flowed on to the peg the peg used to revolve.

From that time until the present Tham, Mīr Muhammad Nazim Khān, had been Tham for some years, the people of Hindi used to take goats to the spur at Hindi and sacrifice them to Dadi. They used to call the ceremony the *Sherēs*, and they call it so now.

About ten or twelve years ago Mīr Muhammad Nazim Khān and Wazīr Humāyūn Bīg made the people of Hindi give up taking goats to the spur and celebrating the *Sherēs* in honour of Dadi. Otherwise for some years after the taking of Hunza by the British Government they used to celebrate the *Sherēs* in Hindi according to the instructions of Shon Gukūr. They used to say: "If we don't celebrate the *Sherēs* Dadi will come out."

For a long time all used to see the iron peg that Shon Gukūr had driven in; it was (still) there. Now it is not there. They say someone has stolen it. Only the flat stone that was put by Shon Gukūr over the peg is still there.

---

7 *ten or* twelve years ago i. e. in 1914 or 1912 A.D. British suzerainty was established in Hunza in 1891—2.

9 *bɛ kɛ* — here seems to be equivalent to "but", the sense being: the practice was stopped 12 years ago, but it had gone on after the British occupation for a number of years.

13 *iljì ʐa* — exact meaning doubtful.

*uyo·nɛ i.eˑʃʌm bim* — *bim* is independent of *i.eˑʃʌm*.

## No. X

### Kuli.o Lʌski·ᴛ kɛ Hərɛŋ Gʌšɛŋɛ Dʌŋʌlʌtʌs.

600 Kuli.o Lʌski·ᴛ hʌn guntsʌnulo i·mo mʌlulo tsil yʌljʌm. Tʌp bilum, tsi·le gʌlt ɛᴛ di bilum. Hinumʌn bʌm. Tutʌŋ γu·a bi·m.

Tɛrumʌnər Hərɛ·ŋ Gʌšiŋʌtɛ pfu.ʌn manimi. I·tɛ pfu guts ərčumɛ Kuli.o Lʌskir yʌkʌlʌtər di·mi. Kuli.o Lʌskir ɛpʌčər di·mi, bʌrɛ.imi kɛ hin dʌŋʌlɛtʌsʌn bo. ʻO·ltʌlikɛ sulam'a dunumʌn, muwʌšimi. Numu·wʌšin ɛ·ṣ̌çumuši ti·šk bilum mundi·lʌtɛ is ərkimi. Ya·ᴛɛ bɛs kɛ lɛ·l omʌnimi. Ʌmi·ṭɛ ʌm ni·mo.

I·imo ha·lər di·mi. Di·n jʌma·tər čʌγa ɛtimi: "Hərɛ·ŋ Gʌšɛnʌtum bilʌs mɛltʌlik Bidi·ᴛo Mʌlulo suluma dunʌm. Ja muwʌši.ʌm (*or*, muwʌši.a ba), da tiškʌk (*or*, ti·škʌtɛ) mudɛlʌm. Ti·šk mʌlulo fʌt mʌni·la. Nʌma·n dusu·in. Bʌrɛ·nin, ti·šk tikulo gʌtum bila kɛ ja šʌt ɛta ba. Mʌlʌk ni·m bila kɛ i·nɛ šʌt ɛtubo." o·simi.

Tso·ᴛdi·nɛ ničumʌn kɛ ti·šk ti·kulo gʌtum bilum. Ti·šk ma·lulum dusu·mʌn.

Akurumʌn čʌγʌn bilum.

---

1 *Kuli.o* — I also wrote it *Quli.o.* I understand that it is *Lʌskir*, son (or descendant) of *Kuli* who is, or was, represented by a tribe, the *Kulikuts*. *Kuli.o* is probably a gen in -*o* v. § 46 note.

6 *ɛ·ṣ̌çumuši* — explained as "at his waist", "stuck through his belt or waistcloth". The word is possibly a compound of the base of *-*ʌṣ̌çiŋ* 'loins', 'waist' and *muš* 'end', 'limit'.

*ya·ᴛɛ* — 'further', 'beyond this', connected with *yər* 'in front' etc. not with *ya·ᴛɛ* 'down', 'below'.

7 *ʌmi·ṭɛ ʌm ni·mo* — Š. λ. glossed as Hindustani *kɪdharse kɪdhar giya* (i. e. *gʌ·i*).

## No. X.

## Kulio Laskir and the Dangalatas of Harèng Gashèng.

539/

Kulio Laskir was one day running water on to his field. It was night and the turn for the water had come to him. He was alone and the night was dark and moonless.

At this point a fire appeared on the Harèng Gashèng. The fire came moving along in Kulio Laskir's direction. It came up to Kulio Laskir, and when he looked he saw that there was a Dangalatas. The two began to wrestle and he threw her. There was a dagger at his waist and when he had thrown her he smote her on the breast with it. He knew nothing more; she (simply) vanished somewhere.

He returned to his home and told his family about it. He said to them: "A bilas from the Harèng Gashèng and I had a wrestling bout in the "Round Field." I threw her and stabbed her with my dagger. The dagger has remained behind in the field. You people go and fetch it. Take note: if the dagger is sticking (upright) in the ground I have had the best of it, (but) if it has fallen over, then she has had the best of it."

On the morrow when they went (to the field) the dagger was sticking in the ground. They brought it back from the field.

There was this much of a story.

---

The nature of the *ʌmi·te* is obscure. It may be compared with the equally obscure *ʌmi·tʌle* v. Vocab. s. v.

*meltʌlik* . . *suluma dunʌm* — 'the two of us had wrestled'. Supply: *je ke*, 'and I', before *meltʌlik*.

## No. XI.

## Bərʌšʌlɛ Qa·ŋ Jʌkun.

000 Hunzulo Bər ʌšʌlɛ hʌn tili.ɛn bilum, it ɛ·tɛ hin bilʌsʌn n·urut bo·m, seiba·n. Tʌpɛ ɪnɛn ålt ʌn te·lər nimʌn kɛ hin ni·şun hin fʌt ɛčubo·m seiba·n. Berumʌn dɛniŋ xa ʌki·l zailʌtɛ sis uşu·mo. Uşu·ɛsər hukum ɛtumʌn: "I·tɛ ti·li gʌmʋntsʋm dɛlin" nusɛn. Hunzu.i sis uyo·n gʌti numu i·tɛ ti·li.ɛtɛ gʌŋi isərkumʌn. Isərkʌsər i·tɛ gʌŋi.ɛ če.i ho·lɛ multʌn du·simi. I·tɛ ti·li mʌlʌk 'e·ʀʋmʌn (*or*, dɛlimʌn). Dɛlʌsər hʌn jʌku·nɛn ka·ŋ nɛ paida man imi. Mɛnər kɛ bʌda ap išʌmi.

Kuli.o Lʌsk ir sɛnʌsʌn yərʋm i·tɛ zʌma·na.ulo bʌm, seiba·n. Inɛ wʌzi·ʀ kɛ bʌm, da šʌti·lu.ʌn kɛ bʌm. I·tsɛ hin Γulw a·tiŋɛ šʌti·lo hirʌn kɛ bʌm. I·tsɛ hin hirʌn kɛ bʌm. Ku.ɛ u.i·sküyɛ (*or*, i·skɛnɛ) dʌmumʋts hʌn hʌn nu·yɛn, du·n, jʌkunʌtɛ Kuli.o Lʌski·ʀɛ isərkʌsər turma alto bʌdʌŋ gi·mi, seiba·n. Γulwa·y i·nɛ hi·ʀɛ dʌmo isərkʌsər tsʋndo bʌdʌŋ gi·mi, seiba·n. Te.i ɛčumɛ dɛljumɛ, Xu·ʀɪ.ʌs Bu·n sɛnʌsʌn bi. tɛ·lər itsu·mʌn. Itsuyʌsər i·sɛ bu·nər gi·mi.

Giyʌsər Hunzulo altʌn bitaiyo bʌm. U·ɛ ja·du nɛ, dʌm nɛ, i·sɛ bu·ntsʋm ho·lɛ du·sʌs aiy ɛtumʌn. U·ɛ sɛnumʌn: "Bɛšʌl

---

10 *i·tsɛ* — seems to be *i* + *-*tsɛ* 'upon him, in addition to him'.

11 *i·tsɛ* — this second *i·tsɛ* is *i·tɛ* in the MS., which must surely be wrong.

*Γulwa·tiŋɛ* . . . *hirʌn* — His name is said to have been, *Γulwa Kʌŋo* the latter word being connected with the braying of the donkey in this episode.

*u.i·sküyɛ* — is doubtless for *u.i·ski* + *ɛ* instead of the usual *i.·skɛn* + *ɛ* v. § 201.

12 *hʌn hʌn* — "they, taking sticks, one each, came" v. § 207.

## No. XI.

## The Braying Donkey of Berashalè.

539X

They say that in the Berashalè (lands) in Hunza there was a walnut tree, and that on it there used to sit a bīlas. At night if any two people went there she used to eat one and let the other go. In this manner for some years she devoured people. (The authorities) gave orders, saying: "Cut the walnut tree down from the roots."

All the people of Hunza having assembled they hacked at the tree with an axe, whereupon blood issued from the gash made by it. They felled the tree and then there appeared a braying donkey. It would not budge a step for anyone.

In those early days there was a man called Kulio Laskīr. He was the Wazīr and he was also a strong man. Besides him there was a strong man of the Ghulwāting and in addition to him there was still (another) man. These three came on the scene, each carrying a thick stick. They say that when Kulio Laskīr brought his stick down on the donkey it took twelve steps (forward); and when the Ghulwā man brought his stick down it advanced five steps. Going on beating it thus they brought it to a boulder there is, called Khūrias Būn. When they had got it there it entered into the boulder.

There were in Hunza two bītans, and when it had gone into the boulder, they wrought magic, and made a spell and did not allow it to come out again. They said to the people: "When we

000

mi gusɛ tin mi·rumər pur'a ni·γʌs tik manimi kɛ gusɛ jʌkun du·sʌs bi," _o·sumʌn. Sis uyo·n u·yumo ha·kičʌnər d·u·umʌn.

I·nɛ hin bitʌnɛnɛ i·k Hukɛ Mʌmu bilum, hi·nɛ i·k Šo·n Guku·r bilum. I·sɛ jʌku·nɛ i·k Qa·ŋ Jʌkun bilum, seiba·n.

---

1 *mi gusɛ tin* — "this (jaw) bone of ours" cp. p. 194 l. 1 note.

2 *d·u·umʌn* — i. e. *du·mʌn*.

have died and these (jaw) bones of ours have entirely rotted and become earth, then this donkey will come out."

Then all the people returned to their homes.

The name of the one Bitan was Hukè Mamŭ, and of the other, Shōn Gukür. The name of the donkey, they say, was Qãng Jakun (the "Braying Donkey.")

## No. XII.

## Bulčʊtoˑko kɛ Dʌŋʌlʌtʌs.

000

Bulčʊtoˑko sɛʊʌs hirʌn gutɛ Giˑltsum Hʊnzo yʌkʌlʌtər di bʌm, seibaˑn. Iˑnɛ siˑʀɛ ka bʌm, se.ibaˑn. Gərˈɛˑltər diˑn tɛˑlɛ hʊruˑtimi. Nˈurut berumʌn dɛniŋtsum Gʌntsupər teˑʀər niˑmi seibaˑn. Niči kɛ Bʊroˑndo Bərulo hin dʌŋʌlɛtˈʌsʌnɛ yai.iŋɛnulo ɣɛnʌŋ doˑrču boˑm. Niˑitsin tsil yɔrčər niˑmi. Tsʌk pfʌtʌŋ nɛ yai.iŋɛ kiˑtɛ pa dʌɣˈʌmi. Terumʌṇər yai.iŋ bʌsˈimi. Bʌsʌˑsər dʌŋʌlʌtʌs tsil dɛṭsʌčər duˑsomo. Dʊˑšu kɛ tsʌk pfʌtʌŋ mɛniko ɛtaˑn. Iˑnɛ tsʌk dɛtsʌš xaˑ Bulčutoˑku.ɛ ɣɛnʌŋ mɛɬʌnər nikin gˈaˑʀtsimi. J̣uˑčo kɛ ɣɛnʌŋ mɛnɛnɛ nʊkʌn gaˑʀšai.i. Iˑtsi thʌmo. Iˑn siˑʀi ka bʌm, nʊka gaˑʀtsimi.

Dʌŋʌlɛtʌs kɛ iˑtsi nultʌn dˈɛˑšqalčər ʌsiˑʀ mʌnˈuʊno. Mʌnaˑsər Uyuˑın Dʌsɛ gʌm uˑuulo hʌn uyuˑm bʌtʌn bilum. Pfər numa Bulčutoˑku.ɛ iˑtɛ bʌtʌtɛ ɣʌtɛˑnč isˈərkimi. Isərkʌsər iˑtɛ bʌt alto traq ɛtimi. Dʌŋʌlʌtʌsɛ yɛtsuʊno. Niˑitsin mʊkʌʀɛŋɛ sɛnʊmo: "Kiˑnɛ

---

1 *gutɛ Giˑltsum* — "from this Gilgit" (where the story is being narrated).

*di bʌm* — here, as frequently, the verb "come" is used where we should use "go".

5 *yɔrčər* — ɔ is a mere variant of ə. The infinitive was given as *yɔʀʌs*. The word does not occur elsewhere in the texts.

*tsʌk pfʌtʌŋ nɛ* — refers to the opening in the side of a waterchannel by which the water can be allowed to escape. Such an opening enables water to be turned on to a field, but in the case of a mill it is I think used to deflect the water from the mill-race. In the fields such openings are closed by blocking them with mud, but for a mill there is a small wooden frame into which a bit of board can be vertically slipped.

*kiˑtɛ pa* — is presumably the other side of the mill from the sluice.

7 *mɛniko* — v. § 151.

## XII.

## Bulchutōko and the Dangalatas.

534½

They say that a man called Bulchutōko had come from Gilgit here to Hunza. They say he possessed magical powers. Coming to Gerèlt he settled there.

After some years he once went, they say, to the Gantsūper jungle. When he entered the Burōndo Nullah, a Dangalatas was grinding gold (there) in a mill. Seeing this he went to cut off the water, and opening the sluice (so that the water flowed away to waste) he hid himself on the near side of the mill. The mill immediately came to a standstill. On its ceasing to work the Dangalatas came out to stop the water (from escaping). When she got out (she found that) someone had opened the sluice. While she was closing it Bulchutōko flung the gold into a skin bag and ran off with it. When the Dangalatas came back again (she saw that) someone was running away with the gold. She pursued him. He (however) had magical powers and continued to run off with it.

The Dangalatas, chasing after him, was near to overtaking him. Now there was a big stone at the lower end of the Uyūm Das, and Bulchutōko turning round smote at the stone with his sword and cleft it in two. The Dangalatas saw this and said to herself:

---

7 *detsaẏ ʒaⁱ* — the MS. has *detsaʌs ʒaⁱ*, but the infin. was given as *detsaiyʌs* and it must be the -*ẏ* form of the verb.

10 *derèqʌlčor* — seems to be a lapse for *domoreqʌlčor*. The pron. infix in *dᵒ-ʌbqʌltʌs* normally refers to the subject cp. p. 144 l. 8 note.

11 *batʌn* — *bat* is ordinarily used of a thin flat stone. In p. 206 l. 1 however, the Dangalatas calls it a *bʊn* i. e. "large stone" or "boulder".

800

bu·n trak ɛtai.i, jɛ kɛ ku·riᴀp aiyᴀči," nusɛn tɛlətsum i·lji pfər mᴀnu·mo.

Inəmu m'u·ik Meri Duwe·ni bilum seibâ·n.

Bulcuto·ku.ɛ Gᴀrɛltər i·kɛ γɛnᴀŋ nuka di·mi. Sis uyo·nɛ y'ɛ·tsumᴀn. Sisɛ sɛnumᴀn: "Bulcuto·ku.ɛ γɛnᴀŋ tsuš xa mi bɛ mimᴀna·n? Mi kɛ nimɛn sučᴀn." Nusɛn gᴀti numa Gᴀntsupərər nimᴀn.

Ničumᴀn kɛ daŋalɛtᴀsɛ γɛnᴀŋ do·rču bo(m). U·ɛ kɛ Bulčuto·ko iltu·ro numa tsᴀk pfᴀtᴀŋ ɛčər nimᴀn. Tsᴀk pfᴀtᴀŋ ɛtumᴀn. Daŋalᴀtᴀs du·šu kɛ sisikɛ tsᴀk pfᴀtᴀŋ ɛta·n. Ošum'utsulo du·n hi·n hi·n očumɛ o·š mᴀra·k no yai.iŋɛ hu·rɛ xa gu·mo. Tsilɛ diri·šᴀlɛ ho·lɛ du.isimi. Du.isᴀsər hikum duwᴀlašo ja·nawəri·k umᴀnimi.ɛ.

E·tsɛ u·ik Gᴀrɛ·ltum Hɛrᴀy bila. Dərum xa Gᴀrɛltɛ hərki.ɛ pa·či mᴀnu·mər i·tsɛ duwᴀšᴀči.ɛ. Du·nin mərt'ɛŋᴀtɛ ya kᴀγulo sinda i·ltsɛ bo·či.ɛ. I·tsɛr Gərɛ·ltum Hərα·y se.iba·n.

Bulčuto·ku.ɛ mᴀzər G'ᴀnišulo Šiski·n seiba·n. Tɛ·lɛ mu·to xa ᴀlᴀmičiŋ n'idili·n pᴀnji bila.

---

1 *ku·riᴀp aiyᴀči* — only recorded in this passage. Glossed: "he will not let me off". She realised that he was stronger than she.

9 *ošumutsulo du·n* — for the *-ulo* with *du·nᴀs* cp. *moto·tulo du·n*, p. 114 l. 7 note.
*hi·n hi·n očume* — is probably equivalent merely to "one at a time".

11 *duwᴀlašo ja·nawərik* — "flying animals".
*Gᴀrɛ·ltum Hɛrᴀy* (or *Hərα·y*) — i. e. the "Gerelt Tribe".
These birds are said to be black and to have long necks and to fly and sit in lines. They must be passing migrants, perhaps some kind of cormorant.

"He has cleft the boulder in two, he will not spare me." So saying she turned back from there.

Her name, they say, was Mēri Duwēni.

Bulchutōko came with the gold to Gerèlt. All the people saw it and they said: "While Bulchutōko has been procuring gold, what has been happening to us? Let us too go and get some." And they gathered together and set out for Gantsūper.

When they got there the Dangalatas was grinding gold. Imitating Bulchutōko, they too went to throw open the sluice, and they opened it. When the Dangalatas came out (she found that) some men had opened the sluice. Seizing them by their necks she took them one by one and twisting their necks flung them down the mill-race. The water carried them out by the escape channel; whereupon they became a flock of birds.

Their name is Gerèltum Hera. Up to the present day, when it is the time of ploughing at Gerèlt, they come out and they come and light on the cliffs or the strand at the edge of the river. They call them Gerèltum Hera.

It is said that Bulchutōko's grave is at Shiskin in Ganish. There they have put up flags and there is still an enclosure.

## No. XIII.

### Ši·ri Bərai.i Baγərth·amɛ čaγa.

000

Hunzulo qadi·m zama·natsum dastu·r bila, Dalu.ɛ hɪzalo (turma tsindi.ulo) bopfau ɛča·n. Han uyu·m hanikan qadi·mtsum bi, i·sɛ juwanan han Yasinulo kɛ bi. Seiba·n Iskandər Azəmo (*or*, Badša) waxttsum gutsɛ hanɛku·ts bi.ɛn. Ho bɛšal bopfau ɛtas manimi kɛ i·sɛ hanik Ba·ltitsum Diramiti·ŋɛ sa·at ɛtas išɛ ni·ɛn 'Altitər tsučai.i. Da bopfau ɛtumər i·nɛ ni·an Baltitər diłai.i.

Hin Gəri·b sɛnasanɛ i· Pu·no sɛnasan yərum zama·na.ulo bam. Da i·nɛ hanik ni·ɛn bopfau.ər tsumi Altitər. Bopfau nɛ dyu.asuman čap kɛ šapik Baltitər i·mo ha·lər hanikulo dii·am. Da i·i· thamo o·pači mɛl numin nɛršan juč·am. Ha·lər di·n jama·atər se.ibam: "Hanikulo šapi·k kɛ čap bila, ha· ha· ɛ·tin," o·simi. Yu·s kɛ yu·ɛ hanik pfataŋ nɛ hərɛ·iman kɛ bɛ·skə ap·i. Pu·nuwər ɛ·suman:

---

5 *bopfau ɛtas manimi kɛ* . . . — v. § 401 d.

6 *sa·at ɛtas i·nɛ* — the basal meaning of *sa·at ɛtas* seems to be 'to be the first to do a thing'.

554 In the present case the idea is that the function should be performed by a suitable member of the most original tribe in the country. The Diramiting claim to be the most ancient and the senior tribe in Hunza, and Puno's family was considered the most deserving of the appointment.

*tsučai.i* — he carries the bowl on his head.

9 *bopfau nɛ* — "having done the Bopfau" i. e. 'after the Bopfau is over'.

*dyu.asuman* — Static pc. + *.an* of *d*·-u.ɛsas v. § 804. This form is *x* sg. agreeing with *šapik*. The *y* form which would be required by *čap* would be *duəsuman*.

10 *diiam* — is also appropriate to *šapik* x sg.

This meat and bread are given by the Mir and are called *hano* v. Vocab. s.v.

## No. XIII

### The Story of Pūno and Shiri Berai Baghertham.

There is a custom in Hunza from ancient times. In the month of Dalv on the fifteenth (day of the month) they carry out the Bopfau. There is a large wooden bowl (which has come down) from olden days. There is also one like it in Yasin. They say that these bowls have been in existence from the time of Alexander the Great. 537a 796 [173]

Now when the Bopfau has to be performed, the man who has precedence among the Dirāmiting takes the bowl and carries it from Bāltit to Āltit. Again, when the Bopfau has been completed, he takes it and brings it to Bāltit.

In former times there was one, Pūno by name, the son of Gerib, 539a and he took the bowl and carried it to Āltit for the Bopfau. The meat and the bread which were left over after the Bopfau he used to bring back in the bowl to Bāltit to his own home. Then when he had drunk wine and become intoxicated he used to present himself to the Tham. Returning to his home he used to say to his family: "There are bread and meat in the bowl. Handsel them." When (however) his wife and sons uncovered the bowl and looked there was nothing in it. They said to Pūno: "You are out of your

---

10 *thamo* — plural of respect.

11 *jamaraiter* — here obviously includes the other members of his family besides his wife.

*ečham* — being in the Imperf. implies that the following little drama was of yearly occurrence, though it is narrated in the Past Definite.

14 – Lorimer.

300 "U·ŋ diwa·na gumʌna. Gutai bʌγʌlta ba. Nuko·rɪɛn ʌmulo čot ɛt'a·,": ɛsumʌn. Pu·no haira·n imʌnimi. ʌmulo čot 'ayet'ʌm. Dʌki·l ʒailʌtɛ tʌlɛ dɛ·nulo šʌpik hʌnikulo atiu.ɛsimi.

Ho Pu·nu·ɛ hik dɛ·nɛ mɛl o·minum hʌnik ni.ɛn bopfautsum di·mi. Gʌnulo hʌn bʌtʌn bilum, ɛtɛ i·k Xʌrum Bʌt bilum. Te·lər ju.ʌsər hʌn uri·ŋʌn hʌnikər di·mi. Pu·nu.ɛ i·tɛ uri·ŋtsɛ dʌp du·nimi. Fʌt ɛ·tʌsər kušiš 'ɛtimi. Pu·nu.ɛ fʌt ai.ɛtimi. ʌi.ɛtʌsər ho ɛ·simi: "Lɛ ʌya, jɛ go·r jʌp aiyʌmaiyʌm, fʌt ati," ɛ·simi. Bəre.imi kɛ ipf'ʌγo ri·lɛ bi, da ta.očiŋ kɛ ri·lɛ bi·tsa, hin bu·t dʌltʌs hilɛ·sʌn bai.i.

Pu·nu.ɛ doγ'ərusumi: "U·ŋɛ bɛ gu.ik bila?" I·nɛ sɛnimi: "Ja 'e.ik Širi Bar'ai.i Bʌγ'ərthʌm bila." Ta.očiŋ kɛ ɪfʌγo Pu·nu.ɛ ɪši·rimi. Iši·rʌsər Širi Bar'ai.i Bʌγərthʌm Pu·no i·tsi thʌmi.

Da ha·lər di·mi. Punu.ɛ yu·smur mo·simi: "Gukɛ ta.očiŋ kɛ ifʌγo sʌndu·qulo o·s. Jɛ ap'aiyʌmʌtɛ gutsimo du·məri· kɛ 'ɛ·γun," mo·simi.

Ho Širi Barai.i Bʌγərthʌm o·pʌči huru·timi. Da o·simi: "ʌya mama, jɛ u·i·rumə ha·lər aiya·rin, besɛ kɛ te·lɛ hi·rɛ yu·s mu.i·ru bo kɛ i·nɛ ɛ·r ki·l mʌna·sər šʌpik ditsum gušiŋʌnts 'o·sʌljai.i. Da ja lɛl ɛča ba, daγʌša ba. U·ɛ 'mitsi γʌsičai.i' se.iba·n. Hi·r i·rimi kɛ, gusɛ hi·ri o·sʌljubo, 'i·nɛ istučʌma? ki·nɛ itsu·čʌm?' nusɛn. I·tɛtsum jɛ u·ə ha·lər aiya·rin," o·simi.

I·nɛ Pu·nu.ɛ ha·lər di·mtsum Pu·nu.ɛ huyɛ·s kɛ da pfʌlo bu·t

---

1 *nuko·rɪɛn* — and *nerɪʌn* p. 208 l. 11 are p.pc.s active of *-ʌrɪaiyʌs*.

3 *tʌlɛ dɛnulo* — note the unusual singular with a numeral.

4 *o·minum*—the static pc. of *minʌs* with active meaning the *o·*- is the negative prefix, v. § 339.

*Xʌrum Bʌt* — 'the Split', or 'Broken Stone'. *xʌrum* is the static pc. of *-xərʌs*.

6 *hʌn uri·ŋʌn* — the *u*- prefix here has an indefinite sense "a hand of theirs" i. e. 'a hand of someone'.

8 *go·r jʌp aiyʌmaiyʌm* — glossed "I cannot stay with thee", but I do not know the exact significance of *jʌp*.

11 *Širi Barai.i Bʌγərthʌm* — so written down, but how many words the name consists of I do not know, nor whether the final *-thʌm* is the word *thʌm* 'ruler'.

14 *jɛ apaiyʌmʌtɛ* — static pc. of *ba* 1st sg. + *ʌtɛ* v. § 391.

*ɛ·γun* — is appropriate to the object *ta.očiŋ* (ypl.), but not to *ifʌγo* (xsg.). The reverse is the case with *jo* on p. 212 l. 5.

16 *u·i·rumə ha·lər* — "to the house of those who have died" v. § 379 c. It is equivalent to the English "to the house where someone has died" or "to houses where people have died".

senses. You have gone mad. You have got drunk and dropped the food somewhere." Pūno was quite confounded. He hadn't dropped it. In the same way throughout the course of seven years no food (ever) remained in the bowl.

Then one year he returned with the bowl from the Bopfau without having drunk wine. On the road there was a stone of which the name was the Kharum Bat (the "Split Stone.") When he came to it a hand approached the bowl. Pūno promptly seized the hand. (The owner of it) tried to release it, but Pūno would not let it go. Then (the owner) said to him: "O Father, I cannot stay with you. Let me go." When Pūno looked (he saw that) there was a very handsome youth and that his stick was of copper, and that his leg-wrappers also were of copper.

Pūno asked: "What is your name?" "My name," he replied, "is Shīri Berai Baghertham." Pūno took his stick and leg-wrappers from him, and Shīri Berai Baghertham followed along after him.

In due course Pūno came to his house and he said to his wife: "Put these leg-wrappers and this stick of his in a box, and if he asks you for them in my absence, don't give them to him."

After this Shīri Berai Baghertham stayed there with them. (Once) he said to them: "Father and Mother, don't send me to a house where anyone has died, because there, if the wife has died, the husband casts his eye on the women who (have come) bringing food to offer condolences to him. And I will know it and will laugh and they will say: "He is laughing at us." If the husband has died the woman casts her eye on the men saying to herself: "Shall I marry that one? Shall I marry this one?" Therefore do not send me to the house of those people (who have had a death.")

From the time that Shīri Berai Baghertham came to Pūno's house they say that Pūno's flocks and grain became abundant. For about

---

16 *aiya·rin* — negative impv. of *-*ʌrʌs* with 1st sg. object.

17 *ditsum* — the static participle with active meaning v. § 378 b.
The present tenses in this passage I have translated by the English future. The speaker, to make a hypothetical case vivid, expresses it as actually occurring.

18 *daγʌša ba* — The MS. has *da γʌša ba*, but the pres. base of *γʌsa·s* is *γʌsi·č*-.

21 *di·mitsum* — the MS. has *di·ntsum* for which there is no grammatical parallel.

060 manimi se.iba·n. Anda·zʌn a·ltər dɛnɪŋ Pu·nu.ɛ ha·lɛ Širi Bərai.i Bʌγərthʌm dyu·ɛsimi, aʂˈɛ.u·rutimi.

Hʌn gʊntsʌnulo Pu·no γʌši·lər ni bʌm. Širi Bərai.i Bʌγərthʌm ha·lər di·n: "Se ma·ma, se ma·ma," sɛnimi. "A·o" ɛtumo. "Ta.očiŋ kɛ ʌfʌγo jo. Aya æt'imi, ikərʌni·mi, yʌnči.ər na·n bʌlda dˈi·mərčʌm," mosimi. Pu·nu.ɛ yu·s ka·t motʌm, "Hʌza·ʀ Širi Bərai.i Bʌγərthʌmɛ ta.očɪŋ kɛ ɪfʌγo du·mərči, ɛ·γʊn" mo·sʌm. Æčəra numˈu·mʌn sanduqtsum di·ʊsin iγˈʊnʊmo.

Ta.očiŋ, nultʌn, ɪfʌγo ni·ɛn čišɛ yætə du·simi (*or*, mʌni·mi). Te·ʀumʌnər Pu·no γæšil nukˈa ha - hiŋɛ u·lo di·mi. Širi Bərai.i Bʌγərthʌm apai.i, čišɛ yʌtɛ mʌnuwai.i. Širi Bərai.i Bʌγərthʌmɛ: "Xudai ya·ʀ ma·ma wa ʌya" se.imɛ gˈa·ʀtsimi. Pu·no: "Le e·i" se.ime i·tsi thʌmi. Širi Bərai.i Bʌγərthʌmɛ Pu·nowər ɛsimi: "Dyu·ʌsumˈʌn u·ŋər bərkʌt, ʂi.amʌn ja·ʀ bərkʌt, yɛ hu·ʀu ˈʌya," ˈɛšumɛ yər gˈa·ʀtsimi. Pu·no kɛ itsi thʌčumɛ fʌt ˈaiyɛtimi. Širi Bərai.i Bʌγərthʌm mʌta·ntsum mʌta·n me.imɛ Xˈu·wʌtɛ (*or*, Qˈu·wʌtɛ) mʌlʌk mʌnimi seiba·n Pu·no pfər numa i·mo ha·lər di·mi.

Ho Širi Bərai.i Bʌγərthʌm Pu·nu.ɛ ha·tsʊm ni·mtsʊm Pu·no tʌltʌk imʌnumi seiba·n.

Pu·no ro·m Diræmitiŋɛ bʌm. Muto kɛ i·nɛ aula·dɛ bopfauwɛ hˈʌnik Baltitʊm A·ltitər ni·ɛn ničai.i. I·k Həri Siŋ bila. Thʌmo tha·ŋtsʊm bopfauwɛ pfau ˈɛtʌs bo nˈe·i.ɛn Thʌm yər nɛ Mamu·tsa mʌlər diša·n.

Fʌqʌt, čʌγa dækilʌtɛ bila.

---

5 *jo* — see note on *ɛ·γʊn* p. 210 l. 14.

*bʌlda di·mərčʌm* — glossed: "I shall take his load from him". The literal meaning is probably: "I shall demand his load of him (to carry it for him)".

8 *di·ʊsin iγˈʊnʊmo* — both verbs are again determined by the ypl. *ta.očiŋ* understood as object.

14 *dyu·ʌsumʌn* — vide note on p. 208 l. 9.

*ʂi.amʌn* — 'what-has-been-eaten-by-me', 1st sg. static pc. of *ʂi·ʌs*, 'to eat' (x sg. obj.) + *ʌn*.

*ɛšumɛ* — pres. pc. of *i* + *-ʌsʌs*.

16 *Xu·wʌtɛ* — I am not sure whether this is a nominative form, or whether it is *xu·* + *ʌtɛ*. In a rough sketch map drawn on a different occasion I have the same place apparently entered as *Xu·ʌts*, but it may possibly be *Xu·ʌtɛ*. *Xu·ʌts* might be a plural of *Xu·*.

21 *Həri Siŋ* — the family tree is *Həri Siŋ* son of *Mu·ko* son of *Pu·no* son of *Gəri·b*. *Həri Siŋ* was an old man in 1923.

twenty years Shīri Berai Baghertham remained in Pūno's house, 537a
but he did not become attached to it.

One day Pūno had gone for firewood and Shīri Berai Baghertham coming into the house said: "Mother, Mother." "Yes," said Pūno's wife. "Give me my leg-wrappers and stick. Father has not come back; he is late. I shall go to meet him and take his load from him." (Now) Pūno had charged his wife, saying, "Perhaps Shīri Berai Baghertham will ask for his leg-wrappers and stick. Don't give them to him." (But) losing her head she took them out of the box and gave them to him.

Putting on the leg-wrappers and taking his stick Shīri Berai Baghertham climbed up the mountain. Meanwhile Pūno came in at the door of the house bringing the wood. Shīri Berai Baghertham was not there, he had got up on to the mountain. He made off, saying: "Good-bye, Mother and Father." Pūno, shouting: "Heigh, son!" gave chase to him. Shīri Berai Baghertham said to him: "What is left over be your portion, what I have eaten be mine. You just stay where you are, Father." While he said this he ran on, and Pūno pursuing after him would not let him go. Getting further and further away Shīri Berai Baghertham, they say, crossed over the Khu. Pūno, turning back, came again to his home.

Then after Shīri Berai Baghertham had left Pūno's house, Pūno, they say, became indigent.

Pūno was of the Diramiting tribe. At the present day too one [illegible]
of his descendants goes with the Bopfau bowl from Bāltit to Āltit. 537a
His name is Heri Sing. They make him carry the seed that is to be scattered at the Bopfau from the Tham's palace and bring him along in front of the Tham to the Mamutsa field.

That is all; The story is on this wise.

---

22 *pfau stʌs bo* — 'the seed that is to be thrown up', or 'scattered' by the Mir.

*Thʌm yɔr ne . . . dišʌn* — I am not sure of the meaning of this. *yɔr ne* may, I think, mean: 'forwards', 'ahead', 'in front' or 'putting him in front', 'making him go ahead' *Thʌm* may be accusative, or it may be genitive or general oblique (the *-e* being lost before the following *y*). It is said that they whiten the man's face on the occasion with flour.

*Mamutsa* — probably the gen. of a nom. *Mamuts.*

## No. XIV.

## Bo·yo Gᴀlɛ Čᴀγa.

000 Qᴀdi·m zᴀmᴀna·tsʊm Kəramo Dərbeš sɛnᴀs hirᴀnɛ bᴀsi.u·lo hᴀn gᴀlɛn bilʊm. I·tɛ i·k Bo·yo Gᴀl se.ibᴀm.

Yərʊm zᴀmana·tsʊm čᴀγa ɛčˈᴀm i·tɛ gal ya·ʀɛ huqe gʊku·ʀišo ju.ᴀn ja·nda·ʀik duwᴀšᴀči bim se.iba·n. Hʊnzu.ɛ sisɛ i·tsɛ u.i·liki 5 bᴀm. I·tsər Bo·yo se.ibᴀm.

I·tɛ gᴀl hin Mᴀno Bᴀγˈərthᴀm sɛnᴀsᴀnɛ dɛlimi se.iba·n. Čərᴀp ɛtᴀsɛ kˈa· tɛ·lɛ i·ʀimi se.iba·n. Da gᴀmʊntsʊm i·tɛ gᴀl da du·silʊm. A·lto jᴀkər šərkˈo bim. Hin hirᴀnɛ hᴀn šərᴀn čərᴀp ɛtˈᴀm. I·n čoko ča·ko imᴀnᴀm seiba·n. Hᴀn dyu.ᴀsʊm i·se šər hin Mamᴀd Ša 10 sɛnᴀsᴀnɛ čərᴀp ɛtimi seiba·n. ˈEtᴀsər i·n kɛ čərᴀtʊm xau wˈᴀlimi.

Dᴀki·lᴀtɛ u.ˈi·ʀᴀsər ər nu·mᴀn hᴀn dᴀmu·ᴀn fᴀt ɛtumᴀn se.iba·n. I·sɛ dᴀmo tᴀmi·ni yər dɛn kɛ bim. Hin Yᴀqi·n sɛnᴀsᴀnɛ dᴀmᴀntsʊm hukʊm nʊka i·sɛ čərᴀp nˈetᴀn ha·lər dˈitsimi. Ditsᴀsər tᴀpɛ yu·lji

---

1 *zᴀmᴀna·tsʊm* — this unusual form of the word is due to the concentration of stress on the third syllable: an apparently arbitrary proceeding.

*Kərᴀmo Dərbeš* — i. e. *Dərbeš*, son of *Kərᴀmo*, is, as will appear, the present owner. He was still living in 1924 as an old man of the Diramiting. The *Mᴀno Bᴀγərthᴀm*, mentioned below, l, 6, also belonged to the Diramiting.

4—5 *u.i·liki bᴀm* — it is difficult to know how exactly to translate this. "Worship" probably implies too much, "pay consideration, or attention, to" is perhaps nearer the mark. In practice people put down food for the Boyo.

D827

The word is also used of appeasing or placating ordinary human beings or of doing them honour, and seems to correspond very closely in use with the Shina *šilo·ʀki*.

6—7 *čərᴀp ɛtᴀsɛ ka tɛ·lɛ i·ʀimi* — I think it is meant that the moment he perpetrated the deed he fell dead on the spot.

## No. XIV.

## The Story of the Bōyo Juniper.

53/4

From ancient times there was a juniper tree in the garden of a man called Keramo Derbèsh. They called it the Bōyo Juniper.

They say that from of old people used to relate that animals like puppies came out under the tree. The people of Hunza used to do worship to them. They called them Bōyo.

They say that a man, by name Mano Baghertham, cut the juniper down. Having cut it down they say he died on the spot. The juniper grew up again from its stump. There were two stems (growing) in a fork. A man cut down one of the stems, and he, they say, became paralysed and an idiot. A man, called Mamad Shah, cut down the remaining stem, after which he fell down from a cliff.

When these men had perished in this fashion the people took fright and left one stem (growing). Last year and the year before, that stem was (still) there. Then a man called Yaqīn got permission from the owner and cut it down and brought it home to his house. After doing so, at night he saw some women in a dream.

---

7—9 *dʷsiləm, ɛt'ʌm, imʌnʌm* — are all unnecessary pluperfects.

8 *aˑlto jʌkər šərko bim* — *šər* is the ordinary word for a branch, but here it refers to stems which have sprung up from the root. *aˑlto jʌkər* is used as an adjective "forked" but here the meaning must be, "two stems (forming a) fork".

9 *hʌn . . . iˑsɛ* — the combination of *hʌn* and *iˑsɛ* both qualifying *šər* is interesting.

11 *hʌn dʌmuˑʌn* — this 3rd. bough has not been mentioned, but must have been there, as the juniper is extremely slowgrowing.

12 *tʌmiˑni yər den* — i. e. 1923 and 1922.

*Yʌqin* — was a mulla still living in 1924.

00C guširyɛntsik uy'ɛˑtsimi. Da u.'ɛˑ: "Mi gᴀl beˑsɛ dɛli ba?" nusɛn ər ɛtumᴀn. Ɛr ɛtᴀsər iˑsɛ dᴀmo dᴀmᴀnər, Kərᴀmo Dərbeš sɛnᴀsᴀn bāi.i, iˑnər yuˑmi.

Muˑto xaˑ iˑsɛ Boˑyo Gᴀle huˑn iˑnɛ haˑle bi. Ɛr numᴀn iˑsɛ aiy'ɛsquljaˑn.

Gute gᴀl Diramišalɛ bilum.

Fᴀqᴀt, čᴀγa dakuˑrum bila.

537

They said to him: "Why have you cut down our juniper tree?" and frightened him. Upon this he gave the bough back to the (original) owner who is a man called Keramo Derbèsh.

The wood of the Bōyo Juniper is still in his house. Fearing [824] (what might happen) they do not burn it.

This Juniper was in Dirāmiting territory.

That is all the story there is.

## No. XV.

### Aiyεšo Mᴀlɪkε Čᴀγa.

000 Yεrum ᴢᴀma·na.ulo hin Ai.'εšo Mᴀlɪk sεnᴀs bu·t ᴢora·wər thᴀmᴀn bᴀm se.iba·n.

I·nε γᴀli·s imᴀnimi seiba·n. Γᴀli·s imᴀnᴀsər i·mo ak'a·birt'iŋər o·simi: “Jε mu e·ʀča ba. Ai.ɪʀᴀmər ja ti·šk kε a·ka mᴀᴢ'ərər bišai.in, bε·sε kε jε mᴀᴢ'ərulo Nækir u Munkirε ka sulᴀma du·nᴀs ba,” o·simi. “Jε ya·ʀε nᴀtᴀn, bᴀtεŋ nyuwər, ma mᴀta·n huru·ča.in. Da m'ᴀltumᴀl εtin. Ho jε kε i·n du·nᴀmər mᴀᴢ'ərulo biḍiŋ maimi. Da čup mᴀnu·mər bᴀtεŋ fᴀtεŋ nεtᴀn, bᴀrε·nin kε ja ti·šk tikulo gᴀtum bila kε ja šᴀt εta ba. Ti·šk mᴀl'ᴀk nim bila kε jε yᴀtε fər na ᴀsqa ba kε u·ε šᴀt εta·n. Ho ma·ʀ lεl mai.ɪmi” sεnᴀm, seiba·n.

Be·rumᴀn guntsiŋtsum i·rimi, se.iba·n. Ho ya·ʀε εtumᴀn se.iba·n. Ya·ʀε nεtᴀn bᴀtεŋ nyu·ər tik ᴀki·m (*or*, ᴀqi·m) mᴀᴢ̌ərᴀtε huru·tᴀmᴀn. Tsᴀn kε tsᴀn mᴀᴢ̌ərulo biḍiŋ mᴀnimi, se.iba·n. Biḍiŋ numa čup mᴀna·sər bᴀtεŋ fᴀtᴀŋ εčumᴀn kε ti·šk ti·kulo γurtsu(m) bilum. Ai.εšo

---

2 *se.iba·n* — the reiterated “they say” in this and succeeding stories I have not thought it always necessary to translate.

4 *ai.ɪrʌmər* — originally written *erʌmər* following the narrator's usual phonetic custom. It may be regarded as a 1st. sg. form of the static pc., rather than as the 1st. sg. pret.

5 *Nækir u Munkir* — the *u* is, no doubt, the Persian connective.

6 *nʌtʌn* } p.pc. act. of *-*ʌtʌs*, with 1st. sg. obj.
9 *na* }

6 *nyuwər* — v. Vocab. s. v. *wa·rʌs*.

7 *jε kε i·n du·nʌmər* — *du·nʌm* is the 1st. pl. form of the static pc. of *du·nʌs*.

8 *čup manumər* — “on (the noise) becoming silent”, or, perhaps, “on silence supervening”.

## No. XV

## The Story of Aiyèsho Malik.

539*

In former times, they say, there was a very powerful Tham, called Aiyèsho Malik.

He fell ill, they say, and on this occurring he said to his elders: "I am now going to die. When I am dead put my dagger also with me in the grave, for I am going to wrestle in the grave with Nakir and Munkir. When you have buried me and put the covering stones (over the grave, then go and) sit down at a distance and listen. When I and they (lit. 'he') come to grips there will be a noise in the grave. On its ceasing remove the grave-stones and look, and if my dagger is sticking up in the ground, then I have had the best of it; but if the dagger has fallen down and they have turned me over and I am lying on my back, then they have had the best of it. So you will know (how it is)."

They say that he died some days later and that they then buried him. They put the stones over (the grave) but did not fill in the earth and then they sat down (keeping watch) over it. Right enough, a noise arose in the grave. When it ceased and they removed the stones, the dagger was (there) plunged in the ground, and Aiyèsho

---

8 *fʌteŋ* — is *pfʌtʌŋ*.
*gʌtum* — Ms. has *gʌtuŋ*.
9 *yʌtɛ fɔr na* — "turning me up" i. e. face up.
10 *senʌm, seiba·n* — i. e. 'they say that he had said' (what precedes).
12 *tik aki·m* — static pc. of *giyʌs* with active meaning and negative prefix.
14 *γurtsu bilum* — as originally written, would be the plup.

Mʌlɪk ɪm'u·škenə bʌm se.iba·n. Ho hera·n nu·mʌn mʌzərɛtɛ bʌtɛŋ nyu·ər yʌtɛ tik niki·n tsil nuti·n du·mʌn se.iba·n.

Da ki·rumʌnɛ 'Ai.ɛšo Mʌlɪk sire ka (*or*, sɪre ka) bʌm se.iba·n. Da in i·rumtsum i·lji 'ʌminʌn i·nɛ mʌzərɛtɛ du·simi kɛ tɛ·lɛ i·nɛ yu·tis ya išʌk gʌlji·lum se.iba·n. Huy'ɛs bu.a·n du·si kɛ 'ɛtsɛ kɛ u·tis gʌlji bim se.iba·n.

Dərumxa· 'Ai.ɛšo Mʌlɪkɛ mʌzʌr Do·lo sɛnʌsʌnɛ mʌlulo bila. Ama t'e·rumʌn mu·to šʌŋ mɛn aiye·ča·n. Mʌzər i·tɛg'a·ri dɛ·šʌm bila.

Fʌqʌt. Čʌγa daku·rum bila.

---

3 *da ki·rumʌnɛ* — v. § 180.

6 *u·tis gʌlji bim* — i. e. each of them used to sustain the fracture of a leg. *u·tis* is in order, but *gʌlji bim* (x sg. or pl.) seems to be a mistake for *gʌlji·lum* (y sg.) as in l. 5. Possibly *bim* is x pl. under the influence of the pl. *ɛtsɛ*.

8 *tɛ·rumʌn* — "so much (as formerly)", or, perhaps, absolutely "so much (as all that)".
*dɛ·šʌm* — the enclosure round an important grave is called a *pʌnji*. Cp. p. 206 l. 16.

Malik was lying on his face. Astounded, they replaced the stones over the grave, filled in the earth on top, and poured water over it, and then returned (to their homes).

Some people say that Aiyèsho Malik was possessed of magical powers. After his death they say that if anyone mounted on his grave, there and then his leg or arm broke, and if a goat or a cow got on to it, its leg broke.

Up to the present day Aiyèsho Malik's grave is in the field of a man called Dōlo, but no one now pays much attention to it. The grave is enclosed round about.

That is all the story there is.

## No. XVI.

## Čil Gᴀzi.ɛ Ćᴀγa.

000 Yərʊm zᴀma·na.ʊlo Čihil Gᴀzi Xaibərʊlo bim seiba·n. Mu·to Xaibər Ba·rɛ Dᴀnʊlo Čhɪl Gᴀzi.ɛ hʊru·tᴀs diš čərʊlo bila. Čɪl Gᴀzi.ɛ Ta·ŋičiŋ se.iba·n.

Yərʊm zᴀma·na čᴀγa bila Čɪl Gᴀzi.ɛ tɛ·ŋʊšulo bu·t du·stsᴀk bitsʊm, se.iba·n. E·pᴀči.ər ni·čər ər umai.i bᴀm, seiba·n.

Ho Čɪl Gᴀzi Ba·rɛ Dᴀntsʊm Gil'it Yᴀč'ɛnimulər ničər du·simi seiba·n. Gilit Yæčɛnimo ka Čɪl Gᴀzi.ɛ tis bilum se.iba·n. 'Mɛnɛ se.iba·n yu·s bom seiba·n.

Čɪl Gᴀzi Hʊnzu.ɛ xa di·n, Tsil Bɪšər di·n, te·lɛ bᴀsa mᴀnuwᴀm se.iba·n. 'E·yɛnʊmtsɛ u·rkai.ik du·n tᴀlɛ kᴀş ifᴀγo şi bim se.iba·n. Lɛl 'e·mᴀnᴀm. Čɪl Cᴀzi di·n Gili·tər Yač'ɛnimulɛ Kərga·ᴛ nimi se.iba·n. Ni·n moka guč'ᴀmi.

Gilit Yæčɛni.ɛ Čɪl Gᴀzitsʊm doγ'ᴀrʊsʊmo: "Ku·lto bɛ gumᴀn'a? Gupfᴀγo ku·t mᴀni bi, kos gufᴀγo bɛ ɛt'a?" ɛsʊmo, seiba·n. Bare.imi

---

1 *bim* — Chil Gazi was of the order of "Jinns", demons etc. and so falls grammatically into the category x.

*Xaibər* — for the Nominative v. § 59 V.

3 *ta·ŋičiŋ* — cp. the plural *ha·kičᴀŋ* again on p. 224 l. 7. Apparently there is a collection of buildings (or caves?).

*ta·ŋ* and *tɛ·ŋuš* are both used of a King's or Tham's residence. Neither "palace" nor "fortress" is quite the appropriate word. "Residence" is not sufficiently royal.

4 *du·stsᴀk* — y pl. "things" in general v. § 25. A note says that there is a cave in the cliff in which there is said to be treasure. Also that there are said to be big rooms, but people are afraid to enter and explore them even when roped together.

## No. XVI.

## The Story of Chil Gazi.

They say that in former times Chil Gazi lived at Khaiber. At the present day his dwelling place is (there) in the cliff at Bārè Dan in Khaiber. They call it Chil Gazi's palace. 537

There is an old-time story that there were many articles of property in Chil Gazi's palace. People were afraid to go to it.

Then they say that Chil Gazi set out from Bārè Dan to go to the Gilgit Yachèni. He misconducted himself, they say, with the Gilgit Yachèni. Some say she was his wife.

Chil Gazi, coming down through Hunza, and coming to Tsil Bish, had stayed the night there. While he was asleep some wolves came and ate seven cubits (off) his stick and he had not been aware of it. Arriving at Gilgit Chil Gazi proceeded to Kerga to the Yachèni and slept with her.

She asked him: "What has happened to you today? Your stick has become short. What have you done to this stick of yours?"

---

5 *ɛ·pʌči.ər* — here means "to it (the palace)" and not the more usual "to him", v. § 79. The narrator explained that they were afraid to go to Ch. G.'s palace after his death.

7 *tis* — 'error', 'fault' "there was an indiscretion on the part of Ch. G. with the Yachini".

10 *tʌlɛ kʌṣ̌ ....* — probably rather *qʌš*. One would naturally translate this: "had eaten his seven-cubit stick", but it appears they only ate a bit off the end.

*ifʌγo* — this appears to be a euphemism. In place of **-fʌγo* the Vernac. MS. has throughout **-šʌṭ*, 'penis'.

11 *lɛl 'ɛ·mʌnʌm* — it looks as if *lɛl* were here used with an active meaning "knowing", "aware", but perhaps *a* + *imʌnʌm* is impersonal: "it had not become known to him".

kɛ tᴀlɛ kᴀš api. Bɛsᴀnɛ čərᴀp ˈe·ti bi. Dˈɛ·γurusumo: "U·ŋ amulo gu·ča bᴀm?" Čɪl Gᴀzi.ɛ sɛnimi: "Tsil Bišulo bᴀsa mᴀna baiyᴀm. Tɛ·lɛ kikıǰ ju.ᴀn a·ti bim," mosimi, se.iba·n.

Ho tɛ·lᴀtsum Xaibərər di·mi seiba·n. Bˈe·rumᴀn dˈɛniŋtsum tɛ·lɛ Xudaiyɛ hukumᴀtɛ Čɪl Gᴀzi Xaibər Ba·rɛ Dᴀnulo i·rimi, seiba·n. Čɪl Gᴀzi.ɛ mᴀzər Ba·rə Dᴀn Bərulo bilum, se.iba·n. I·tɛ mᴀzər yər sisɛ iye·šᴀm, mu kušɛ·lila, api, se.iba·n. Da ɛ·sɛ hˈa·kičᴀŋ čərulo mu·to[1] (*or*, mo·to) ki bitsa.

Fᴀqᴀt. Čᴀγa daku·rum bila.

---

1 *api* — "non est", is constantly used in the sense of "it is missing", "wanting". "absent", "not to be seen" etc. cp. *api* l. 7 below.

3 *kikrǰ ju.ᴀn a·ti bim*:

1. *kikrǰ* — means "tickling of the soles of the feet"; *kikrt* tickling of the body. This differentiation seems strange, but I was on two separate occasions informed of its existence.
2. *ju.ᴀn* — must be taken as meaning: "something like . . .", "a sort of . . .",
3. *a·ti bim* — "had affected me" i. e. "I had felt . . ." This idiomatic use of *-ᴀtᴀs* has been noticed in earlier texts v. § 261. II. Is *kikrǰ* y in spite of the x verb? Vide note *post* § 25.

[1] [Errata: for mu'to read mut'o, Cf. P. 419, cat. 116-- Analyst]

539l

When he looked (he saw that) seven cubits of it were missing. Something had cut (a piece off) it. The Yachèni asked him: "Where did you sleep?" Chil Gazi replied: "I spent the night at Tsil Bish. There I felt a sort of tickling of my feet."

After this they say he returned from there to Khaiber. Some years later, by God's will, Chil Gazi died at Bārè Dan in Khaiber. His grave was in the Bārè Dan nullah. Formerly people used to see the grave, now it has fallen into ruins, they say, and disappeared. His living quarters, however, are still there in the cliff.

That is all there is to tell.

## No. XVII.

## Dirᴀtsil Bᴀtɛ Čᴀγa.

000 Uˑltᴀrɛ Dirᴀtsil sɛnᴀs hᴀn dišᴀn bila, tɛˑlə hᴀn bᴀtᴀn bila. Qadiˑm zᴀmanaˑtsum čᴀγa ɛčaˑn, [iˑtɛ bᴀtᴀtɛ] mɛnən iˑʀimi kɛ mu.iˑʀumo kɛ, uˑlum bilᴀšuˑɛ iˑnɛ guˑtᴀs niˑtsun Dirᴀtsil Bᴀtᴀtɛ tᴀq nɛ trᴀŋ n'ɛtᴀn ǰičaˑn se.ibaˑn.

Hin Mahmᴀd Ša sɛnᴀs hirᴀn bᴀm. Iˑnɛ čᴀγa ɛč'ᴀm: "Uˑɛ bilᴀšu.ər čᴀp ja trᴀŋ oˑča ba (*or*, oˑča baiyᴀm) da jɛ bilᴀšo pfᴀniˑs baiyᴀm. Bərbərɛ koˑʀulo huruˑša baiyᴀm. Ho mɛnɛn iˑʀimi kɛ jaˑʀ kɛ lɛl mai.i bilum. Da bilᴀšuˑɛ irum iˑnɛ guˑtᴀs niˑɛn duˑn jɛ kɛ ka 'atsuč'ᴀm."

Iˑnɛ Momᴀd Ša iˑʀumtsum toˑʀimi turma tɪndi dɛnɪŋ mai.imi. Iˑn uyoˑnər lɛl bai.i. Da Dirᴀtsil Bᴀt uyoˑnər lɛl bila. Ruˑŋulo bila. Iˑtɛ hᴀlᴀliˑto bila. Iˑtər "Bilᴀšu.ɛ čᴀp tᴀq ɛtᴀs bᴀt" se.ibaˑn.

Faqᴀt. Čᴀγa ᴀkiˑlᴀtɛ bila.

---

1 *Uˑltᴀrɛ* — is probably locative.

2 *iˑtɛ bᴀtᴀtɛ* — appears to be out of place and to duplicate the following *Dirᴀtsil Bᴀtᴀtɛ*.

3 *uˑlum* — lit. 'from' or 'of inside', here glossed as equivalent to P. Ar. *bᴀtini*. The meaning is perhaps that they were not externally recognisable as bilases, and were not known as such.

5 *Mahmᴀd Ša* — The narrator remembered him as still living.

6 *pfᴀniˑs* — two meanings were recorded for this word: 'chopping-block' and "Ganymede". In the present context the former would be supported by certain popular beliefs in Gilgit.

8–9 *jɛ kɛ ka* — *kɛ* as adverb v. § 423.

12 *čᴀp tᴀq ɛtᴀs* — lit. "meat-cutting-up".

## No. XVII.

## Concerning the Diratsil Bat.

537x

There is a place in Ūlter called Diratsil. There is a flat stone there. From olden times they relate that when any man or woman dies secretly-practising Bilases carry off the body and cut it up into bits on the Diratsil Bat and, apportioning it among them, devour it.

A certain man, Mahmad Shāh by name, used to say (as follows): "I (used to) divide up the meat for the Bilases and I was their chopping block (*or*, servitor?). I used to live in the Berber cave and when anyone died I became aware of it. Then the Bilases used to come, bringing the dead person's body, and carry me off with them."

It will be 10 or 15 years since this Mahmad Shah died. Everyone knows of him, and the Diratsil Bat too is known to all. It is in the grazing ground. It is greasy. They call it the "Bilases' Chopping Stone."

That is all: Such is the Story.

## No. XVIII.

### Čᴀpro·tum Ya· Čᴀγa.

v00 Yərum ᴢᴀma·na.ulo hᴀn ya·n Čᴀpro·tulo hakičᴀŋ̣ər di·n gušiŋ̣ᴀnts o·či bi·m seiba·n. Te·lum hiri ər nu·mᴀn ya· ᴀmi·t ha·lər ni·mi kɛ o·ničᴀm, seiba·n.

H'ikulto hin hi·ʀᴀn i·mo ha·lər ju·či kɛ yā· i·nɛ ha·lɛ yu·smo ka gu·ča bi. Hi·ʀər γerᴀt ɛr di·mi ᴀmma ča·ʀa aiye·čilum. Ik'ərᴀŋ̣ɛ sᴀmba gutɛ ɛtimi: "T'ɛšᴀtər du·s yā·ʀ hᴀn bi·mᴀn (*or*, bi·kᴀn) ɛ·čᴀm," nᴜsɛn, tɛšᴀtər du·simi, se.iba·n. Sᴀgᴀm ᴢa ki·l nᴜma qau 'ɛtimi: "Se jᴀma·ᴀt, i·sɛ yā· ᴀk'ulɛ d'i bi·a? ya b'i·a? Yᴀtɪsɛ ᴢa gᴜse ᴀš'ᴀtɛ nidɪlin a·lto trᴀq ɛ·čᴀm tsɛ," s'ɛnimi, se.iba·n.

Yā· i·lt'u·mᴀl ɛči kɛ hi·ʀɛ ᴀjᴀb čᴀγᴀn ɛčai.i. Yā· ik'ərɛŋ̣ɛ sᴀmba nɛ·tᴀn hᴀ·tsum du·simi: "Tob'ᴀqɛ γᴀt'ɛ·nčᴀtɛ do·li.ᴀs daiyɛla baiyᴀm, ki·nɛ kut ᴀkɛš čᴀγᴀn ɛčai.i," nᴜsɛn, ər ni·mᴀn ga·ʀtsimi, se.iba·n.

Ga·ʀšumɛ ga·ʀšumɛ, hi tha·nər ni·či bi·m, hin jᴀt gu·sᴀn tumᴜk mᴀnᴜmo, seiba·n. Yā·tsum doγ'ᴀrusumo: "Le.i yā·, bɛ gum'ᴀnᴜma? bɛs ga·ʀš'a?" Yā· mo·simi: "Wa šᴀkər 'ᴀpi, la·ŋ̣ mᴀn'ɛ, ku·lto ᴀjᴀb čᴀγᴀn daiy'ɛla ba. Hin hi·ʀᴀnɛ ha·lɛ yu·smu ka gučaiya baiyᴀm,

---

2 *o·či bi·m* — an idiomatic use of *·ᴀtᴀs*.

5 *gu·ča bi* — the perfect "has lain down" = "is lying down", graphic present for "was lying".

*γerᴀt ɛr di·mi* — ('an impulse of) self-respect came to him'.

6 *bi·m* — glossed "angry word, threatening, intimidation", but the word, like *bi·k*, probably really means "fear" cp. Skr. √bhī-, bhīma-.

The meaning of the passage is given as: 'I'll frighten the bear'.

8 *ya bi·a . . . ɛ·čᴀm tsɛ* — The exact meaning is doubtful. *Ɛčᴀm tsɛ* usually represents the apodosis of a condition, but it would hardly be justifiable to trans-

! [Errata: for ha·tsum read ha'tsum cf p.419, Lat. 116 — Analyst.]

## No. XVIII.

## The Story of the Chaprōt Bear.

5394

In former times, they say, a bear used to come to the houses in Chaprōt and violate the women. The men of the place were afraid and would not go to any house into which the bear had gone.

One day when a certain man came home the bear was lying in his house with his wife. The man's pride was roused, but there was nothing he could do. He thought to himself: "I'll go up on to the roof and give the bear a fright." So saying he got up on to the roof and bending down over the smoke-hole he shouted out: "O wife, has that bear come here? Is it there? (If it were) I would smite it on the head with this penis of mine and split it in two."

The bear, listening, heard the man say an amazing thing, and it went out of the house thinking to itself: "I have heard of slaying people with gun and sword, but this is a strange thing that this man is saying," and it ran off in a fright.

Running on and on it was coming to a certain place when an old woman met it. She asked the bear: "O bear, what's happened to you? Why are you running away?" "O Sweet Grannie," replied the bear, "get out of the way. I have heard an amazing thing to-day. I was lying in a man's house with his wife and he came on to the roof and shouted out: 'Is the bear in my house?

---

late ye *bira* as "should the bear be there". It must be taken as a simple question, failing actual proof to the contrary.

11 *bras ket . . . etail* — lit. "this man says this strange thing".

13 *kaker* — MS. *kakr*.

990 šātater di·n qaṇ etimi 'yā ja ha·lẓ bi.a ni?' nusen. 'Gus·e aš·atẓ it·ạṇase ẓa ni·dilin a·lto traq eḍam tse' senimi. Guts ber je besel kẓ ai·aiyala baiyam. Ite·tsum ga·rta ba," mo·simi.

Jat guse kẓ i·nẓ hi·ra ya·r esum i·tẓ ber ju·an nẓ de·amaʏ yā·r e·sumo: "Hai ja ji guw·ere, humalqum ga·rta. Hin hi·ranẓ je kẓ iš·atẓ atan traq na adeli bam. Šu.·a kẓ je jat amanam. At·anastsum ru ju·čume ako·lẓr di bá,' nusen, laman da·l nẓ ya·re muyu·š e·ltirumo seiba·n. Yā bere·imi kẓ a·lto traq bila. Ho er ni·man ite·tsum i·lji h·akišaṇer ya ati·mi, se.iba·n.

Faqat. Čaya daki·late e·ba·n.

---

1 yā . . . *bi.a ni* — I cannot explain the *bi.a ni* unless it be an inversion of *ni bi.a* 'has it gone?' but I know of no other such inversion. It is probably a simple error.

4 *ju·an nẓ de·amaʏ* — the two expressions duplicate each other and, both being transitive, an object has to be supplied.

6 *šu.a kẓ* — This phrase occurs only thrice in the texts. From the contexts one would take it to mean "so much so that . . .", but here it is glossed: '*taqarīb*, 'almost, approximately'.

7 ru *ju·čume* — ru was explained as the "joining of a wound", "scar"; 'the mending of the wound has come to here'.

(If it were) I would smite it with my penis on the centre line of the head and cleave it in two.' I had never heard such a thing said before, and so I am running away."

The old woman, adapting (her words) to what the man had said to the bear, said to it: "Welladay! My life be your sacrifice! Run for your life! A man had struck me too with his penis and cleft me in two. I practically became an old woman. The healing process, (proceeding) from the crown of my head, has reached here," and raising her skirt she showed the bear her vulva. When the bear looked and saw that it was cleft, it was frightened and after that, they say, it did not come again to the people's houses.

That is all. This is how they tell the story.

## No. XIX.

## The Laconic Man and Wife.

Tso·rʊm ᴢᴀma·na.ʊlo hin hirᴀɴ kɛ yu·sᴀɴ but jʊwa·b sᴀwa·lɛ t'ɛ čᴀγᴀmiŋ 'ɛtᴀs h'ᴀkinᴀm.

Hikʊlto u·ɛ ha·lɛ hᴀɴ yᴀtisᴀɴ wᴀši bᴀm dɛtsirčər. D'iričər tai.a·ʀ mᴀni bim. Te·rʊmᴀɴər i·nɛ ha·lər hikʊm 'o·šo.ik du·mᴀɴ se.iba·n. Du·mər muyərɛ yu·smʊr mo·simi: "O·šo o·gʊtsər, ja go·sa, u·ŋ duko·yᴀl, guyu·ər bər'ɛn."

Sɛɴᴀsər wa·lto yu·tiŋ yᴀtisɛ ka gi bom. O·šu.ər oγ'ʊnʊmo, muyərər yu·mʊs yu·mo, muyu·ər ilčʊmʊts u·mo, mukərər kᴀlam'ʊtʊmʊts o·sʊmo.

U·ɛ o·šo haira·n n'umᴀɴ duwᴀšumᴀɴ.

Hi·ʀɛ i·k Puye·sɛ Šᴀmšer Bɛk bilʊm. Gusmo mu.i·k Γʊno bilʊm.

Fᴀqᴀt. Čᴀγa daki·lᴀtɛ bila.

---

1 *sᴀwa·lɛ tɛ* — MS. *sᴀwa·l ɛt'ɛ,* but the *tɛ* must be for *ti* 'without'.

3 *yᴀtisᴀn* — the head of a goat or sheep.

4 *hikʊm o·šo.ik* — *menik o·šo* is given as an equivalent.

5 *du·mər* — static pc. 3rd. plural + *ər*.

*go·sa* — 1st. sg. short form of pret. of *gu* + *-*ᴀsᴀs*.

6 *guyu·ər* — *-*yu·* is properly "sons" but is often used for 'children'.

7 *oγ'ʊnʊmo* — *-*ᴀγʊnᴀs* requires a y pl. object. Hence *yu·tiŋ* is here referred to.

## No. XIX.

## The Laconic Man and Wife.

539k

In early times a man and his wife had learnt to converse without a lot of questions and answers.

At home one day they had put on a (goat's) head to cook. It was nearly cooked when a party of guests came to the house. On their arrival the husband said to his wife:

"Speed the guests;
I have told you;
You listen;
Look at your children."

When he had said this she [had] set out the four feet along with the head. To the guests she gave the feet; to her husband she gave the tongue; to her children she gave the eyes; and she kept the ears for herself.

The guests departed marvelling.

The man's name was Shamshēr Bèg, son of Puyēs, and the woman's name was Ghuno.

That is all. The story is told thus.

[234 blank]

## No. XX.

### The Man Who Supped with the Pfūts.

539*

### A Story of Former Times.

One day a goat belonging to a man got lost. (As he went on) looking and looking for it night came down on him. He was returning to his home without having seen it and as he came along there was a light in the Būri Būn and there were Pfūts dancing. He also went in, they say, and mixed with them, and danced, and then sat down among them.

After dancing, the Pfūts brought food for a wedding party and at the end when they had eaten they brought a skin. Then they demanded from all the bones of their shares of the meat, and collected them. There was one rib short. That rib the man, to whom they had given it as his share, had hidden from them. Then they made a rib of wood and threw the bones into the skin, and on shaking it up the goat came to life. When the man looked he saw that it was his own goat. The Pfūts drove it out and then they went off as a wedding party to the house of the Sughūralo Pfūt.

When the man, having departed thence, came to his home that goat of his was there at the door. On the morrow, when he slaughtered it, one rib was missing and in its place was a wooden rib.

Besides this, the man had brought a dance tune from the Pfūts' [-533] house. They still call that tune the "Pfūt's Tune" and they play it even at the present day.

## No. XXI.

000

## The Three Original Tribes of Hunza.

Hᴜnᴢulo ɪskˈi·kum qaum aba·d bʌm — Baltit, Tʌpki.ɛnts; Ganeš, Hʌmača·tiŋ; Altit, Ʒsɛŋumuts.

Ite ᴢʌmˈa·ɴa.ulo thʌmo apˈʌm. Ku.ˈe bʌp gʌti ne u·i hərʌŋ trʌŋ ne ṣečʌm.

5 Ho Girkɪse aula·dtsum thʌmo Hᴜnᴢulo nᴜmˈʌn, thʌmkuš nuṣə, bʌp ṣˈemʌn.

Tʌpki.ɛnts A.ˈɛš Maiyu·re Thʌme ˈo·sqʌnai.i; Xɪsrau.e Hʌmača·tiŋ ˈo·sqʌnai.i; Šʌbo·se Ʒsɛŋuts ˈo·sqʌnai.i.

---

1 *ɪskˈi·kum* — here obviously means "a set of three", "a triplet", but the same word used of shoes etc. means "three sets" i. e. "three pairs". v. § 197.

These three tribes are said to be the descendants of people left by Alexander the Great when he was on his way down from China.

4 *ṣečʌm* — cp. *nuṣe* and *ṣemʌn* in line 6. All these forms are from *ṣe.ʌs* 'to eat' (a y obj.) which is frequently used in some such sense as "to benefit by", "to enjoy possession of", "to use for oneself".

## No. XXI.

## The Three Original Tribes of Hunza.

539*

173

There were three tribes settled in Hunza — the Tapkients at Bāltīt; the Hamachāting at Ganēsh and the Usèngumuts at Āltīt.

In those days there were no Thams. These (tribes ?) collected the taxes, and dividing them amongst themselves, appropriated them.

The Thams arose in Hunza from among the descendants of Gīrkis and took to themselves the sovereignty and the taxes.

(Later) Aèsh Maiyūrè Tham massacred the Tapkients, Khisrau massacred the Hamachāting, and Shabōs massacred the Usènguts.

## No. XXII.

## The Fate of the Tapkients and the Origin of the Diramiting.

ʌwʌl Hunzo Baltitulo Tʌpki.ɛnts aba·d bʌm, se.iba·n. A·ltitulo Ʊsɛ·ŋuts aba·d bʌm, Gʌnɪšulo Ħʌmača·tiŋ aba·d bʌm. Dira·mitiŋ i·tɛ zʌma·na.ʊlo Baltit kʌm huru·šʌm. Ħʌsʌnaba·dtsum ʊl nɛ i·tɛ bər i·tɛ zʌma·na.ʊlo but aba·d da gəru·rum bilum. Γamo·nts apim se.iba·n. T'elatsum ul nɛ Šišpərɛ xa aba·d bilum. Tʌpki.ɛnts huru·šʌm se.iba·n. Tɛ·lɛ nu·rut but mʌsti ɛč'ʌm. Da u· u·mi.ər "zizi ba·ba" se.ibʌm.

Hin Aiyɛ·šo Maiyu·ri Thʌm sɛnʌs gušpu·rʌn Tʌpki.ɛntsə yu·ša bʌm. Ho i·nɛ Hunzu.ɛ thʌmkuš nuṣɛ u·ɛ mʌsti ɛtʌsɛ ka Ħʌmača·tiŋ kɛ Usɛ·muts da Hunzo mariŋ mʌriŋ sisɛ ka nuku·škin o·sqʌnʌsər Maiyu·ri Thʌmɛ rʌk ɛtimi, se.iba·n. N'ɛtʌn Ali.aba·dulo doɣ'a·ʌčʌn ʌsba·b nuka huru·čʌmʌn, se.iba·n.

---

2 *Dira·mitiŋ* — These are here represented as existing before the events which in this account professedly gave rise to them. They were possibly one family or clan of the original Tapkients.

6 *zizi ba·ba* — These terms for "Mother" and "Father" are only used in Royal families. For commoners to use them is insolent arrogance. They are said to have come down from the time of Alexander the Great. Here they should be reversed to suit *u· u·mi.ər*.

10 *Usɛ·muts* — the *m* is probably only the common variant for *ŋ*. The name also occurs with the initial H·.

*nuku·škin* — p.pc. act. of *gušuginʌs*, v. vocab. s. v.

11 *doɣa·ʌčʌn* — The form is puzzling. It is glossed as meaning "separating out" from the verb *doɣa·ʌtʌs*: *doɣa·ʌš-* which appears to mean 'to separate out' (intrs.) 'to be chosen, selected'.

## No. XXII.

5394

## The Fate of the Tapkients and the Origin of the Dīramitïng. 173

Originally, they say, the Tapkients were settled at Bāltīt in Hunza, the Usènguts at Altīt and the Hamachāting at Ganish. At that time there were few Dīramitïng living at Bāltīt. The nullah in behind Hasanābād was at that time very populous and warm. There was no glacier. Thence inwards as far as Shishper there was habitation, and the Tapkients lived there. Living there they became very arrogant. They used to call their fathers and mothers "Bāba" and "Zizi." 539a

The Tapkients had fostered a gushpūr called Aiyèsho Maiyūri Tham. Now on their displaying arrogance this Aiyēsho Maiyūri, who had become Tham of Hunza, took counsel with the Hamachāting and the Usènguts and the best men of Hunza, and decided to slaughter them. (The Tham) having arrived at this decision, selected men armed themselves and took up their lodging (secretly) in Aliābād.

---

The sense probably is "men having been chosen (for the job) took up their post in Aliabad". But for the p.pc. one would expect the form *doγa·ʌtʌn*. Perhaps there is an alternative Infin. *doγa·čai·ʌs*. Cp. *horu·tʌs* || *horučaiyʌs*.

The text gives as an alternative *do·sqʌt* p.pc. active of the corresponding transitive form from *d°-ʌsqʌtʌs*. This would give: "A. M. T. having chosen men, they took up their post at Aliabad".

I at first took the meaning to be that the men were scattered about through Aliabad, but I now think that the separation is that of selection.

12 *horu·čʌmʌn* — glossed "sat in secrecy", i. e. the whole scheme was kept secret.

Hin hi·ʀᴀn Tᴀpki.ɛntsər tᴀmaša ba·na nɛ dutsᴀsər Maiyu·ʀi Thᴀmɛ qauwər e·ʀimi, se.iba·n, "'Hir sis bᴀmᴀn uyo·nər Thᴀmɛ qau ɛčai' nᴜsɛ dutsu" nᴜsɛn. Ho hikᴜm sis ū·yᴀmo Šispᴀrər, "jᴀtpᴀt bᴀmᴀn da hᴜru·tᴀm gᴜšiŋɛnts kɛ 'o·sqᴀnin," nᴜsɛn, o·ʀᴀm (*or*, o·ʀimi) se.iba·n. Ho Maiyu·ʀi Thᴀmɛ e·ʀᴜm sis Tᴀpki.ɛntsᴀlər ni·mər, "Thᴀmɛ ɪma·ʀ qau ɛčai.i" sɛnᴀsər, hir sis bᴀmᴀn hᴀɣurɛtɛ nu·ljɛṇ uyo·n du·mᴀn se.iba·n. Ali.aba·d Bu·ʀᴜm M'o·sᴀtər d'u·mər ẓo·mᴀnᴀč̣'o nɛ o·sqᴀnumᴀn, se.iba·n. Hir sis b'ᴀmᴀn uy'o·nɛ tᴀčᴀp bɛl o·ʀumᴀn. U·ɛ gu·tᴀšo kɛ ya·ʀɛ aiyo·tum Ali.aba·d Bu·ʀᴜm M'o·sᴀtɛ gəra·ʀi no fᴀt o·tumᴀn, se.iba·n.

I·tɛ zᴀma·na.ulo Ali.aba·d aba·d api·m, dᴀs bilᴜm. Be·rumᴀn dɛniŋtsum i·ljum Ša Sɪlum Xa·nɛ wᴀxtulo Baltittsum go·tsil ditsᴜn aba·d o·t'ai.i.

Ho i·mo ra·ᴀti herᴀltᴀn n'ᴜma mo·sᴀn di·nin i·tsɛ Tᴀpki.ɛntsɛ gᴜtašu·ᴀtɛ la·š mᴀn'imi, se.iba·n. It'e·tsum mu·to xa "Burᴜm Mo·sᴀtɛ" se.iba·n. Sərka·ʀi i·sɛ Kᴀnɛ pᴀči i·tɛ dišər Šᴀfa Xa·na xa·šiŋər "Burᴜm Mo·sᴀtɛ" se.iba·n. Ho Maiyu·ʀi Thᴀm ara·mɛ ka hᴜru·timi, se.iba·n.

Ho u·ɛ Tᴀpki.ɛnts 'o·sqᴀnᴀstsum i·lji Ḥunzulo hərki(čiŋ) ɛtumᴀn mᴀtɛlɛ ču du·simi, se.iba·n. Be·rumᴀn dɛniŋulo haira·n du·ᴀsumᴀn.

---

1 *Tᴀpki·ɛntsər dutsᴀsər* }
2 *qauwər e·rimi* } *qauwər* = *qau ɛčər*: "he sent a man to call (to) the T. and to bring them".

*hir sis . . . nusɛn* — The *nusɛn* must be regarded as being dependent on *e·rimi* 'he sent out a man saying to him . . . .'

It would have been simpler if the clause had been made independent by using *e·simi* instead of *nusɛn*.

3 *jᴀtpᴀt* — *jᴀtba·rɪš* is given as an alternative. *jᴀt* is 'old' of man or beast. The second element *-pᴀt*, *-phᴀt* is found also in *jotphᴀt* 'young people'. In my MS. *o* is entered over the first *ᴀ* as though an alternative pronunciation, which it cannot well be. Perhaps both words were used and were telescoped by me in ignorance.

*jᴀtpᴀt bᴀmᴀn, jotpᴀt bᴀmᴀn, da hᴜru·tᴀm gušiŋɛnts kɛ* . . 'the old folk, the young folk and the pregnant women'.

This would be nearer what the context requires, *viz* the massacre of all the tribespeople remaining behind after the ablebodied men had obeyed the Tham's summons.

4 *hᴜru·tᴀm* — should probably be *hᴜru·tom*.

8 *uyo·nɛ* — why the *-ɛ*?

*tᴀčᴀp bɛl* — for what is known about these two words v. Vocab. s. vv.

On the pretence of (holding) a fête Maiyūri sent a man to the Tapkients to call and fetch them in. He instructed him: "Say: 'the Tham summons all the male persons there are,' and bring them here." Then secretly he despatched a party of men to Shishper with instructions to kill all the old people and pregnant women.

When the man sent by Maiyūri Tham came to the Tapkients and said: "The Tham summons you," all the able-bodied men mounted their horses and came along. When they arrived at the Būrum Mōs at Aliābād (Maiyūri Tham's men fell on them) without warning and slew them. They exterminated all the males (of the Tapkients). Nor did they bury their corpses, but strewed them over the Būrum Mōs at Aliābād and left them there.

(At that time Aliābād was not inhabited, but was waste land. Some years later, in the time of Shah Silum Khan, he brought a water channel from Bāltit and made them occupy the place).

Then without warning it rained and a mud flood came down and overlaid the dead bodies of the Tapkients. And so up to the present day they call it "On the White Mud-Flood." (Būrum Mōsatè). (That is) the place beside the Government Fort up to the Dispensary they call "Būrum Mōsatè."

After that, they say, Maiyūri Tham lived in peace.

After the slaying of the Tapkients (when) they cultivated corn in Hunza, the corn came up with black ears. For some years they remained at a loss (what to do) and a great famine arose. Then

---

13 *gortsil* — This word is x though the *-tsil* is surely the word for 'water' which is y. The category of the compound is fixed without regard to the category of its components according to the nature of the actual thing denoted. A "water channel" is not necessarily of the same category as "water". V. § 25.

*ivmo ruvʌti* (*rui* + *ʌti*) — 'of its own accord, spontaneously'. One must suppose it here to mean 'suddenly, unexpectedly, without warning'.

14 *Borum Mosʌte* — One would expect the simple *Borum Mos*.

17 *horki(čiq) stuman* — *horki* appears in the first instance to mean a 'plough', *horki etas* 'to plough', but the meaning is extended to cover 'to plough and sow', 'to sow' and generally 'to cultivate'. *horkičiq* is also probably used in the sense of 'crops'. *ke* is to be supplied after *stuman*.

18 *matale čʌ* — *matal* is explained as "black grains", *čʌ* is an 'ear of corn'. The disease referred to is perhaps some kind of "smut".

But čʌm di·mi, se.iba·n. Ho bitaiyo ug̦ˈu·mʌn (*or*, ˈo·girʌtumʌn) se.iba·n. Ho bitaiyo γər ɛtumʌn, se.iba·n. "Wa Tʌpki.ɛnts aula·dʌn amulum di·tsʊn bo ɛ·g̣i.ɛn, Hunzo dˈultalaimi, bɛ kɛ dɛntsʊm dɛn mʌtɛlɛ ču du·ši" nʊsɛn γər ɛtumʌn se.iba·n.

Ho γər ɛtˈʌsər, "Hʌza·ᴛ amulo u·ˈɛ aula·dʌn maimi.ɛ" nʊsɛn, doγ ərušumɛ odo·ri o·tumʌn se.iba·n. Hin Tʌpki.ɛntsɛ mʊto·ŋ u·sʌn bo·m se.iba·n. Inˈɛ o·sʊmo: "Hin hʊru·tum gu·sʌn Pfɛkərʊm o·i bo·m. Be·rumʌn gʊntsɪŋ maimi mˈu·u.ɛ ha·lər ni bom, Tʌpki.ɛnts o·sqʌnʌstsʊm yər nɛ. I·nɛ gus gučai.ʌs tai.a·ᴛ bom. Mosˈʌmʊts gi.a bim. Hʌza·ᴛ inˈe·mo mu.i·yɛn maimi.a (*or*, mʌnˈuwaiya) bʌrɛnin," ˈo·sʊmo.

ˈO·sʌsər ho Pfɪkərər o·rumʌn se.iba·n. Ničumʌn kɛ i·nɛ gus nuku·čɛn hilɛ·sʌn dˈimʌnʌm. I·nɛ i·k Dˈirʌm Čurˈʌm o·sʌm. ˈE·pkutsʌtsʊm duməruman se.iba·n. ˈE·pkutsɛ ˈo·umʌn se.iba·n. "Kin mˈɛ·mis kɛ ni·tsun ma ɛsqaimʌn. Yu·tsəru.ɛ tərʌq bɛl o·ra·n, kin kɛ ˈɛsqaimʌn" nʊsɛn ˈo·mʌn.

Ho bu·t tɛ·š ka·t o·ka nˈɛtʌn Čurʌm tʌlɪšulo bʌm i·mi kɛ ka ditsumʌn se.iba·n. Dˈitsʊn gu·rə bo iri·ŋʌtɛ ne·əgyɪn tʌq ɛtumʌn se.iba·n. Ho i·tɛ dˈɛnɛ mʌtɛl kʌm manimi se.iba·n. Yʌt dɛnər Čurˈʌm xɛli ču·st (*or*, Čurˈʌm mʊndˈa·q) imʌnimi. Šu·a kɛ pfiti·k pfʌtʌq

---

1 *ugu·mʌn* — from *-*guyʌs* explained by Hindustani *ḍa·la* 'they put them on (to work)'. Elsewhere we have *-*wʌši.ʌs* used to express the same idea.

2 *wa* — an exclamation to call attention.

3 *ɛ·gi.ɛn* — from *-*ʌgiyʌs* 'to make someone throw' (i. e. 'sow') but what part of the verb is not clear. Probably it is the 2nd. plural of the short form of the pret., in which case *kɛ* must be supplied after it to make it conditional: 'If you made (i. e. make) him sow the seed Hunza will become fruitful'.

5 *aula·dʌn maimi.ɛ* -- The MS. has *maimi.ɛn* but the *-n* is probably due to liaison with *nʊsɛn* which is a frequent source of spurious final n's. *maimi.ɛ* should, I think, be *maimi.a*. The *-a*. (Interrog.?) indicating a sort of indirect question suggested by *hʌza·ᴛ*.

In line 10 below we have *hʌza·ᴛ* . . . *maimi.a bʌrɛnin*; but the *-a* there is probably due to dependence on *bʌrɛnin:* '. . . see (whether) . . . .'

6 *Tʌpki.ɛntsɛ u·sʌn* — 'a wife of the Tapkients' (*u* + *-*us*).

7 *Pfɛkərʊm o·i* — 'a daughter of Pfeker' (*u* + *-*ʌ.i*). A woman is described as "the daughter" of her father's tribe or locality, and "the wife" of her husband's tribe.

8—9 *Tʌpki.ɛnts* . . . *yər nɛ* — This clause probably goes with *ni bo·m*, and not with *tai.a·ᴛ bom*.

534
173

they made the Bitans dance and then the Bitans sang: "Ho! If you get from somewhere a descendant of the Tapkients and make him sow the seed, Hunza will be fruitful again. If not, year by year this smut will continue to appear." Thus, it is said, they sang.

On this the people said: "Perhaps somewhere there may be some descendant(s) of them," and making enquiry they sought for them. There was a childless wife, they say, of the Tapkients, she said to them: "There was a woman with child, a girl of Pfèker. Some days it would be before the slaying of the Tapkients, she had gone to her father's house. She was approaching child birth; her time had come. See whether perhaps a son may have been born to her."

When the woman had said this they sent men to Pfèker. When they got there the woman has been brought to bed and a boy had been born. She had given him the name of Dīram Chūram. They demanded him from his mother's people. The latter refused to give him to them. They said: "You will take away this grandson of ours too and will slay him. You have destroyed his father and uncles and you will murder him too." So saying they did not surrender him to them.

Eventually, having taken many oaths and given many undertakings to them, the Hunza men brought back Chūram, who was in swaddling bands, and along with him his mother. Having done so they put wheat seed into the child's hand, and gave it a knock (so that it was scattered). Then that year the disease of the grain

---

9 *mosʌmots* — i. e. *mosamots* v. **-samots.*

*gi.a bim* — apparently from *giyai.ʌs* not *giyʌs*, probably 'her period of pregnancy had elapsed, come to an end'.

10 *mʌnimaiya* — 3rd. sg. hm. perf. + *-a.*

15 *yʊtsɔrʌ.ɛ* — "his fathers". The paternal uncles reckon almost as fathors, or at any rate used to do so, cp. p. 264 l. 18.

*tɔrʌq* — cannot well be *trʌq, trʌk* v. Vocab. Is it a mishearing for *tʌčʌp* (*tʌč̣ʌp?*) cp. p. 240 l. 8.?

18 *nɛɔgyɪn* — p.pc. act. of **-ʌgiyʌs* with simple trans. sense "putting, pouring". The pron. infix probably refers to the child. 'Putting seed on his hand for him . . .' v. § 245.

20 *ɛwa kɪ* — here glossed "so much so", "to the extent that". cp. p. 280 l. 6 note.

nʊma gʊtsˈərᴀs mᴀnˈimi. Iri·ŋ̧ᴀtɛ bo e·g̣imər pfi·u fau ɛtimi. Ho sa·ᴀ̄t ne·ətᴀn botɛ tsᴀp nɛ·ətᴀn hərkičiŋ̧ ɛtumᴀn, se.iba·n. A·lto i·ski dɛnɪŋ̧tsʊm sˈa·ʀo.ᴀn bᴀm, i·i bo g̣i·mi se.iba·n. Ho mᴀtɛl ˈo·mᴀnimi.

Dɪʀᴀm Čurˈᴀm juwa·n ba·lɪɣər (*or*, ba·lɪɣi.ər) tai.a·ʀ imˈᴀnimi. Imˈᴀnᴀsər Ai.ɛšo Mai.u·ri Thᴀmɛ hukəm o·timi, "Dirˈᴀm Čurˈᴀm hər kᴀnᴀnᴀtɛ bu·č fᴀt ɛtin" nʊsɛn, "mɛnə ha·lər dˈi·a kuli aiyˈɛ·sqᴀnin" nʊsɛn, gᴀti no ka·t ha·t o·timi, se.iba·n, Čʊʀᴀmɛ nᴀsəl uyo·ntsʊm di·usˈᴀsɛ gᴀnɛ.

Dirˈᴀm Čurˈᴀm hikʊlto Gᴀniš yᴀkᴀl(ᴀtər) ni·mi, se.iba·n. Gʊtsərčʊmɛ gʊtsərčʊmɛ Soɣu·ʀᴀlɛ sɛnᴀs hᴀn dišᴀn bila tɛ·lɛ hin but dᴀltᴀs dᴀsi·nᴀn birᴀnč̣ ʀᴀč̣ no (*or*, birᴀnč̣ᴀlɛ) bom, se.iba·n. Hᴀmača·tiŋ̧ɛ o·i bom. Gər aiyˈɛtum bom. Ho Dirˈᴀm Čurˈᴀm i·nɛ dᴀsˈinmʊtsɛ pfu·t imᴀnimi. Ni·mᴀn mu·mu·mi kɛ šᴀŋ̧ aiyˈo·tum doq numu·yɛn Baltitər dumu·isimi, se.iba·n. Baltitulo kɛ mɛn šᴀŋ̧ aiyˈo·tum, "Hᴀmača·tiŋ̧ dˈoyɛljʊmᴀn" nʊsɛn, but ᴀčˈe·mutiŋ̧ bᴀm, ᴀʀ ni·mᴀn yᴀtɛ čərʊlo hᴀn ko·ʀɛn bim te·lər numu·tsʊn mˈo·ʀʊtimi se.iba·n. I·nmo mu.i·k Bulˈu·ki bilum.

Ya·ʀə Hᴀmača·tiŋ̧ɛ Bulˈukimo gᴀnɛ fᴀš ɛčᴀm se.iba·n. Be·ʀumᴀn guntsiŋ̧ xa ʊdo·ri mˈotumᴀn, amʊlo amu·itsʊmᴀn amʊlo ato·ɣʊrkumᴀn. Ho "Amʊlo tsilᴀŋ̧ˈɛ mumᴀnʊmu·a" nʊsɛn mʊtsˈi·ɛtɛ iskikʊtsɛ čɪʀa·ɣ ˈɛspᴀlumᴀn se.iba·n.

Yᴀtɛ ko·ʀʊlo Čʊʀᴀm kɛ Bu·luki ara·m nɛ hʊʀu·čᴀmᴀn. Ho be·ʀumᴀn dɛ·niŋ̧tsʊm Bulu·ki hʊʀu·tʊmo. Nuku·čɛn mu.i·yɛn dimᴀnimi, se.iba·n.

---

2 *nɛ·ətᴀn* — Causative v. § 240.

7 *buč fᴀt ɛtin* — for the same idea cp. p. 262 l. 8.

12 *birᴀnč̣ rač̣ no* — *ʀᴀč̣* *-*ᴀtᴀs* here used as a transitive compound verb. The use of *no* indicates that she was keeping guard over the mulberry fruit (x pl.), not over the mulberry trees (y pl.), as the latter would require *nɛ*.

20 *amu·itsʊmᴀn* — 3rd. pl. pret. neg. of *mu* + *-*ɛtsᴀs*, *-*itsᴀs* 'to see her'.

21 *tsilᴀŋ̧ɛ mumᴀnʊmu·a* — The *-a* seems to denote uncertainty or assumption. She has probably been drowned but it is not actually known.

The idiom *tsilᴀŋ̧ɛ* *-*mᴀnᴀs* is only recorded here. Its exact force is not known. The passage is explained as "she will have fallen into the water", "she will have been drowned". V. Vocab. s. v. *tsil*.

*mʊtsi·ɛtɛ* — v. Vocabulary s. vv. *-*tsi* and *iskikʊts*.

became less. The following year Chūram had grown up a little, 539*
to this extent that he began to go about creeping on all fours, 173
and when they put the seed in his hand he (waved his hand about and) scattered it. Then making him touch the seed and lead the way, they sowed (their fields). After two or three years he was a sturdy child and sowed the seed himself. After that no more disease appeared.

(In course of time) Dīram Chūram grew to be a youth on the verge of puberty. Upon this Aiyesho Maiyūri Tham issued orders saying: "Let Dīram Chūram go free about every village like a he-goat. If he enters any one's house do not kill him." And he assembled the people and laid injunctions on them with the object of obtaining progeny of Chūram from all of them.

One day Dīram Chūram set out in the direction of Ganish. As he went along on his way (he came to) a place there is called Soghūralè and there a very pretty girl was keeping watch over the mulberries. She was a daughter of the Hamachāting and was unmarried. Dīram Chūram promptly fell in love with the girl, and without letting her father and mother know he took her up on his shoulders and carried her off to Bāltīt. In Bāltīt too he let no one know. "For," thought he, "the Hamachāting will hear of it;" and the Hamachāting were very malignant people. So, being afraid, he carried her off to a cave there was in the cliff above and settled her there. Her name was Bulūki.

Down below the Hamachāting kept looking for Bulūki. For some days they searched for her. They did not see her anywhere. Nowhere did they find her. Then they said: "She must have got drowned somewhere" and they lighted the three-day lamps for her.

Up above in the cave Chūram and Bulūki dwelt in peace. After some years Bulūki became with child, and she was delivered and a son was born to her. They gave him the name of Dīram Daltas. Again after two years another son was born and they called him

I·nɛ i·k Dirʌm Dʌlt'ʌs 'o·sumʌn. Da 'a·lto d'ɛntsum hin i·yɛn dimʌnimi, i·nɛ i·k Dirʌm Mʌltʌš o·sumʌn. Da a·lto dɛntsum hin d'imʌnimi, inɛ i·k Dirʌm Haidər̥ Ali o·sumʌn. Da hin dimʌnimi, i·k Dirʌm Pfuno o·sumʌn. Da hin dimʌnimi, i·nɛ i·k Dʌšʌmʌn Xᴜrdɪk o·sumʌn. Ho tsᴜndo yu· d'umʌnumʌn. Tsᴜndo yu· d'umʌnɪʂ xa Bulu·ki kɛ mu·yu· yʌtɛ B'uluki Γʌš Ko·ʀulo bʌm, se.iba·n̥.

U·yu· juwa·yo 'umʌnumʌn. Ho bəru h'ərki.ɛ kɛn di·mi se.iba·n. Čᴜrʌm kɛ Bul'uki.ɛ uyo·ŋko ʌltʌn uyu·ər o·sumʌn: "Le aiyu·a, Ɔltaʀɛ 'ayamo hər'o hɛt bi·ɛn. Nʌma·n, dutsu.in," o·sumʌn. O·ʌsər hər du·šər ni·mʌn se.iba·n. Ɔltaʀɛ tʌlɛ nʌl hər bim. Ho tʌlɛ nʌl hər dʌk no du·tsumʌn, se.iba·n. Du·tsᴜn u·imo bušai.ulo, mʌlɛ i·k Bu·l Mʌl bilum, bəru.ɛ hərki.ər oγəršʌm se.iba·n. Čᴜrʌm at'i· bʌm.

Da Bulu·ki.ɛ mu·yu· kʌna·o o·to bom: "Ayamo bʌγərku ba·n. Hʌza·ʀ du·n ma·ʀ nuqsa·n ɛčumʌn. Hər oγ'ərkʌsulo 'Bapo·tsəru·ɛ hərɛ nʌzɪʀ, nʌn·ɛtsɪʀu·ɛ gʌsa·ntsɛ qᴜrba·n! Tale·yʌm ga ha·ʀ' se·ume (*or*, se.imi) uγ'ərkin," o·sumo. "Axəna d'u·yɛn kɛ mamatsum duγ'ərusumʌn kɛ, 'Mi ma mʌsaγundəro ba·n,' 'o·su.in. 'Da mi B'ulukimu muyu· ba·n. Myu· Dɪrʌm Čᴜrʌm bai.i,' 'o·sin," nusɛ, kʌna·o o·tumo.

Ho hər nutsᴜn mʌlulo uγəršʌm, se.iba·n. I·tɛ guntsulo hər du·šər Gʌnišum Hʌmača·tiŋɛ kɛ uyu·ik Ɔltʌrər o·ʀʌm, se.iba·n. Ničumʌn kɛ tʌlɛ nʌl hər ap'i·ɛn. U·tso·ŋər bʌʀ'e.imʌn kɛ khʌn (*or*, xʌn) nɛ bitsa. Khʌn nɛ i·tsu (*or*, utso·ŋ) dʌk nɛ du·mʌn, se.iba·n. Bu·a Gʌnɛ

---

1 *Dirʌm Dʌltʌs* — This and the three following names are kept in currency by the Wazir's family, but for ordinary use they employ aliases. They are descended from *Dʌltʌs Pfuno*.

The narrator said that in fact there wasn't a fifth son, hence there was no *Dʌšʌmʌn Xərdɪk*. Why he admitted him to the story I do not know.

6 *Buluki Γʌš* — *γʌš* is said to mean 'track', 'path'.

7 *bəru hərki.ɛ kɛn* — 'the time of sowing (Pers. *kišt*) buckwheat', the seventh of the month of *Asʌd*.

11 *u·imo bušai.ulo* — I have taken this with what follows, but it may go with *du·tsᴜn*.

14 *bapo·tsəru·ɛ* — *ba·bo* or *ba·po* is 'mother's father' but, like *ba·ba* and *sisi* is used only in the Ruling Family. It is insolence for commoners to use it among themselves, cp. p. 238 l. 6 note. The plur. denotes the father and his brothers. Cp. p. 242 l. 15 note.

The literal translation of what follows is doubtful.

15 *gʌsa·ntsɛ* — is the plural of *gʌsʌnć*.

[Errata: for nʌn'ɛtsɪru'ɛ read nʌnɛtsɪru'ɛ. Cf. F.419, cat.116 -- Analyst]

Dīram Maltash. Again two years later another was born and they called him Dīram Haider Ali. Another was born and they called him Dīram Pfūno, and yet another whom they called Dashaman Khurdik. So five sons were born to them. Until the five sons had been born Bulūki and her children remained up in the Bulūki Ghash cave.

The sons grew up into young men. Then (one year) the time for sowing the buckwheat came round and Chūram and Bulūki said to their two eldest sons: "Sons, our relations' oxen are loose, grazing in Ulter. Go and bring them here." The sons went off to fetch the oxen. There were seven yoke of oxen in Ulter and they drove them along and brought them in. In their land there was a field called Būl Mal ("Spring Field.") They were ploughing it for the buckwheat sowing. Chūram had not come (with them).

Now Bulūki had counselled her sons saying: "Our relations are a bad lot. Perhaps they will come and do you hurt. As you drive the oxen keep saying: 'May I be a sacrifice for the ox of my mother's father and his brothers, may I be a sacrifice for the hawks of my mother's brethren! I go round you, oxen!' Keep repeating these words as you plough. If they come and question you, say to them: 'We are your sister's sons. We are the sons of Bulūki. Our father is Dīram Chūram.'" Thus did Bulūki counsel her sons.

Then they took away the oxen and were ploughing with them in the field. That day the Hamachāting too had sent their sons from Ganish to Ulter to fetch the oxen. When they got there the seven yoke of oxen were not to be seen. When they examined their tracks (they saw that) they went downwards. They came along, following the trail downhill. There were the tracks of the oxen outside (the nullah) on the Būa Gan ("Cow Road"). The

---

15 *taleyam ga kav* — glossed: Hindustani: *lo, abhi ham phirta bail*, "Take, now I go round you, ox".

*Ga* is apparently taken as being the singular of *gai.in* v. Vocab. cp. also *kerga* s. v. "Circulating round" contains some notion of respect, possibly of protection. The same idea is presented also in Khowar by γεrεm. 'I go round' which is equivalent in sense to *taleyam*.

21 *khan, nan* — probably the usual *kha, na* with *n* from *na*.

(900) ho·lε hərε utso·ŋ bitsum, U· kε Bu·ᴀ Gᴀnε ho·lə du·n Šərai.iŋatum bᴀrε.imᴀn kε ya·rε Bul Mᴀlulo mεniko (hər) oγəria·n.

Nu·itsin umo·se kᴀ diγi·numᴀn se.iba·n. Hᴀra·ɸu·ŋər du·n ultumᴀl εčumᴀn kε ʻBa·po·tsəru.ε hərε nᴀzɪʀ, nᴀn·ε·tsəru·ε gᴀsa·ntsε nᴀzɪʀ!ʼ sε.ɪmε mεniko oγ·ərian. Ōltumᴀl εčumᴀn kε ʻba·po·tsəru·ε nᴀn·ε·tsəru·ε nᴀzɪʀ!ʼ se·ɪmε u.i·likiɥmε oγ·əria·n. “Ki·rumᴀnε nim·ε·n nu·dɪlin taq o·čᴀn!” sεnumᴀn. U·ε həraŋtsum hinε sεnimi. “Be, ᴀčuko·n, ᴀčo·in. Doγərus do·ljεn ku m·εnik ba·n kε Hᴀmᴀča·tiŋ nimεtsin Ōltᴀrum hər dutsun mi·liki·mε oγəria·n,” o·simi.

Nusεn pəriᴀt mᴀlər du.ᴀšumᴀn se.iba·n. Duw·ᴀše.ᴀsər Čurᴀmε yu·ε hər fᴀt no, “Ju·na (*or*, sala·m) nᴀnatsəro!” o·sumᴀn. Hᴀmᴀča·tiŋε uyu·ε: “Ma mεnik ba·n? Kota hər bεs dutsa·n?” o·sumᴀn. “Mi ma Bulu·kimo muyu· ba·n, da mi myu·tsε Dirᴀm Čurᴀm bila” ·o·sumᴀn.

“U ᴀmulo ba·n?” o·sumᴀn. Osᴀsər, “Yᴀtε č·ərulo ko·rulo ba·n,” s·εnumᴀn.

“Elε be.iča·n? Ko·lε bεsər o·ruča ba·n?” o·sumᴀn.

“Mᴀmatsum ər nu·mᴀn tε·lε huru·ta·n” o·sumᴀn.

O·sᴀsər ho yᴀtε ni·mᴀn, se.iba·n. N·ičumᴀn kε Bulu·ki kε Čur·ᴀm o·ltalik ba·n. Ho xuš numa Čurᴀm kε da Bulu·ki nuyεn du·n tale nᴀl hər kε ·u·mᴀn, se.iba·n.

Ho Čurᴀm kε Bulu·ki da usaγ·undəro G·anišər nu·yεn nu·n toš gər nε mut·ε·ŋi nε Čur·ᴀmər Bulu·ki yu·mᴀn, se.iba·n.

I·nε Čurᴀmε nᴀsᴀltsum Dir·ᴀmitiŋ mu·to B·altitulo ba·n.

Fᴀqᴀt. Čurᴀmε čᴀγə ᴀkilᴀtε εča·n.

---

1 *ho·lε* — probably means “outside the nullah”. The ruins referred to are on a spur which forms one side of the entrance to the nullah.

6 *u.i·liki·mε* — means, “propitiating”, “appeasing”, “doing honour to”. It is here glossed “praising (their oxen)”.

*nudɪlin taq o·čᴀn* — or *taq no do·ljεn*.

8 *doγərus do·ljεn* — these words logically should follow *oγəria·n* l. 9.

*nimεtsin* — from *-*ltsi.ᴀs*.

10 *pəriᴀt* — I understood to mean “the outer edge of a plateau or terrace”. The field was no doubt of the terraced variety, but coming down hill one would not have expected that they would approach it by the outer edge.

How the word stands grammatically in the sentence is obscure.

13 *myu·tsε* — *mi* + *-*ur* + *tsε* — v. § 73. III.

31/2
13

men too coming out by the Būa Gan, looked from the Sherai.ing and saw that some people were ploughing with the oxen down below in the Bul Mal.

As soon as they saw them they rushed down full of anger. Coming to the Herāshūng they listened and heard them saying: "May I be a sacrifice for the oxen of my mother's father and his brothers! May I be a sacrifice for the hawks of my mother's brethren!", as they ploughed. When they heard them saying this and doing honour to their oxen as they ploughed, they said: "Let some of us go and beat these people and smash them up." But one of them said: "No, brothers, wait a little. Let us first ask who they are who oppress us, the Hamachāting, by bringing our oxen from Ulter and then do us honour while ploughing with them."^

When he had said this they came out over the edge into the field. On their appearing Chūram's sons left the oxen and said to them: "Salām, Uncles." The sons of the Hamachāting said: "Who are you? Why have you brought these oxen here?" "We are the sons of Bulūki," said Dīram Chūram's sons, "and our father's name is Dīram Chūram."

"Where are they?"

"They are in the cave up in the cliff."

"What are they doing there? Why don't they live (down) here?"

"From fear of you they have taken up their quarters there."

After this the Hamachāting went up (to the cave) and when they came to it both Bulūki and Chūram were there. The Hamachāting were delighted and they took Chūram and Bulūki and returning (home) they gave them the seven yoke of oxen.

Then taking Chūram and Bulūki and their sisters's sons (with them) they proceeded to Ganish. And they celebrated a fresh marriage and arranged a dowry and gave Bulūki to Chūram.

There are Diramating in Bāltit now, descended from that Chūram.

That is all. Thus do they tell the story of Chūram.

2 ^ [Errata: should ... them, and then let us beat. cf. p419 -- Analyst.]

## No. XXIII.

### X'u·ʀo kɛ X'ʌmərɛ Čʌγa.

000 Yərum ᴢʌma·na.ulo Xu·ʀo kɛ Xʌmʌʀ sɛnʌs a·ltan ɛčuko·n Baltitulo bʌm, se.iba·n. Xu·ʀu.ɛ hin i bʌm, Xʌmərɛ talo yu· bʌm.

Xu·ʀu kɛ Xʌmər čʌl nu·mʌn at'u·mʌγumʌn seiba·n. Bušai.i trʌŋ ɛtumʌn. Xʌmər balgu·in bʌm, Xu·ʀo ʌʀ nɛ xumu·in bʌm, bu·t pʌči bu·šai.ɛ ik'ərəṫ ɛtimi.

Xu·ʀu ɛ Xʌmərər ɛ·simi: "Le a·čo, bušai.i uyo·n guk'ərər ɛtuma, ja·ʀ kʌm 'ɛtuma, bʌbər trʌŋ ɛčʌn," ɛ·simi. Xʌmərɛ sɛnimi: "Bɛ, bʌlki u·ŋər hi·š mʌni·la. Ba·wər ak'u·mai.i ba kɛ tɛ·š 'ɛčʌn." Xu·ʀu tɛšər ʀɪzai imʌnimi, Xʌmərər sɛnimi: "Lɛ a·čo, Saha·la Bo·in kɛ Ha·lasa Bo·in bu·t zo·ʀɪšo bi.ɛn, omo·uski.ɛnts bi.ɛn." "Itse·tsum tɛš ɛtumər mɛ·ʀ ʌbʌš ɛči.ɛn. B'erišalɛ Γuk'u·ər nim'ɛ·n tsiltsum tɛš ɛčʌn," ɛsimi. Eʌsər Xu·ʀu.ɛ "Šu.a" nusɛn, ni·mʌn, se.iba·n. Nu·n γuku.ulo tsiltsum tɛš nɛtʌn dumʌn, seiba·n.

Be·rumʌn guntsaiŋtsum da čʌl umʌnumʌn. Xu·ʀu.ɛ Xʌmərər ɛsimi: "Be, bušai.i toq trʌŋ ɛčʌn." Xʌmərɛ sɛnimi: "Bɛ, trʌŋ aiye·čʌn. Yɛ gon tik (*or*, ᴢʌmin) ba·q ɛ·čʌn. Ami·nər hi·š bila kɛ ɛtɛ mɛ·ši."

---

1 *Xu·ʀo* — I at first wrote the initial H, and the derived tribal name I have frequently written *Huvakuts*.

*ɛčuko·n* — the 3rd. sg. pron. prefix is interesting. Each is the other's brother i. e. "his brother".

10 *omo·uski.ɛnts* — merely a phonetic variant for *umo·uski.ɛnts* v. *-mo·uskiš* 'wrathful' etc. This anger is of course directed against the oath-breaker or false-swearer.

11 *Berišalɛ Γuk'u·ər* — γuku is a 'ravine' or 'defile'. *Berišalɛ* the territory of the *Beričo* or Doms (musicians).

12 *ni·mʌn* — the MS. has *dumʌn*,

15 *be* — i. e. "No, this won't do".

## No. XXIII.

## Khūru and Khamer.

S394

They say that in former times there were in Bāltit two brothers called Khūru and Khamer. Khūru had one son and Khamer had seven sons.

Khūru and Khamer quarrelled and could not come to terms, (so) they divided up their land. Khamer had a large family of males, and he intimidated Khūru, who had no family (to back him), and took the bigger share of the land for himself.

Khūru said to Khamer: "Brother, you have taken all the land for yourself and given me too little. Let us divide up the land equally." "Not at all," said Khamer, "the fact is you have got too much. If you don't believe me let us take oath on it." Khūru agreed to taking oath and said to Khamer: "Brother, the Sahāla Bō.in and the Hālam Bō.in are very powerful. They are quick to wrath." "If we swear by them," (said Khamer,) "they will (afterwards) work us evil. Let us go to the Bērishalē Ghūkn and swear on the water there." Khūru agreed and they went off. Proceeding to the ravine they took oath on the water and returned again.

Some time later they again quarrelled and Khūru said to Khamer: "No, let us divide the land afresh." "No," said *Khamer*, "we won't divide it. Come along and let us demand the opinion of the land. It will tell us which *of* us has too much."

---

16 *beq ećan* — *beq* *-ećas* (Causative) is explained as "enquiring from someone under pressure" i. e. I suppose, "to force an answer out of someone". The narrator said they would beat the ground to make it give the answer.

*[illegible]* — MS. *[illegible]*.

30 Xuru berči (or, rusa) im·animi. Xamar tape maler hin i·en niven, niv̄n, nipi·rak, yarre netan, kanaro ne, ha·ler di·mi seiba·n.

Ho X·uru ke niven i·te i·i yarre etum maler ni·man. Nu·n doyaro·suman, seiba·n: "He ti·k, ye berum jar bu·t bila, Xu·ru.er but bila ke." Xamare i· yar(e) etam tikya·rum senimi: "Be, X·uru.er bu·t bila." Ho Xuru ha·war ni·man "Tik ke γari·mi" nusen, ha·ler dimi, seiba·n.

Xamar, Xuru ha·ler ni·aser, i· di·u·ter maler ni·mi, seiba·n. Ya·re etum i·te diter ni·n fatan etimi, seiba·n. Ya·re etum i·te disulo i· ap/am. Ho i·k ne qan etimi, seiba·n. E·le ke apai.i. Yerpa "a·u" manimi, seiba·n. Y·erpa ni·n biraqimi. E·le ke apai.i. Da qan etimi, yerpa "a·u" etimi. Te.i ečume mal uyo·ulo u·biraqimi. Amulo ke e·itaimi, seiba·n.

Ho i·mo ha·ler di·mi. Ha·le me·kindo yu· ham. U· ke da Xamar i·vimi seiba·n. Xamare bušai.i be·l ni·n pfat manimi. Xu·ru.e i·te bušai.i u·yumi. I·te bušai.ete Datu Siŋ senasan di·teum e·uru·tuman, seiba·n. I·ne Datu Siŋe aulad H·unzulo amuler ho·lguš ni·as manimi ke alam gai.i ba·n.

Xu·ruteum mu·to Baltitulo Xu·rukuts ba·n. Da Xamare bušai.ete Datu Siŋkuts ba·n.

Gute ke čaγa bila i·ne Xamare aulad·iteum. Ai.inaq senas han jandaγan bi. Hunzulo o·mai.i bi. Misgar, Xa·n Wali čikaγiteum ul ne, Murkuš, da Mintaka, Kilik, Qaračukur Taγdumba·šulo mai.i

---

3 *niven, niv̄n* — etc. five connective participles must be approaching a record even for Burushaski.

*i·te i·i yarre etum maler* — cp. § 377 d. Several other examples will be noted.

3–4 *doyaro·suman* — 'they enquired', but it was Xamar who actually asked the question.

5 *i· yar·e etam* — *etam* is the plup. One would rather expect the static pc. *yar·e etum i·n.*

12 *a·u etimi* — The subject must either be "the voice" or "his son". *a·u* is explained as *ha·u.*

16 *e·itaimi* — negative prefix *a·* + *i·taimi*, from *i·tas.*

17 *ho·lguš ni·as* — cp. p. 194 l. 11 note.

18 *alam gai.i ba·n* — a note says they are given goats for their service. Some went with the Gilgit Scouts to Chitral as far as *Laspur* (in 1919?)

Khūru agreed to this. At night Khamer taking one of his sons with 5394 him went and dug (a hole) in the field, and after giving him instructions he buried his son there and went home.

Then he took Khūru with him and they went to the field in which his son was buried. On arriving there they put their question (and Khamer said:) "O land, look and see whether I have got the larger share or Khūru." Khamer's son whom he had buried answered from below the ground: "No, Khūru has got too much." On this Khūru, being convinced, returned home. "For," said he, "the land said so too."

When Khūru had gone home, Khamer went off to the field to extract his son. He went to the place where he had been buried and opened it up. His son was not there. Then he called him by name, but he was not there. On ahead there came a call "Hallo!" He went forward and dug, but his son wasn't there. Again he called, and on ahead (the voice) called "Hallo!" Going on in this way it made him dig all through the field, but nowhere did he find his son.

After that he returned to his home. At home there were his six sons. Both they and Khamer, it is said, died and Khamer's land was left heirless. Khūru did not make use of it. It is said they brought in a man named Datu Sing and settled him on that land. In Hunza when it is necessary to go anywhere to fight, the [557] descendants of Datu Sing carry the standard.

In Bāltit there are at the present day the Khūrukuts descended from Khūru, and on Khamer's land there are the Datu Singkuts.

There is also the following story about Khamer's descendants. 5394 There is an animal called the marmot. There are none in Hunza, 325 but they are found in Misgār, above the Khān Wāli Fort, at Murkush, 173

---

22 *Misgarv* — the intention is probably: "In the Misgar Valley, above the Khan Wali Fort, at Murkush".

23 The Mintaka and the Kilik are passes above Murkush, leading over to the Tagdumbash Pamir.

bi.ɛn. Da i·tsɛ Kʌšmi·rɛ hʌγʊðo Tra·gbʌl xa· mai.i bi.ɛn. I·nɛ Xʌ̄mərɛ i· ti·kya·rɛ ɛtumtsʊm i·nɛ i· ai.inʌq i·lt'ʌlʌnʌm seiba·n.

Čʌγa qʌdi·m zama·na·tsʊm dʌki·lʌtɛ ɛča·n.

---

[1] *hʌγʊðo* — the *Bʊrzɪl*, *Kʌmərɪ* and *Tra·gbʌl* Passes are probably meant.

[2] *ai.inʌq* — Whether all existing marmots are derived from *Xʌmər's* son, or whether he joined the already existing race of marmots, was, unfortunately for science, not made clear.

5394
825
173

and also at the Mintaka, the Kilik and the Qarāchukur in the Tagdumbāsh. Again they occur on the Kashmir passes as far as Trāgbal. Now they say that Khamer's son after being buried turned into the marmot.

From ancient times they tell the story thus.

## No. XXIV.

## The Xuru·kuts and the Hʌmača·tiŋ.

000

Yərum ᴢʌma·na.ulo Ultər'ɛ tɛr Hʌmač'a·tiŋɛ bilum, se.iba·n. B'altitɛ yʌtɛ Həra·ṣ̌uŋɛ dʌl U·ltʌrər gʌn bilum. But bušai.i 'o·qušɛljʌm. Bɛsʌn 'osʌsər ʌr umai.i bʌm. Hʌmača·tiŋ but šʌt'ili.a·r bʌm.

Hikulto hin Šʌdun Kapu·ri sɛnʌs gu·sʌn Hurukutsɛ u·s bom Həra·šuŋulo mo·rutumʌn se.iba·n. "Hʌmača·tiŋ U·ltərum du·mər g'ukər utsi (*or*, utsɛ) tʌŋ ɛti, da 'Atsi d'u·numʌn' nusɛn, qiyu pyu ɛti kɛ mi jučan." mosumʌn.

Ho U·ltərum Hʌmača·tiŋ gʌl diršu nuyɛn Həra·ṣ̌uŋɛ xa du·mʌn, se.iba·n. Šʌdun Kapu·ri gʌnulo bom, "la·ŋ" mosumʌn. La·ŋ 'o·mʌnumo. Hʌmača·tiŋ umo·ski.ɛnts bʌm. Hinɛ tʌŋ m'o·timi. Tʌŋ m'o·tʌsər, "Wa ga·yu uṣ̌'u·šʌn! Atsi d'u·numʌn," nusɛn, qiyu pyu ɛtumo. Elɛ ko·lum sis du·n utsi du·n ti·m tʌm o·tumʌn.

---

2 *Həra·ṣ̌uŋɛ dʌl* — *Həra·ṣ̌uŋ* is itself the name of a road or track v. Index of P. N.

*'o·qušɛljʌm* — the road would be injurious to the cultivated land it crossed, because animals passing would damage the crops and roll down stones on to it and break the revetting wall.

The x pl. prefix *o·* indicates that the narrator had a multiple object in his mind e. g. "land, crops and walls", but these are all y.

3 *šʌtili.a·r* — this occurs as an abstract noun ('strength') in Shina, in which language *-a·r*, *-i.a·r* is a regular nominal ending. The Shina adjective is *šʌti·lo*.

4 *Šʌdun Kapu·ri* — she is said to have been very ugly and generally undesirable (*na· la·iq*).

*Hurukutsɛ* — I give the *kh* initial to Khurukuts throughout the translation, as I have taken Xu·ro to be the name of the founder of the tribe v. p. 250 l. 1.

[Errata: for uṣ̌u'šʌn read uṣ̌u'ṣ̌ʌn, cf. p.419, cat 116. --Analyst]

## No. XXIV.

## The Khūrukuts and the Hamachāting.

534
173

In former times, they say, the Ulter grazing ground belonged to the Hamachāting. There was a road to Ulter up the Herāshūng above Bāltīt. This road used to do much damage to the land, (but the owners) were afraid to say anything to the Hamachāting about it. The Hamachāting were very powerful.

There was a woman called Shadun Kapūri, a wife of the Khūrukuts, and one day they made her sit down on the Herāshūng and said to her: "When the Hamachāting come from Ulter, jostle against them and then start shrieking out 'They have laid hands on me,' and we shall come (to your help)."

Presently the Hamachāting came down the Herāshūng carrying long juniper poles. Shadun Kapūri was on the road and they said to her: "Get out of the way!" She didn't budge. The Hamachāting are quick-tempered and one of them gave her a shove. On this she raised an outcry, shrieking: "May the crows eat them! They have laid hands on me." From one side and the other men ran up and caught hold of the Hamachāting and banged them about.

---

7 *eti ke* — v. § 356. 3.

8 *dirču* — *dir* is described as a "long branch", but the juniper has no branches to speak of. It is the main stems that are meant. Such timber, up to four or five inches in diameter, was formerly used as rafters for roofs. Cp. p. 214 l. 8. 342

010 Ho Baltitʊm waˑlti girʌm gʌti nʊma Hʌmačaˑtıŋɛ ka ast'ʌm ɛtʊmʌn. Ʌst'ʌm nɛ Šʌdʊn Kʌpuˑrimo m'ʌγʊlo Hʌmačaˑtıŋtsʊm Uˑltəre ter g'ʌnumʌn. Bʌraˑtʌliŋe 'oˑi bom, Hurukʊtsɛ uˑs bom. Dəramitıŋ saˑju nʊma Hʌmačaˑtiŋ kɛ uˑər ast'ʌm ɛt'ʌm.

Ho Hʊrʊkuˑts ke Dirʌmıtiŋ ke Bəratʌliŋɛ hərʌŋ Uˑltʌre huyeˑs oˑrʊtumʌn. B'erumʌn dɛniŋtsʊm 'ilji Ultʌre tɛˑr Thʌmo.ʊd'iˑmʌtɛ gʌnumʌn. Muˑto xa Thʌmwʌlɛ bila.

---

1 *waˑlti girʌm* — the "four tribes" of Baltit are the: *Diramitiŋ*, *Xuˑrukʊts*, *Bəraˑtʌliŋ* and *Buroˑŋ*, but at that time the *Diramitiŋ* were living in *Šišpər*. *ast'ʌm ɛtumʌn* — It is always difficult to get an exact English equivalent for *astʌm* which is an elusive word v. Vocab.

2 *mʌγʊlo* — the correct form of this word is, I think, *mʌyo*. This is supported by the Shina form *mau.u*, for Shina simply omits the *y* in Burushaski words.

4 *saˑju* — explained as "*xaˑliṣ*", "unprejudiced third parties". It is therefore "persons qualified to act as arbitrators" rather than actual "arbitrators".

5 *hərʌŋ* — in this use denotes "sharing in something", "having a joint interest", "being partners", v. Vocab.

7 *Thʌmwʌlɛ* — i. e. *Thʌmo* + *ʌlɛ*. It is in the exclusive possession of the Mir.

539½
After this the four communities of Bāltīt assembled and instituted 173
a case with the Hamachāting, and by way of settlement they took
the Ulter grazing from the Hamachāting as a fine on account of
Shadun Kapūri. She was a daughter of the Berātaling and a wife
of the Khūrukuts. The Diramating, as disinterested parties, had [592]
decided the case for them and the Hamachāting.

After that the Khūrukuts, the Diramiting and the Berātaling 233
in partnership settled their flocks in Ulter. Some years later the 539½
Thams took the Ulter grazing ground for themselves and up to 173
the present it is in the Thams' possession.

## No. XXV.

### Si·ŋ of Hi·ndi.

000

Seiba·n Hindilo hin Si·ŋ sεnʌs hirʌn bʌm. I·nε i·skεn yu· bʌm. I·tε wʌxtʊlo mεn thʌmu·ε hukəm Hindi.ʌtε ap'im. I·nε Si·ŋε hukumʌt nε tε·lum u·ε sisʌtε bʌm. Kʌmʌn sis aba·d bʌm.

I·nε u·ε yu· bʊ·t mariŋεk bʌm. Hʌn gʊntsʌnʊlo čišər dəru.ər ni·mʌn. Nu·n hʌŋ dišʌnʊlo sərkε·tsε hʊru·čʌmʌn. Ya·ʀε Hindilo Si·ŋ kʌtεnʌtε i·mo hiŋtsε guča bʌm. Yʌtε yu·ε sεnumʌn: "Yε bəre·nina, mi·mi hʌn hʌn hʊnərʌn ε·čʌn (*or*, ε·lt'irčʌn), (kε) ya·ʀε mi myu khʌtʌtε gu·ča bai.i I·nε 'e·diljʌn." "I·nε khʌtε yu·tisulo jε dεljʌm," uyu·m inε sεnimi. Makuči i·nε: "Hʌn khʌtε yu·tisulo jε dεljʌm," sεnimi. Jʊt i·nε: "Mʌšərb'a šu·li·lo dεljʌm" sεnimi.

Nʊsεn uyu·m i·nε jʌmε·ʀ (*or*, žʌmε·ʀ) hunts nyu.εšin i·sε khʌtε yu·tisər bɪšʌmi. Khʌtε yu·tisulo hu·nts nin yʌmi. Hin i·nε kε bɪšʌmi. I·nε kε khʌtε yu·tɪsʌnʊlo dεlimi. Jʊt i·nε, i·k Dʌltʌs Mʌnu·ko bilʊm, žʌmεr hu·nts ny'u·εšin ε·sε mʌsərb'a šu·li·lo dεlimi.

Dεlʌsər Si·ŋ šʌŋ imʌnimi. Bare.imi kε a·lta hʊnzε khʌtε yutiŋulo gʌti bi.ε. Hʌn mʌšərba šu·lulo gʌti bi. Xε.a·l εtimi: "Aiyu·ε jε asqʌnʌsər pfεre·i εta·n," nʊsεn, tεlum i·mo u·ε sis uyo·nər xʌbər nε, u·ε o·sqaiyər u·tsi thʌmi. Utsi nʊltʌn ni·inin a·ltʌn yu·tsε du·n

---

2 *mεn thʌmu·ε hokəm . . . apim* — 'there was no authority (or rule) of any Thams'.

*hokumʌt nε . . . bʌm* — *nε* is probably to be taken as immediately preceding *bʌm*: 'he was ruling over the people'. V. § 368.

3 *aba·d* — Here and elsewhere this is a very difficult word to get at the exact meaning of. The sense is that the population was small.

4 *mariŋεk* or *məriŋεk* — The *-εk* is probably the collective suffix *-ik* v. § 44. II.

## No. XXV

### Sɪng of Hɪndi and his son Daltas Manūko.

534
073)

They say that there was in Hɪndi a man called Sɪng. He had three sons. At that time there were no Thams ruling over Hɪndi. Sɪng exercised authority over the people of the place. There were few people settled there.

His sons were very fine fellows. One day they went off to the mountain to hunt. There they sat down at a place where there was a view. Down below in Hɪndi Sɪng was lying on a bed at his door; up above his sons said: "Look here, let us each perform (*or*, display) an act of skill. Down there our father is lying on the bed. Don't let us hit him." "I'll hit the leg of his bedstead," said the eldest. "I'll hit a leg of the bedstead" said the middle son. "I'll hit the spout of his water jug," said the youngest.

So saying, the eldest, putting an arrow to his bow, shot at the leg of the bed. The arrow hit it. The other son also shot and he also hit a leg of the bed. The youngest, whose name was Daltas Manūko, putting an arrow to his bow, hit the spout of the jug.

On this Sɪng woke up. When he looked he saw two arrows sticking in the legs of the bed, and one sticking in the spout of the jug. "My sons," thought he, "have plotted to kill me." And he notified all his people there and pursued after his sons intending to kill them. Pursuing and coming up with them he seized two of

---

*yuˈe senumʌn* — The sons' combined statement, which is rather elliptical, ends with *eˑdiljʌn* (line 8).

o·sqʌnimi. Dʌltʌs Mʌnu·ko uya·ᴛʊm nuka·rtsin Pisʌnər du·simi. Si·ŋ di·nin i·mo u·ɛ kʌmʌn sisɛ ka Hindilo bʌm.

I·nɛ Si·ŋɛ, Hindi.ɛ tsil bu·l kʌm bilʊm, hʌn hɪsa·pʌn ɛtʌm. Y'ai.iŋɛ do·ᴛʊlo i·sk'i·čo bʌy niki·n dig'i·ɛyʌsər tsilɛ gʌlt pfər ɛč'ʌm. Te·lʌtɛ hɪsa·b nɛ tsil y'ʌljumɛ Hindi aba·d nɛ bʌm.

Ki·ti Pisʌnulo Si·ŋɛ Dʌltʌs Mʌnu·ko bu·t xuš ɛtumʌn, be·sɛ kɛ su·ᴛʌtɛ bu·t dʌltʌs bʌm, paki·za juwa·n bʌm. Uyo·nɛ ka·t ɛtumʌn: "Ki·nɛ mɛnɛ kɛ aiy'ɛ·sqaiyʌn!^ Mi.o·nɛ ha·kičʌŋʌtɛ bu·č fʌt ɛ·čʌn. Ki·ntsʊm dʌltʌs nʌsʌl du·ši," nʊsɛn fʌt ɛtumʌn. Hin hi·ᴛʌnɛ e·i nyu·ni·n 'e·ᴜrutimi.

Berumʌn guntsiŋtsʊm gʊs gya·s gʌti numʌn u·imo uyəršu·ər sɛnumʌn: "Si·ŋɛ Dʌltʌs Mʌnu·ko mɛka nʊku·čɛn aula·d dyusʌsɛ xɛ.a·l aiye·čai.i. Čəra·ti nɛ šʌk di·usin ga·ršai.i." Sɛnʌsər Pisʌnɛ sis uyo·n gʌti numʌn ɛ·sqʌnʌsər rai ɛtumʌn.

Rai ɛtʌsər yu·s hurutʊm bo·m. I·nɛ ɛsumo: "Go·sqai.i ba·n." Sɛnʌsər ga·rtsimi. Nuka·rtsin Pɪsʌnulo hʌn muju·ᴛɛn bilʊm. I·tɛ muju·ᴛ ya·ᴛɛ hʌn γulkʌn bi·m. I·tɛ muju·ᴛʌtər du·sin uya·ᴛʊm nʊtʌγʌn huru·timi. I·tsi thʌčumɛ ničumʌn kɛ i·sɛ γulkulo i·nɛ su·ᴛʌt γe.iči·la. Uyo·nɛ: "Gutɛ tsilulo bai.i," nʊsɛn, tsil uyo·n γulkulum d'e·mimʌn. Ya·ᴛ a·pʌm, yʌtɛ muju·ᴛʌtɛ bʌm. I·nɛ i·tɛ su·ᴛʌt ya·ᴛɛ tsilər bʌli bilʊm.

Hin mapɛr hirʌn te·ᴛumʌnər di·mi. Di·n d'oγərusimi: "Bɛ mai.i ba·n?" U·ɛ sɛnumʌn: "Si·ŋɛ Dʌltʌs Mʌnu·ko miya·ᴛʊm nʊka·rts

---

1 *uya·ᴛʊm* — I take to be "from before them" not "from below them".
*dusimi* — may mean "crossed over to", but here probably rather "escaped to".

5 *tsil bu·l* — i. e. the spring water available on the terrace for drinking and irrigation, as opposed to the abundant water in the Hunza river down below.

4 *i·ski·čo* — probably a slip for *i·skičʊk* cp. p. 266 l. 15.
The description is too brief to make the system of apportioning the available water between the various users clear, but apparently the time required to grind three "*Čʊk*" of millet in the water-mill was taken as a unit of time.

8 *bu·č fʌt ɛ·čʌn* — cp. p. 244 l. 7.

12 Siŋɛ *Dʌltʌs Mʌnu·ko* — the genitive *Siŋɛ* indicating paternity.

13 *čəra·ti nɛ šʌk di·usin* — glossed Hindustani: *juda· ho·kʌr nɪkʌlkʌr*. *šʌk* I have taken to be *šʌk* or *šʌq* 'slipping', 'sliding' etc., but then the transitive *di·usin*

!^ [Errata: after aiyɛ'sqaiyʌn insert a full stop. cf. p. 419, cat. 116 -- Analyst]

his sons and slew them. Daltas Manūko, fleeing before him, escaped over to Pisan. Sing, returning with his handful of men, remained in Hīndi.

The Hīndi spring of water was scanty, and Sīng had made a system (of apportioning it). Putting three *chuk* (72 lbs.) of millet in the hopper of the mill, when it was finished he used to change the turn of the water(?) Making the reckoning in this way and turning the water on (to the fields) he used to cultivate Hīndi.

On this side in Pisan the people greatly liked Sīng's son, Daltas Manūko, because he was very handsome of face and a fine upstanding youth. They all made an agreement saying: "None of us will kill him, we shall all, make him free of our houses as a male goat. A good breed will come from him," and so they left him at liberty. They gave him the daughter of a certain man (to wife) and settled him there.

After some time all the women folk came together and said to their husbands: "Daltas Manūko, son of Sīng, has no thought of lying with us and producing offspring. Holding aloof and slipping off, he runs away." On their saying this all the men of Pisan assembled and determined to kill him.

Daltas Manūko's wife was with child. She said to him: "They are going to kill you." Upon this he fled. Now in Pisan there was a weeping willow and under the willow there was a tank. He climbed up into the willow tree and sat there hiding from his pursuers. Following after him, when they arrived there, his face appeared in the tank. They all said: "He is in the water here," and they emptied all the water out of the tank. (But) he was not below; he was up on the willow tree. The image of him had been reflected (lit. had fallen) in the water.

At this point an old man appeared on the scene. He asked: "What's the matter with you?" They said: "Sīng's son, Daltas Manūko, fleeing from us, came here and has plunged into this tank.

---

is difficult to explain. It is tempting to identify *šʌk* with the Shina *ʂʌk* 'neck' when we should have "extracting his neck (from the yoke)".

20 *d'ɛmimʌn* — v. Vocabulary s. v. *dɛmiyʌs*.

000 di·n gusɛ γulkər gi bai.i. Ya·ʀum di.usᴀsər ku·šiš ɛča ba·n." Mapɛr hi·ʀɛ sɛnimi: "Le.i nad'aiyo, i·n ya·ʀɛ tailulo apai.i. Yɛtɛ muju·ṭᴀtɛ bai.i. Bᴀrɛ·nin. I·nɛ su·ʀᴀt ya·ʀɛ γaičila." O·sᴀsər bᴀre.imᴀn kɛ yᴀtɛ bai.i. D'ɛ·skumᴀn. Dɛ·skuyᴀsər Si·ŋɛ Dᴀltᴀs Manu·ku.ɛ sɛnimi: "Mu (y)ᴀsqai.i ba·n. Hindi.ɛŋɛ ča·ʀ nᴀtsʊn ᴀsqᴀnin." Hindi.ᴀŋɛ ča·ʀ ni·tsʊn Pisᴀnulo 'ɛ·sqᴀnumᴀn.

Si·ŋɛ Dᴀltᴀs Mᴀnu·ku.ɛ yu·s huru·tum bo·m. Nuku·čɛn mu.i·yɛn dimᴀnimi. Dimᴀn berʊm dɛnᴀntsʊm jotimʊtsɛ ka holpa tᴀmaša ɛtᴀsər nimi. U·ɛ jotʊmʊtsɛ i·nər ɛ·sumᴀn: "Le guwa·lʊm, tərmᴀnʊm, mi bɛsɛ midɛ·lja?" Esᴀsər pfər numa i·mi mopᴀčər di·mi. Di·nin doγᴀʀʊsumi: "Sɛ mama, ku jotʊmʊtsɛ ja·ʀ 'tərmᴀnʊm guwa·lʊm' ᴀša·n. Jɛ bɛlᴀtɛ dᴀmᴀna ba kɛ, jɛ amulum daiya ba kɛ, ja bušai.i amulu bila kɛ, aso," mosimi.

Imi·ɛ sɛnʊmo: "Le.i e·i, tsᴀn gʊtɛ Pisᴀn mi bušai api. Gu· Hinditsʊm (*or*, Hindimo) di bᴀm. Ako·lɛ jɛ atsu·wᴀm. Gu·yɛ bušai Hindi bila. U·ŋ ko·lɛ duku·mᴀn'a. Gu· Pisᴀnɛ sisɛ ɛ·sqᴀna·n" 'ɛsʊmo.

Esᴀsər i·mimʊr sɛnimi: "Jɛ je.imo au·ɛ bušai.ər ničᴀm." I·mi.ɛ sɛnʊmo: "Le.i e·i, Si·ŋ bᴀγərk bai.i; u·ŋɛ gu·ʊtsəro a·ltᴀn 'o·sqᴀnai. Guy ɛsqᴀnᴀs ya·ʀʊm nuka·ʀtsin ko·lər di bᴀm. U·ŋ mu·to ni·ma kɛ Ši·ŋɛ i·mo yu·ər ša·ʀ aiyɛtai.i, u·ŋ kɛ go·sqai.imi. O·ni," ɛsʊmo. Mu.i·yɛ: "Bɛ, niča ba" nʊsɛn, zo·ʀ ɛtimi.

Etᴀsər ɛsʊmo: "Yɛ šu·a ni, mᴀgər Si·ŋ guča bai.i kɛ mᴀtᴀnər i·nɛ xo·ʀɛ ičər dukoyɛljuma, lel ɛti kɛ i·n guča bai.i. Da asi·ʀər nʊko·n bᴀrɛn ilčʊmʊts zᴀt bi.ɛ kɛ e·yɛnai.i, bɛ, o·stᴀqᴀm bi.ɛ kɛ šᴀŋ bai.i, u·ŋ gosqai.imi. I·tər (*or*, i·tɛr) nupərᴀn ni," ɛsʊmo.

Esᴀsər Pisᴀnʊlum sindᴀtər ni·mi. I·tɛ wᴀxtulo sinda kᴀm bilʊm, seiba·n. Šu·n i·ti ki·ti hᴀn hᴀntsɛ dʊ·nʊm bi·m, seiba·n. I·sɛ i·tɛ

---

5 *mu ᴀsqai.i ba·n* — This is probably to be taken as a conditional clause, in which case *kɛ* is to be supplied after *ba·n*.

8 *dɛnᴀntsʊm* — v. § 43. 5.

11 *sɛ mama* — v. Vocab. s. v. *sɛ*.

18 *gu·ʊtsəro* — plural of *-uy* used to denote 'father's brother' as well as 'father'. In the MS. *gu·ʊtsəro* is preceded by *guy* which seems to be out of place, but may be the genitive.

23 *lel ɛti kɛ* — *kɛ* is here probably the connective 'that'.

('If you hear him snoring) know that he is lying down (but not necessarily asleep').

53

We are endeavouring to get him out from below." "O you silly fools," said the old man, "he isn't down in the water, he is up in the willow tree. Look. (It is only) his reflection that appears below." On his saying this, they looked, and there he was up above. They pulled him down. When they had done so Daltas Manūko said: "(If) you are now going to kill me, take me opposite to Hīndi and kill me there." So they took him to opposite Hīndi and killed him in Pisan.

The wife of Daltas Manūko, son of Sīng, was with child. When she was brought to bed a son was born to her. Some years later he went out to play with the (other) children. They said to him: "O you fugitive interloper, why do you beat us?" On this he came back to his mother and asked her, saying: "O Mother, the children call me "interloper" and "fugitive." Tell me how I was born, where I came from, and where my land is."

His mother said: "My son, it is true this Pisan is not our land. Your father had come from Hīndi. He married me here. Your father's land is Hindi. You were born here. The people of Pisan killed your father."

The boy said to his mother: "I will go to my father's land.' "O son," said his mother, "Sīng is an evil man. He killed your father's two brothers. Your father, fleeing from death (at his hands) came here. If you now go, Sīng, who showed no mercy to his own sons, will kill you too. Don't go." "No, I will go," said her son, and he persisted.

Eventually she said: "Well then, go. But if Sīng is lying down you will hear the sound of his snoring from a long way off, then know that he is lying down. Then go near and look, and if his eyes are open, he his asleep. Otherwise, if they are shut, he is awake and he will kill you. Keep that in mind when you go."

On this the boy went from Pisan to the river. In those days, they say, the river was small. There were vines on either side

---

24 *e·yenai.i* — 'he has gone to sleep' i. e. 'he is asleep'.

25 *i·ter nupərʌn* — 'looking at that' i. e. 'keeping that in mind'.

27 *šu·n* — There were apparently two vines, one growing on each side and intertwining in the middle over the river, but the narrator regards the double growth as a unity.

000 (*or*, i·ti) du·simi. Du·sin i·mo yuyɛ bušai.ər ɛ·pi hai.i yʌkʌlʌtər niči kɛ Si·ŋ guča bʌm, xɔrɛ ičər jučilum. Lɛl ɛtimi guča bai.i. Asi·rər ni·či kɛ ilčumʊts ʐʌt bim, ni·nin 'eyɛnʊmʌtɛ Si·ŋ kʌš ɛtimi. Kʌš nɛ yʌtis tɛlɛ pfʌt nɛ dʌγ'ʌmi.

Dʌγai.ʌsər Si·ŋɛ yʌstsəro da ha jʌma·ʌt xʌbər um'ʌnumʌn. Bʌreimʌn kɛ Si·ŋ mɛniko kʌš ɛta·n. Hindi.ɛ sistsɛ jo·niŋ (*or*, žo·niŋ) ɛtumʌn. Etʌsər uyo·n hera·n umʌnumʌn: "Kin mɛnɛ kʌš ɛta·n?" nʊsɛn. Terumʌnər Si·ŋɛ Dʌltʌs Mʌnu·ku.ɛ i· du·simi. Du·sin sɛnimi: "Sɛ nʌnʌtsəro (*or*, ʌntsʊtsəro), da·do ja kʌš ɛta ba. Ja altʌn au.utsəro o·sqʌnʌm. Ja au.u Dʌltʌs Mʌnu·ko ɛsqʌnʌs ya·rum nuka·rtsin Pisʌnər du·sʌm. Te·lɛ ja mʌma nʊmu·tsʊn jɛ dʌmʌna baiyʌm. Ja au.u Pisʌnkutsɛ ɛsqʌnumʌn. Jɛ mu·to da·n Si·ŋ ɛ·sqʌnʌm, be·sɛ kɛ Si·ŋɛ na·hʌq i·mo yu· o·sqʌnʌm. I·tɛ ma·rulo ja ɛ·sqʌnʌm," o·simi.

Nosʊn Hindilo Si·ŋɛ dišulo n'urutin uyu·mkuš ne ƀuru·timi.

Yər ɛ·pi.ɛ iski·čuk bʌy yai.iŋɛ do·rər nikin i·tɛ hisa·pʌtɛ tsilɛ gʌlt trʌŋ o·tʌm. *Kin Si·ŋɛ Dʌltʌs Mʌnu·ku.ɛ i·ɛ ɛt ƒʌt* nɛ sa hisab nɛ tsilɛ gʌlt trʌŋ o·timi. Mu·to xʌ·šiŋər i·nɛ i·tɛ hisa·bʌtɛ sa trʌŋ nɛ tsilɛ gʌlt yɛ·lja·n.

Kinɛ Si·ŋ Hʌmača·tiŋɛ qaumtsʊm bʌm seiba·n. Ki·nɛ Si·ŋɛ Dʌltʌs Mʌnu·ku.ɛ i·i wʌxtulo Hunʐʌmo Thʌmo Hindi.ər ho·l n'uyɛn du·nin Hindi gʌna·n. Da Si·ŋɛ Dʌltʌs Mʌnu·ko.ɛ i· ɛsqʌna·n, seiba·n.

---

3 *kʌš ɛtimi* — *kʌš* is used ordinarily of slaughtering animals and probably implies cutting the throat and cutting off the head, hence the statement that he left the head behind.

6 *žo·niŋ* — was originally preceded by *utsi* referring to the unknown murderers: 'they reviled them'.

15—18 *yər ɛ·pi.ɛ . . . yɛ·lja·n* — cp. p. 262 l. 4. Again it seems impossible to give an exact translation and explanation of the water-system. The new system was based on the *sa*; and *sa* means 'sun', 'sunlight', 'daylight', 'day'. I have a note that it was "on the basis of days". The word -*sa* 'month' may be ruled out.

I am suspicious of the phrase *tsilɛ gʌlt yɛ·lja·n*. The ordinary phrase is *tsil yʌlʌs*. Perhaps *nɛ* should be supplied after *gʌlt*.

20 *Hunʐʌmo Thʌmo* — These Thams are said to have been a dynasty preceding the present one, which was initiated by Girkis, a great-great-grandson of Asur Jamshed.

This earlier dynasty is said to have been of Persian origin and to have died out.

173
643

which interlaced (over the middle of the stream). He crossed the 539* vine to the other side. When he had crossed and gone towards his grandfather's house on his father's land, Sing was lying down and there came the sound of his snoring. He knew that he was lying down. When he approached near, Sing's eyes were open, and he went up to him and killed him as he slept. Having slaughtered him he left his head there and concealed himself.

Presently Sing's sisters and the people of his house heard (of his death), and when they looked they found that someone had murdered him. They cursed the people of Hindi. All marvelled saying: "Who has murdered him?" Thereupon the son of Daltas Manūko, son of Sing, came out (from his hiding place): "O aunts," said he, "it is I who have slain grandfather. He had killed my father's two brothers, and my father, fleeing from death (at his hands) had escaped (*or*, crossed over) to Pisan. There he married my mother and I was born. The people of Pisan slew my father. I have now come and killed Sing because he had without justification killed his sons. In revenge for that I have killed him."

Having said this, he settled down in the place of Sing in Hindi and abode there exercising lordship.

Formerly his grandfather had put three "chuk" of millet in the 539* hopper of the mill and had fixed the distribution of the water 312 (supply) for the people on that basis. Now the son of Daltas Manūko, son of Sing, abandoned that system and allotted the water on a basis of days. Up to the present time they divide up the days and allot the water according to that system of his.

They say that this Sing was of the Hamachāting tribe. In the 539* time of the son of Daltas Manūko, son of Sing, the Thams of Hunza came with an army to Hindi and took possession of it. It is said that they then slew the son of Daltas Manūko, son of Sing.

## No. XXVI.

## The Buroˑŋ Girl's Lapse.

C10 Yərum ᴢᴀm'aˑna.ulo Buroˑŋɛ hin hirᴀn bᴀm. Da inɛ hirɛ hin 'eyɛn bom. Gər ayɛtum, gərkus mᴀnubom.

'Iˑʀkiši.ər huyɛˑs m'oˑi yərčər m'oˑtsuč'ᴀm, Hin huyɛltərtsane ka tis 'ɛtumo. Ine huruˑtumo. Ħunčo sa mᴀnimi 'Irkiši guč'ᴀmo, mu.'iˑyɛn d'imᴀnimi. Niyɛn haˑlər dum'oˑmo. Muˑm'uˑmi.ɛ oˑimur mosumᴀn: "Kin 'amulum d'itsuma?" In dᴀsinɛ s'ɛnumo: "Le aˑya, čaˑšulo laˑdus," 'osumo.

Osumər buṭ xafa um'ᴀnumᴀn: "Amulum pfopušan d'ɛsmᴀnuma. Da mi hoˑle duˑšiš amɛtuma. Tsᴀnɛ čᴀɣa 'ɛti," m'oˑsumᴀn. Dᴀsinɛ sɛnumo: "Mɛn kɛ alčine o.'iˑtsa ba, baɣeri h'ikulto Iˑʀkišər huyɛs tsuya baiyᴀm, tsilɛ buˑk yuˑyimi. Dalt'ᴀnᴀsulo tsil bilum, ite mina

---

2 *gər ayɛtum* — it is difficult to decide whether the Static pc. is here active or passive: "She not having married", "(her father) not having married her off", or, "she not having been married".

3 *yərčər* — from *yərᴀs*.

5 *muˑm'uˑmi.ɛ* — Ms. *mom'uˑmi.ɛ*.

7 *čaˑšulo laˑdus* — this is said to be Shina: "I got him in the thorns".

*čãˑš* — is Shina for 'thorn-bushes' or 'hedge of cut thorns'.

*laˑdus* — cannot possibly be the first person of any active past tense of a Shina transitive verb.

It might be the 3rd. sg. hm. plup. of an intrans. or passive verb, and may belong to the passive of the verb *loˑiki* 'to obtain', though the form I am familiar with is *laˑtus*. *d* and *t* are practically interchangeable in these forms, but the *-i-* remains a difficulty.

The slightly different *ləˑiki* 'to reap' would probably give passive *lᴀdus*, but the metaphor is improbable.

8 *amulum* . . — This would naturally be a question: 'from whence?' or possibly:

## No. XXVI.

## The Burōng Girl's Lapse.

5274

In former times there was a man of the Burōng and he had a daughter. She had become marriageable, but she had not been married.

He used to make his daughter take the flocks to Irkishi to pasture them. She misconducted herself with a certain herdsman and became with child. Nine months passed and she was delivered at Irkishi and a son was born to her. She took him and returned home. Her father and mother said to their daughter: "Where have you brought this child from?" The girl said: "O Father, I found him in the thorn bushes."

When she said this they were much annoyed and said to her: "Somehow or other you have given birth to a bastard, and now you have made it impossible for us to go out (of the house for shame). Tell us the truth about it."

"I have seen no one with my eyes," said the girl. "Only one day I had taken the flocks to Irkishi and I became thirsty. There was (rain)water in a hollow in a stone and I drank it. (Now) a

---

'how have you given birth . . .?' but the following *da* . . . suggests that the clause is similar to the succeeding one i. e. a statement of fact.

9 *duwiṣ* — MS. *duwiš*.

*amaimas* — 'thou hast not allowed us to come out'. *mi* + *-ālas + verb in -ǰ v. § 359 2.

Perhaps both clauses are dependent on *ċaγa eté*: "Tell us truly whence (how?) you gave birth to a bastard and so prevented us from going out (for shame)".

10 *alčine* — is probably emphatic: "I haven't even set eyes on anyone".

11 *ṭsíle burk yuryimi* — 'my throat got dry of', or 'for, water' an idiom for 'I became thirsty'.

10 baiyʌm. Bʹululum han gʹiri haldəne gaʹtan ďiʹn ise danʌtum daltʹanasulo hera bim. Itʹeʹtsum alčine bes ke ʹeʹitsa ba," ʹosumo.

Ho·ine mu.ʹiʹye iʹk Buʹmbedi osumʌn. U baʹwar umʌnumʌn, "Gaʹte ite haraǰate me.i huruʹto bo. Mene ka akutsəru bo," nusen.

5 Derum xaʹ ine Buʹmbedi.e anlaʹdtsum bʹerumʌn hakʹičaŋ Baʹltitulo Buroʹŋe barn.

Faqʌt.

---

1 *gartan* — *gart* is a male seeking the female. *haldən* is a male of the goat kind. It is not clear why it has an -e here.

*danʌtum* — adjectival "on-the-upper-surface-of-a-stone".

3 *Burumbedi* — said to mean "the son of the ibex or markhor". *Buru* means "markhor" in both Burushaski and Shina, but *bedi* is unknown to me. I have nothing to show either that *giri* is used of markhor, or *buru* of ibex.

4 *akutsəru bo* — from *gutsərʌs*. "She has not gone with anyone", a euphemism, as is also *ke ulas* in l. 4 on the preceding page.

rutting ibex had come from Bululo and urinated into the hollow in the stone. Apart from that I have seen nothing." 5394

They gave her son the name of Būmbēdi. They believed her and said: "Our daughter has become pregnant by the urine of the rutting ibex. She hasn't consorted with anyone."

Up to the present day there are some households of Burong in Bāltit who are descendants of Būmbēdi.

That is all.

## No. XXVII.

## Raskamᴇ Čaγa.

600 Raskamulo tᴇrum ʐamaˑnaˑulo Hunzukuts abaˑd bam se.ibaˑn. Uˑᴇr Baxti Kutoˑv se.ibam. Raskam buˑt abaˑd bilum, se.ibaˑn. Birᴇ.ulo γuški dˈuqulanumᴇr gamuˑnulo dᴇˑl sᴇr mai.i bilum, se.ibaˑn. Ho Raskamulo but mast manuˑman se.ibaˑn. Hin guˑnanᴇ mu.iˑnˈᴇˑγuran muˑiats ixaẑiŋ ẑapiˑkats γaẑaˑp etumo, se.ibaˑn. Xudaˑtsum kᴇ ᴇr oˑmanum ˈoˑi kᴇ uyˈasmo, yas ki muˈuˑlum, farq ayᴇˑtum oˑka zina etuman se.ibaˑn.

Ho Raskam Xudaˑᴇ hukumats hik nala nupˈaŋayin sis kᴇ buˑtsai.i kᴇ uyoˑn γᴇrk maniˑmi se.ibaˑn. Bayair Baxti ᴇsnas hiran dyuˑasin Šimšaˑlᴇr di bam se.ibaˑn. Iˑnᴇ Baxti aulaˑdtsum muˑto Šimšaˑlulo šu.a kᴇ toˑrumo turma tsˈundo hakičaŋ maniˑtsᴇ.

Yaˑrᴇ aˑlto roˑm, Γaˑzi Kutoˑv kᴇ Baˑqi Kutoˑv, Čaproˑt yakalatsum Šimšaˑlᴇr duˑn abaˑd manuwaˑn se.ibaˑn.

Kuˑᴇ ısikikum roˑm Šimšaˑlulo baˑn: Baxti Kutoˑv, Γaˑzi Kutoˑv, Baˑqi Kutoˑv.

Faqat. Čaγa dakuˑrum bila.

Galmitum roˑm (Waxi):

Buriˑ Kutoˑv, Ruˑndoˑv Kutoˑv, Čaˑriambi Kutoˑv, Buduˑlᴇ Kutoˑv.

---

2 *Kutov* — is said to be a Wakhi word and the equivalent of the Burushaski word roˑm.

5 nˈᴇˑγuran — the only part of this verb recorded. The infinitive must be *-ᴇγuras or, if the -an of the past participle is taken seriously, *-ᴇγurai.as, cp. the noun γuraš 'human excrement'.

6 *oˑi kᴇ . . . farq ayᴇˑtum* — This is very condensed and confused. The other object of differentiation must be "women and men not within the prohibited relationships". From each father(s) did not distinguish their daughter(s) or brother(s) their sister(s).

yas is perhaps a nom. in which case we have: "and a sister did not distinguish her brother from permissible men".

## No. XXVII.

## The Story of Raskam.

They say that in early times there were people of Hunza settled in Raskam. They called them the Bakhti Kutōr. Raskam was very prosperous. After kneading dough in the kneading-tray oil used to flow out at its lower end. Eventually in Raskam the people became extremely presumptuous. They say that a woman after making her boy stool finally wiped his buttocks with a piece of bread. And they say that, fearing not God, they made no distinction of daughter and sister, and sister and brother; they committed incest with them.

Then by God's command Raskam all at once boiled up and people and land were all submerged. Only a man called Bakhti, escaping, had come to Shimshāl, they say. There have now come to be some ten or fifteen houses of the descendants of that Bakhti in Shimshāl.

In addition, two tribes, the Ghāzi Kutōr and the Bāqi Kutōr who came to Shimshāl from the Chaprōt direction, have become established there.

There are these three tribes in Shimshāl: the Bakhti Kutōr, the Ghāzi Kutōr, and the Bāqi Kutōr.

That is all there is to say.

The tribes of Galmit are Wakhi and are the following: the Burt Kutōr, the Rūadōr Kutōr, the Chārshambi Kutōr and the Bōdulē Kutōr.

---

9 [illegible] — ppc. of [illegible].
11 [illegible] — cp. p. 342 l. 20 note. Here glossed: "about".
14 [illegible] — v. § 187.
17 [illegible] — The people of Galmit, and Gujerē generally, are largely of Wakhi origin. The names of the four tribes are said to be the names of men, presumably the founders.

## No. XXVIII.

## The Raskam Salt Tribute.

080 Tsorum zamaˑna.ulo Baltistantsum Šimāˑlər Birˑaldo Bˑərε gan bilum, muˑto kε bila, se.ibaˑn.

Hunzumo Xuš Beg ezmas hˑiran ke Šah Γazanfore kˑunε Šigirum hikum dˑamal nuyen Biraldo yˑoˑn di bam.

But tsorum zamˑana.ulo Raskamulo abˑaˑd bam. U.eˑtsum baiyu.e bap Birˑaldu yˑon Baltistan Šigirer tsučam se.ibaˑn. Raskame baiyˑuˑe bap Baloˑtse oˑsˑaˑn.

Ho Raskam kuščlumtsum ilji Raskamum Barti Šimāˑlər di bam. Ite Raskame baiyˑu.e bap Hunzu.e Thamu.er učˑiman. Muˑto za datumo tha salo, garˑumo tha salo, bap Šimāˑltsum (muˑto kε) duiˑan.

---

5 tsorum . . . tsučam — mixed construction: the Baltis exacted tribute of salt, and presumably the Raskamis used to convey it to Shigir.

9 učˑiman — "they (i. e. Bakhti's descendants) gave . . .".

10 tha salo — a note says that 100 are given to the Mir and 12 to the Wazir.
garˑumo — i. e. in March.

## No. XXVIII.

## The Raskam Salt Tribute.

In early times there was a road from Baltistān to Shimshāl by *539
way of the Biraldo Nullah. They say that there still is. 173

A man of Hunza called Khush Bèg had come in the time of 651
Shah Ghazanfer from Shigir over the Biraldo with a pair of small 439
drums.

In very early times there were people settled in Raskam, and they say that they used to take a tribute of salt from them to Shigir in Baltistan over the Biraldo. The Baltis imposed the Raskam salt tax.

Then after the destruction of Raskam Bakhti had come from Raskam to Shimshāl. The Raskam salt tribute they (then) paid to the Thams of Hunza. Up to the present day they bring in as tribute from Shimshāl a hundred moulded blocks of salt in autumn and a hundred blocks in spring.

## No. XXIX.

## The Story of Bʌsɛŋ Gairi.

000 Tsorʊm zʌma·na.ulo Bʌsɛŋ Gai.ɪri sɛnʌs hin za·lɪm tha·mʌn Nʌgər ɪla·qa.ulo bʌm, se.iba·n. I·nɛ bu·t zʊləm u·ɛtɛ ɛčˈʌm. Ƭulmɪtɛ gʌmu·nulo Mʌso·tər gˈotsilʌn do·gušər do·gʊnimi se.iba·n. Kuyo·č uyo·n gʌti no·tʌn, o·r hukʊm ˈɛtimi: "Čʌltum tʌɣay dusu·in. Guwˈʌčitsʊm (*or*, Guwˈʌčim) bʌtɛŋ dusu·in." nʊsɛn.

Be·rumʌn dɛniŋ aki·lʌtɛ but dʌmija·r o·timi. Go·tsil di.usi·ʂ ayˈo·mʌnumʌn. Ōwˈʌldašo ʂʌdʌq mʌni·mi.ɛn. Ho Bʌsɛŋ Ge·ri.ər fɛre·i ɛtʌsər gušu·ginumʌn se.iba·n. Go·tsilɛ rʌja·ki o·čˈʌm. Hɪk nʌlˈa i·tsi hɛ̃· nɛ hi·riki dʌn ɛtʌsər i·tsi ga·rčʌmʌn se.iba·n.

I·tsi ga·rče.ʌsər Bʌsɛŋ Ge·ri.ɛ hʌɣʊr ɛ·pʌči bim pfʌl mani·mi, se.iba·n. Nu·mˈʌn te·lum Mo·ri Da·sər hʌl ˈe·dɪlimi se.iba·n. Ho i·tɛ pʌči.ɛ dʌl Hu·nzuwər du·simi se.iba·n. Hˈunzo Ba·ltitər ni·n Mʌmu Hərɛ dʌl nˈi·nin, Do·do·ŋ Murku.ʌtər du·s tɛ·lum hʌɣˈʊr Xʊro Pfʌri.ər e·skərtsimi, se.iba·n. Tɛ·lɛ dʊso·k i·mo tʊr ti·šɛn bu·l bilum ʧa·m ɛtimi se.iba·n. Da i·n kɛ hʌɣur ˈo·ltʌlik te·lɛ ɣurtsu·mʌn, se.iba·n.

---

1 *tha·mʌn* — a mere variant for *thʌmʌn*.

3 *do·goʂər* — present base of *d*-ʌgusʌs* 'to pull out', 'extract'; (of a canal) 'to open up', 'construct', 'run'.

Cp. the similar conjunction of notions found in the Hindustani *nɪka·lna*. Here *do·goʂər* is probably causative. It is glossed H. *nɪkʌlwa·neko*.

*do·gʊnimi* — the only other part recorded of this verb is the p. pc. active *do·ugʊn*. In both instances it is explained as meaning 'seized'. Presumably there is a verb *d*-ʌgʊnʌs*.

6 *di.usi·ʂ* — again the same conjunction of notions as in *d*-ʌgusʌs*.

7 *ʂʌdʌq* — 'galled' sc. with carrying loads, stones etc.

8 *fɛre·i ɛtʌsər gušu·ginumʌn* — *fɛre·i ɛtʌs* seems primarily to mean 'to plot, conspire, meditate treason against a ruler' (not against an ordinary commoner).

1[Errata: for ʊwʌldašo read uwʌldʌšo, cf. p. 419, Cat. 116; - analyst]

## No. XXIX.

537k
193

### The Story of Basèng Gairi.

In early times, they say, there was in the Nagir district a tyrannical Tham called Basèng Gairi. He practised great oppression on his people. He seized them to make them construct a water-channel to Masōt at the lower end of Ghulmit. Assembling all his subjects he commanded them, saying: "Bring wrought mud from Chalt and bring flat stones from Guwach."

For some years he thus put them to great trouble. They were unable to carry the channel through. Their backs became galled. Then they took counsel together how they might assassinate Basèng Gairi. He was making them do forced labour on the water-channel and all at once the men attacked him and rushed upon him with intent to stone him.

Basèng Gairi had his horse with him, and he mounted it and they say he made it leap from there to Mōri Dās. Then he escaped up that side of the river to Hunza. He proceeded to Bāltīt in Hunza and up the Mamu Her, and climbing up the Dōdōng Murkū he galloped his horse thence to the Khūro Pferi. Dismounting there he thrust his whip into a tiny spring there was, whereupon both he and his horse sank (into the ground).

---

The idea of 'murder, assassination' is probably always implicit and may predominate, so the passage is glossed: "they plotted to secretly-assassinate B. G".

9 *hiˑriki* — originally written *hiˑri kɛ.*ˈ It is probably *kiˑri* + *ik* (+ trans. nom. suff. *-ɛ*, which is unnecessary) cp. § 44. 1.

11—12 *iˑlɛ pʌči* — 'the other side' sc. of the river or valley.

900 I·sɛ hᴀɣʊr ɣʊrtsʊm čərɛ ho·lɛ, hᴀɣʊrɛ i·sumᴀlɛ ho·lɛ, bu·l du·simi, se.iba·n. I·tɛ bu·lər: "Bᴀsɛŋ Gairi.ɛ Bu·l" se.iba·n (*or*, se.ibᴀm). Mu·to kɛ bila. Da Bᴀsɛŋ Gairi.ɛ c̣a·m ɛtʊm tʊrtsʊm tɛ·le bu·ltsɛ čᴀɣʊčiŋ duwᴀša bitsʊm. Mu·tu kɛ bi·tsa. Da Bᴀsɛŋ Gairi.ɛ d'o·gʊsʊm
5 go·tsil čərtsʊm sᴀsᴀŋɛčiŋ kɛ Γulmɪtɛ xᴀtɛ mʊš dərʊm xa bi·tsa.

Mɛne se.iba·n Bᴀsɛŋ Ge·ri thᴀmᴀn bᴀm, mɛnɛ se.iba·n-ɣaiba·na bᴀm.

Fᴀqᴀt. Čᴀɣa daki·lᴀtɛ ɛča·n.

---

5 *čərtsʊm sᴀsᴀŋɛčiŋ* — probably refers to the revetting walls built up to carry a water channel across the face of a cliff where excavation is impossible.
*čərtsʊm* adjectival, *čər* + *tsɛ* + *ʊm* 'being-on-the-cliff'.

From the hillside into which the horse had sunk, out of the horse's tail, issued a spring of water. They used to call the spring "Basèng Gairi's Spring." It is still there. Furthermore, from the whip which Basèng Gairi had thrust (into the ground) there at the spring, canes had sprung up. They are there now. Also the water-channel which Basèng Gairi had constructed and the revetments on the cliff at the lower end of Ghulmit are there to the present day.

Some say that Basèng Gairi was a Tham, some say he was a supernatural being.

That is all. They tell the story thus.

## No. XXX.

## The Story of Baˑba Γwundi.

000

Yərum zʌmaˑna.ʊlo Čupuˑᴛsʌn buˑt abaˑd bilum se.ibaˑn. Giˑltum Th'ʌmu.ε Čupuˑᴛsʌntsum bʌp suˑčʌm. Trʌxʌnaˑtiŋε Thʌmkuš bilum se.ibaˑn.

Da Iˑškuˑkulo tʌlo kʌnʌnts biˑm se.ibaˑn. Teˑlε hʌn pf'əri.εn bim, ise.ʊlo hʌn aždərʌn bim. Iˑsε ʌždərər uˑε siˑsε hʌn bepʌy hərʌn da hʌn pušoˑri.εn, da hin sisʌnε bʌp maˑri hər gunts hiŋ tsiˑʀ nε yuˑčʌm. Beˑrumʌn d'εniŋ ʌkiˑlʌtε yuˑmʌn.

Ho hin h'irʌnε ʌždərər maˑri.ε gʌlt diˑmi. Iˑn'εˑ haˑlε hin yuˑsʌn boˑm, da hin eˑyεn boˑm. Iˑiˑ kε ka iˑskεn bʌm. Yuˑsmʊr moˑsimi: "Yε bərεn, jʌmaˑʌt, kuˑlto jaˑtər maˑri.ε gʌlt diˑmi. Jε niˑčʌm. Aždərε maˑri.ε xʌbər aˑʀ εtaˑn," mosimi. Moˑsʌsər yuˑs heˑrʊmo, da muyεrər εsʊmo: "Le jʌmaˑʌt uˑŋ oˑni. Jε niˑčʌm. Uˑŋ oˑni," εsʊmo. Teˑrumʌnər 'eˑiyε muˑmi kε muˑu.ər osʊmo: "Le aˑu, se ami, ma oˑnin, jε ničʌm, bεsε kε ʌždərε jε ʌşuˑi kε mamatsum mai.iˑyεn da maiˑyεn duˑmai.imεn. Jε niˑčʌm. Aˑʀ gʌli gʌtu tai.aˑʀ εtin," oˑsʊmo.

---

3 *pf'əri.εn* — might be a "lake", but the small dry hollow pointed out to me could never have deserved that title.

4 *uˑε siˑsε . . . yuˑčʌm* — *bʌp* is 'tribute, tax', and *maˑri* are 'supplies furnished without payment' to Thams and high officials. One may take them as being in apposition: 'tribute-supplies'.

5 *sisʌnε* — is dependent on *bʌp maˑri*, and so therefore are the preceding nouns. *bʌp maˑri* should therefore be the object of the verb *yuˑčʌm*. In that case *maˑri* must be x. But it is possible that by the time the narrator has come to the verb he feels *bepʌy*, *pasoˑri.εn*, *sisʌnε* to be the objects. The x-ness of *maˑri* cannot therefore be considered established by this one passage.

*hiŋ tsiʀ nε* — *hiŋ* 'door' apparently used for "household", tsiʀ 'a line of individuals', 'a succession', 'one after another'.

^[Errata: for pyso'ri.en read pušo'ri.en - cf. p. 419, cat. 116] - Analyst]

## No. XXX.

## The Story of Bābā Ghwundi.

539x

They say that in former times Chupūrsan was very populous. 73 The Gilgit Thams used to take tribute from it. The Thamship was in the hands of the Trakhanāting.

In Ishkūk, they say, there were seven villages. There was a pond 539x there, and in it there was a dragon. The people of the place — each household in turn — used every day to give the dragon as tribute in kind a bull yak, a lump of ghee and a human being. For a number of years they gave to it after this manner.

Then the turn for (furnishing) the supplies for the dragon, came to a certain man. In his house he had a wife and he had a daughter; 2 with himself there were three of them. He said to his wife: "Look here, wife, today the turn for furnishing supplies has come to me. I am going. They have warned me for the dragon's supplies.', When he said this his wife burst into tears. Then she said to her husband: "O husband, don't you go. I will go. Don't you go." On this the daughter said to her mother and father: "O Father, O Mother, don't you go. I will go, because if the dragon devours me a son and a daughter will again be born to you. I will go. Get ready a set of clothes for me."

---

8 *i·ri kɛ ka* — 'himself also along (with them)'.

12 *e·iyɛ* — "his daughter said to her father and mother".

13 *ʌʂu·i* — 3rd. sg. x of short form of pret. of *a* + *-*ju.ʌs*.

*mai.i·yɛn da mai·yɛn* — i. e. my death won't signify: you will be able to have other children and the family will not become extinct. It is curious that she should limit their procreation to "a son and again a daughter".

[Errata: for daughgrher read daughter.
Cf. p.319 l.t. 116 -- Analyst]

80b O·sʌsər o·imur gʌli gʌtu numo·tʌn hʌn bɛpʌy hərʌn, da hʌn pušˈo·ri.ɛn numo·yɛn ʌšdərər ma·ri mo·rumʌn. Ho he·rčumɛ ni·mo.

Niču kɛ te·lɛ hin i·ŋi burum mʌnum hi·ʌn tumuk manimi. Dʌsi·nɛ ɛ·ᴛ sʌla·m ɛtumo. I·nɛ hi·ᴛɛ sʌla·mɛ juwa·b muči·mi, i·nɛ dʌsinmutsum doγˈʌrusumi: "Sɛ dʌsin, kolɛ bɛs dukowa? Da kolɛ bɛ·iča?" mosimi. I·nɛ dʌsi·n(ɛ) nuhˈɛ·ᴛ ɛsumo: "Le a·u, guyˈʌtum qurba·n amʌnum! Ku·lto ja au·wər ma·ri.ɛ gʌlt ʌšdərər di bilum, daiya ba. Jɛ mu· ʌšdərɛ aṣ̌u·či. Au· ʌmi.e ba·go daiya ba," ɛsumo. ˈEsʌsər i·nmur mo·simi: "Jɛ du·ŋ ˈaiye·ya ba. Ja ˈʌŋi.ulo kəru·ər pfiti·k pfutu·k ɛti" mosimi. Mo·sʌsər i·ŋi.u·lo kəru.ər bərˈɛnumo.

Tə·rumʌnər ho ʌždər du·sʌs tai.a·ᴛ manimi. I·nˈɛ hir dʌŋ pfu·ŋ imʌnʌm. Ɛr numu·man hˈɛ·rumo, mu.u·wʌn i·nɛ i·skilɛtər tsər manimi. Tsər mʌna·sər dˈi·tʌlimi. Bʌrˈe.imi kɛ dʌsin he·rču bo. Doγˈərusimi: "Bɛ gumʌnuma?" Ɛrɛ ɛtumo: "Le ja a·u, mu ašdərɛ aṣ̌u·ci bi. Pfərɛtsum yʌtɪs di·usimi" ˈɛsumo. ˈEsʌsər bʌrˈe·imi kɛ ašdərɛ γe·ᴛʌtɛ ka· du·si. Ho i·mo i·tɛ γʌtɛnč mapɛr hi·ᴛɛ yu·lgištsum di·usimi. Di·usin i·sə ʌšdər tərumtər ɛtimi. Dʌsi·nmur hukum ɛtimi: "U·ŋ mu gu·imo gu·a ha·lər gutsˈər. Ʌšdər ja ˈɛsqʌnʌm."

Mˈo·sʌsər ho mu·a ha·lər ni·mo. Ha·lər nˈi·ʌsər mu· kɛ mˈu·mi.ɛ muyˈɛ·tsumʌn, da "ər numu·man, dumo·bo," sɛmunʌn. Mo·sumʌn: "Bɛsə, ai.i? Ʌšdər mu·to di·n mišu·či. Aki·l ər gumai.i bʌm kɛ yər nɛ o·ni" mo·sumʌn. Mo·sʌsər o·sumo: "Ʌr nʌmʌn atˈaiya ba. Hin buzurg hirʌn tu·muk (*or*, paida) numʌn ʌšdər tərumtər ɛtai.i. Pfəri hik multʌn kɛ ti·njo mʌni.ɛn. Ba·wər ama·mai.i ba·n kɛ go·in ma·ltɪrčʌm" o·sumo.

---

5 *be·iča?* — i. e. *be eča?*

7 *amʌnum* — static pc. form as optative v. § 380. But the 1st. sg. should be *amʌnʌm(?)*.

9 *aiye·ya ba* — from *-ʌyenʌs.

12 *mu.u·wʌn* — from *-u 'a tear of hers'.

15—16 *γe·ᴛʌtɛ ka·* — *γe·ᴛʌt* is always difficult to translate. Here it is glossed Hindustani, *jo·ṛ ke sa·th.*

16 *du·si* — 3rd. sg. of the short form of the pret.

*i·mo i·tɛ γʌtɛnč* — why *i·tɛ* when the sword has not been mentioned before?

18 *gu·a ha·lər* } This gen. form of *-u·y is peculiar. V. vocab. s.v.
19 *mu·a ha·lər* }

On their daughter's saying this they prepared a set of clothes for her and making her take with her a bull yak and a lump of ghee they sent her off as the (required) tribute to the dragon. She went on her way weeping.

When she got there a white-bearded man met her. She salāmed to him. The man replied to her salute and enquired of her: "Girl, why have you come here? And what are you doing here?" The girl replied in tears: "O Father, may I be your sacrifice! Today the turn had come to my father to furnish supplies for the dragon and I have come. The dragon will now eat me. I have come in place of my father and mother." When she had spoken thus the old man said to her: "I am going to sleep for a little. Rummage through my beard for lice." (He went to sleep and) she searched for lice in his beard.

Presently the dragon was on the point of coming out and the man had just gone to sleep. The girl was afraid and wept and one of her tears fell on his face. He woke up and when he looked he saw that the girl was crying. He asked: "What's the matter with you?" "O my Father," she replied, "the dragon is now going to eat me. It has put its head out of the pond." As he looked the dragon came fiercely forth. Then the old man drew his sword from the scabbard and hewed the dragon in pieces. Then he commanded the girl saying: "You go off now to your father's house. I have slain the dragon."

She went off and when she came to the house her father and mother saw her and said: "She's taken fright and come back!" They said to her: "Why's this? daughter. Now the dragon will come and eat us. If you were so much afraid, you shouldn't ever have gone." "I haven't come back because I was afraid," replied the girl. "A holy man appeared and he has cut the dragon in pieces.

---

22 *yɔr ne oˑni* — the meaning is clear from the context: "if you were so much afraid, you shouldn't have gone in the first instance".

I know of nothing that *oˑni* can here be except the imperative. It would not help to take it as a past base v. § 407. 6.

The imperative would be natural if the sentence were cast in the present tense: "if you are afraid, don't go", and perhaps it has been illogically used here for simplicity's sake.

060 O·sᴀsər ni·mᴀn. Ničumᴀn kɛ ᴀšdərɛ to·ᴛumuts f'ərilo gəra·ᴛ (*or*, gəra·ᴛi) ɛtai.i. Xudai.ər šukuru ɛtʊmᴀn. Da pfər num'a kᴀnər du·n sis uyo·nər xᴀbər no·tᴀn, gᴀti o·tumᴀn. Da ᴀšdər d'ɛ·lumɛ čᴀγa o·ᴛ ɛtumᴀn. Kᴀnɛ sis ba·wər 'o·mᴀnumᴀn. Ho i·tɛ dišər n'utsun obər'ᴀnumᴀn. U·lčinɛ ka y'ɛ·tsumᴀn. Ho kuyo·č uyo·n xuš nu·mᴀn u·imo hᴀkičᴀŋər du·umᴀn.

I·n'ɛ buzurg hi·ᴛɛ ᴀšdər tərʊmtər nɛ·tᴀn γai.ɪb mᴀnuwᴀm. Ho i·tɛ t'ᴀpɛ u.ɛ Čʊpu·ᴛsᴀnɛ sis uyo·nɛ u·lji i·nɛ ᴀšdər dɛ·lʊm i·nɛ hir yɛ·tsumᴀn. U·ər o·simi: "ᴀšdər ja dɛla ba. Da bɛšᴀl ma·mᴀʀ ᴀbᴀšᴀn subᴀšᴀn di.ɛ kɛ ja·ᴛ qau ɛtin. Ja e·ik Ba·ba Γ(w)ʊndi bila. Jɛ taindi.ʊlʊm ima·m ba" o·simi.

Ho u a·ᴛa·mɛka huru·čumᴀn. Da bu·t mᴀst mᴀn'umᴀn. H'ikulto Čʊpu·ᴛsᴀnɛ u·ɛ sis gᴀti numᴀn sɛnumᴀn: "Yɛ go·ina bare·yɛn i·nɛ mi·lji yɛ·tsʊm hi·ᴛər qau ɛčᴀn, tsᴀnɛ ju·či.a be kɛ," nusɛn nu·n wawe·la nɛtᴀn ɛ·ᴛ qau 'ɛtumᴀn. 'Etᴀsər hᴀγu·ᴛᴀtɛ nuljᴀn šɪkᴀm kᴀt nɛtᴀn niza ni·ɛn tu·mʊk (*or*, paida) manimi. Čʊpu·ᴛsᴀn uyo·nulc Irša·dtsʊm xᴀti muš Raminjɛ xa·, fᴀš ɛtimi. Bɛs(ᴀn) kɛ 'e·itsimi Da γai.ɪb manimi.

Da yᴀt gunts kɛ Čʊpu·ᴛsᴀnɛ sisɛ tᴀma·ša nɛtᴀn ɛ·ᴛ qau ɛtumᴀn Da du·simi. Bɛ·skə ap'im, mɛn kɛ dušmᴀnᴀn ap'ᴀm, o·ᴛ bɛsᴀn ᴀbᴀš api·m. Tailᴀtɛ i·ski hɛ·ši ɛ·ᴛ qau nɛtᴀn di.usumᴀn. Ho hin γəri·b hirᴀnɛ bᴀtər nikin i·kər tumʊk ɛtimi. Uyo·nɛ 'ɛka tᴀma·ša nɛtᴀn ža·o q'yu· ɛčʊmɛ tik pfɛ·tiŋɛ dɛlumᴀn. Ho bu·t o·tsimo xᴀfa manimi. Čʊpu·ᴛsᴀn γʊnikɪš du·'a nɛ γ́ərk ɛtᴀsər rai ɛtimi.

---

1 *to·ᴛumots* — "large fragments", the notion conveyed by *to·ᴛi* being, more or less, "a quarter".

3 *ᴀšdər d'ɛlumɛ čᴀγa* — 'the story of the dragon being killed', cp. *ɛgirᴀtumɛ čaγa* p. 182 l. 15, note, and § 382.

10 *ᴀbᴀšᴀn subᴀsᴀn* — The words *ᴀbᴀš* and *subᴀš* are Shina. The two prefixes occur in a number of pairs of words to express contraries, the *ᴀ-* being a negative prefix and the *su-* doubtless the Sankrit *su-* 'good'.

There is no point in the *subᴀšᴀn* here, the phrase is used as a 'cliché': "anything unfavourable, contrary or difficult and anything favourable, or propitious".

14 *ju·či.a be kɛ* — This I think is dependent on *bare·yɛn* which would better follow *ɛčᴀn*.

23 *o·tsimo* — i. e. *u·tsimo*.

The pond is filled with (its) blood and bones. If you don't believe it, come along and I'll show you."

They went off and when they came (to the place they found that the holy man) had strewn about the fragments of the dragon in the pond. They gave thanks to God. Then they came back to the village and summoning all the people assembled them together and informed them of the slaying of the dragon. The people of the village, (however), did not believe them. So they took them to the place and made them look and they saw (everything) with their own eyes. Then all the people returned to their homes rejoicing.

The holy man after cutting the dragon in pieces had vanished. Now that night all the people in Chupursan saw in their dreams the man who had slain the dragon. He said to them: "I have slain the dragon. Now if at any time weal or woe come on you, call me. My name is Bābā Ghwundi. I am the fifth Imām."

After this they dwelt in peace, and they became puffed up. One day those people of Chupursan gathered together and said: "Come now and let us call the man we saw in our dreams and see whether he will really come or not." So saying they went off, and raising lamentations they called to him. No sooner had they done so than the old man appeared, dressed in green garments, riding on a horse and carrying a lance. He searched all through Chupursan from the Irshād down to Raminj at the lower end, but he saw nothing and again he vanished.

Again the next day too the people of Chupursan, making a sport of it, called him. Again he came out, but there was nothing. There was no enemy and they were not in any difficulties. Three times in this manner they called and fetched him out. (Then) he entered into the skin of a poor man and (so) presented himself. They all made game of him and, howling and shouting, pelted him with earth and ashes. He became very wroth with them and invoking curses (on them) he determined to overwhelm Chupursan.

000 Ho hin jʌt gusʌnmo ha· hiŋtsər nimi. Ni·ʌsər i·nɛ jʌt gusmo ha·lɛ hʌn hʌlqu·m bɛliaʌntsum thi bɛsʌn apim. E·ᴛ mʌmu ča·o ča·o nɛtʌn hiŋtsər fu·lulo yʌnči.ər diu·sumo. Mo·ᴛ du·'a· nɛtʌn mo·simi: "Wa 'a·pi, go·ᴛ bərkʌt mʌniš! Da tso·rdinər gu·imo ha·tsum ho·lə atu·s, gu·imo tɛšatum tʌma·ša·ᴛ bʌrɛ·n. Hʌmʌlɛ ha·kičʌŋulo u·ŋə bɛsʌn du·stsʌk bitsa kɛ gu·imo ha·lər dus'u·. Ho·lɛ bɛ·sʌn fʌt aiy'ɛti. Tso·rdinər bɛsʌn yɛ·tsa kɛ y'e·šuma" mo·simi. Gutɛ nusɛn jʌt gusmutsʊm ɣai.ɪb mʌnimi.

Ho Čʊpu·ᴛsʌn uy'o·n tso·rdinər hik nʌl'a ya·ᴛum yʌtɛ num'a i·mo ra·ʌti b'ʌpʌyimi. Sis uyo·n kɛ ɣərk um'ʌᴅumʌn. I·nɛ buzurg hir niza ir'iŋ ni·yɛn i·tɛ mo·ʌatɛ nuljɛn jʌt gusmo ha ʌsir mʌnimi. Jʌt gusmo hʌ kɛ bušai.i du.'a·simi. Ya·ᴛə uyo·n ɣərk mʌnimi. Jʌt gusə bʌre.imo kɛ ɣərb'el api. Da i·tɛ mo·sulo mu·imo ɣərbɛl bi. E·ᴛ qau ɛtumo. Etʌsər i·mo niza·tɛ mor ho·lə wʌšimi.

Ɪne jʌt gusmo i·tɛ ha kɛ buš'aiyɛ i·k Kʌmpi·ᴛɛ Di.o·ᴛ bila. Wʌxi ba·šʌtɛ "kʌmpi·ᴛ" mapɛr jʌt gusmʊr se.iba·n. "Di.o·ᴛ" gira·mər se.iba·n. Mu·to kɛ inɛ jʌt gusmo ha·ɛ šər'ʌn kɛ bušai.i bila. Kʌmpi·ᴛɛ Di.o·ᴛ seiba·n.

I·nɛ buzʊrgɛ i·ik Ba·ba Γwʊndi Mərd Wʌli bilum. Da zi.a·ᴛʌtɛ i·k kɛ i·t'e·tsum Ba·ba Γwʊndi se.iba·n. Kine buzurg ʌwʌlulo, Wʌxa·nulo Γʊnd sɛnʌs dišʌn bila, tɛle tumuk mʌnuwʌm se.iba·n. Ite·tsum Ba·ba Γwʊndi sɛna·n. M'ɛnɛ (t)sindi.ulʊm Ima·m bʌm se.iba·n. I·ik Muhʌmmʌd Ba·qɪr bila.

Da Čʊpu·ᴛsʌnulo hʌn dišʌnulo i·mo hʌɣu·ᴛɛ kiji·mɛ nʌqša fʌt

---

5 *hʌmʌlɛ ha·kičʌŋulo* — the singular *hʌmʌlɛ* must be regarded as adjectival "neighbour houses".

7 *bɛsʌn yɛ·tsa kɛ ye·šuma* — "you will see what you have seen" (pret. = perf. tense).

9 *ya·ᴛum yʌtɛ numa* — explained as "turning upside down", but literally it contains the idea of bursting or boiling up from below which would fit in with *bʌpʌyimi*. Immediately after, however, we are told that it was a mudflood that came down and overwhelmed the place. This would be quite in accordance with nature.

16 *mapɛr jʌt gusmʊr* — *jʌt* was probably meant as a correction for *mapɛr*.

*gira·mər* — *gira·m* or *girʌm* was here explained as an "enclosure for keeping goats in", equated with a Shina word *giro·m* which I do not know in that

Then he went to the door of an old woman's house. There was nothing in her house except a sheep that had lambed. She milked it for him and took the milk out in a bowl to the door to welcome him. He blessed her and said: "O Grandmother, blessings be on you! Tomorrow morning do not go out of your house. Look on at what happens from the top of your roof. If you have any belongings in your neighbours' houses fetch them into your own house. Leave nothing outside. Tomorrow you will see what you will see." With these words he vanished from the sight of the old woman.

Then on the next day all Chupursan of a sudden turned topsy turvy, and spontaneously boiled up, and all the people were overwhelmed. The Holy Man, riding on the mud-flood with his lance n his hand, drew near to the old woman's house. The old woman's house and land remained; all the rest was submerged. When the old woman looked she saw that her sieve was missing and that it was in the flood. She called out to the Holy Man and he threw it out for her with his lance.

The name of the old woman's house and land is Kampirè Di.ōr In the Wakhi language they call an elderly (or) old woman "Kampir," and they call a settlement "Di.ōr." The ruins of the old woman's house and her land are there now; they call them Kampire Di.ōr.

The Holy Man's name was Bābā Ghwundi Merd Wali. Hence the name of the shrine also is Bābā Ghwundi. This holy man had originally made his appearance, they say, at a place called Ghund n Wakhān, and for this reason they have called him Bābā Ghwundi. Some say he was the fifth Imam. His (personal) name s Muhammad Bāqir.

At a certain place in Chupursan he has left the pattern of his mbroidered horse-cloth. It is there still at the present day. It is

---

sense. It is presumably the ordinary word of which the essential meaning in Burushaski seems to be 'any community living together'.

*aqla* — there is said to be a flat thin stone marked like a leopard skin.

180

ɛtai.i. Mu·to kɛ bi, danʌntɛɛ bi. Da hi tha·nɛ hayurɛ i·tɛn bila. Hi tha·nɛ hayu·rɛ tili.aŋ danɛ bitɛn. Da hi tha·nɛ batanʌtɛ taxtapu·s nima·ɛɛ bila. Hi tha·nɛ iri·ŋɛ panja bila. I·tɛr "Panja.i Ša·b" se.iba·n.

Faqat.¹ Čaya daku·rum bila.

¹[Errata: for faqat read faqʌt, cf. p. 419, cat. 116, -. Analyst.

on a stone. Then at one place there is his horse's hoof mark, and at one place there is his horse's saddle in stone. Again, at another place on a flat stone there is his praying carpet, and at another place there is (the imprint of) his open hand. They call it the Panja i Shâh.

That is all there is to tell.

## No. XXXI.

### The Mɪsgaˑʀ Shrine, Aqtash.

060 Mɪsgaˑʀulo hᴀn astaˑnᴀn bi, ɛˑsɛ iˑk Aqtaš bila. "Aqtaš" Turki.uˑlo burum dᴀnər se.ibaˑn. Kɪrgɪzɛ iˑk oˑsᴀm.

Da iˑsɛ dᴀntsum dəl duˑšilum se.ibaˑn. Asoli iˑk Turki.uˑlo "Yaˑγtaš" bilum; "yaˑγ" delər se.ibaˑn. "Dəl Duˑsᴀs Dᴀn" se.ibam.

Tsorum zᴀmana.ulo Mɪsgaˑʀulo Kɪrgɪz abaˑd bᴀm. Uˑɛ uk'ɛrər iˑsɛ dan si.aˑʀᴀt et'ᴀm. Da mu kɛ Mɪsgəri isəˑtər nuˑn hiˑʀi.ɛ salaˑm ɛčaˑn, gušiŋantsɛ uˑriŋ 'eltalai.i baˑn. Da huy'ɛˑs nuˑyen nuˑn Mɪsgaˑʀkutsɛ zudəi.i ɛčaˑn. Isəˑtɛ dəru nɛ turi.ᴀŋ yərum zᴀmanaˑtsum deli baˑn.

Isɛ dᴀnᴀlum dəl pfaˑš mai.i bila.

Faqᴀt. Čᴀγa dakurum bila.

---

4 *dəl duˑsᴀs dᴀn* — i. e. "the oil-coming-out-stone" i. e. "the stone from which oil comes out".

6 *hiˑʀi.ɛ* — note the extended nominative with a present tense. Similarly *gušiŋantsɛ*. uˑriŋ *eltalai.i baˑn* — v. Vocab. s. v. *ˑ-eltalᴀmᴀs*. Women wave their hands with a circular motion as a token of respect to the Tham.

8 *zudəi.i ɛčaˑn* — On such occasions the animal is slaughtered and its flesh distributed as alms. Whether the proceeding amounts to a technical "sacrifice" I do not know.

## No. XXXI.

### The Misgār Shrine, Aqtash.

At Misgār there is a shrine of which the name is Aqtash. In 539 Turki they call a white stone "aq tash." The Kirgiz had given 775 it the name.

Then they say that oil used to come out of the stone. Its proper name in Turki was "yāghtash." They call oil "yāgh." They used to call it the "Oil-Exuding-Stone."

In early times the Kirgiz were settled in Misgār. They had made this stone into a shrine for themselves. Even now the Misgāris go to it, and the men salām and the women wave their hands. And the Misgār people take goats and go there and sacrifice them. [781] From old times they have fixed up horns on (the wall round) it, after they have been hunting.

Oil exudes from the stone.

That is all there is to tell.

---

8 *[illegible]* — a note adds: *[illegible] dali [illegible]* 'they fix them on the wall'. It is a common practice to fix horns on the enclosure walls of shrines and mosques. [779]

10 *[illegible] [illegible]* — possibly means: 'from the environs of the stone' as opposed to *[illegible]* (l. 8) 'from the stone itself'. But perhaps *[illegible]* — 'from inside the stone' — was intended.

## No. XXXII.

## Sai.ɪd Ša Wali.ɛ Čʌγa.

000 Tsorum zʌma·na.ulo hin Sai.ɪd Ša sɛnʌs hirʌn yu·smu ka Hunzu.ɛ U·ltərɛ Bərɛ ho·lɛ di bʌm, se.iba·n. Sis haira·n bʌm: "Ki·n amulum bɛlʌtɛ di bai.i kɛ, gʌn amulo ap'i·m" nusɛn. Ho Sai.ɪd Ša kɛ yu·s H'unzulo xuš nɛ huru·tumʌn se.iba·n.

Sai.ɪd Ša siri ka bʌm se.iba·n. Hikulto o·simi: "Le.i Hunzakuts, Baltitɛ tsil kʌm bila, hʌn pfu·tʌnɛ tsil uyo·n mi bi. I·sɛ pfut jɛ ma·ɪ di.ušʌm, ma dɛlin," o·simi. I·tɛ wʌxtulo sis ʌr umʌnumʌn, se.iba·n. Ʌr umʌnʌsər ho Sai.ɪd Ša tobʌqʌtɛ bišʌmi se.iba·n. Bɪš'ai.ʌsər ho tuša·ɪʌn bul(ɛ tsil) du·sɪmi. Sai.ɪd Ša o·simi: "Ʌxən'a pfut ma dɛli bʌm kɛ bu·t tsil dušum tsɛ. Mu ja i·sɛ pfutɛ hʌn i·me.ulo tobʌqʌtɛ dɛli.aba. Ma·ɪ hʌmi·ša gutɛ bu·l du.a·ʌši," osʌm, se.iba·n. Mu·to kɛ bila. It'ɛr "Pfuru·ɛ Bul" seya ba·n.

Ho Sai.ɪd Ša be·rum kutsʌntsum bɛsʌnʌtɛ aza·ɪ numa Hunzutsum ni.ʌsər rʌk ɛtimi. Etʌsər gʌti numa "O·ni" nusɛn ɛ·ɪ buyʌt ɛtumʌn, se.iba·n. Qʌbu·l aiyɛtum Sai.ɪd Ša Hunzotsum yu·s numu·yɛn du·simi. Amma Sai.ɪd Ša Hunzulo hʌn Šɪkʌki.ʌnts sɛnʌs dišʌn bila, bu·t xuš ɛt'ʌm. I·mo γoyʌŋ uγ'unɪmi se.iba·n, "Gukɛ tɛ·lɛ ya·ɪɛ ɛtin"

---

2–3 *amulum bɛlʌtɛ . . . kɛ* — the *kɛ* gives the sense of the English -ever: 'wherever has he come from and however has he come?'

137 3 *gʌn apim* — the *Ultərɛ Bər* is a 'cul de sac' surrounded, except at its exit through a narrow gorge, by 20,000 foot snow-capped mountains.

5 *Hunzakuts* — a variant, probably incorrect, of *Hunzukuts*.

8 *Ho Sai.ɪd Ša* — The meaning is probably that, as the people were afraid, *Sai.ɪd Ša* himself shot at the *De.u* when he had forced him to come out.

4.

## No. XXXII.

### The Story of Saiyid Shâh Wali.

531/x

They say that in early times a man called Saiyid Shâh had come with his wife out of the Ulter Bar in Hunza. The people were amazed saying: "Wherever this man has come from, and however he has come, there was no road (for him) anywhere." Saiyid Shâh and his wife settled down happily in Hunza.

Saiyid Shâh possessed supernatural powers, they say. One day he said to the people: "O men of Hunza, the water of Bâltit is scanty; a Dêu is drinking up all the water. I shall get the Dêu out for you, and do you slay him." At that time the people were afraid, so Saiyid Shâh shot (at the Dêu) with a gun; whereupon a considerable spring of water gushed out. Saiyid Shâh said to them: "If you had slain the Dêu much (more) water would have come out. I shot him just now in one tooth. The spring will remain to you for ever." The spring is there now. We call it the Pfurtsà Bul (the "Reed Spring.")

Then after some days Saiyid Shâh was annoyed at something and determined to quit Hunza. On his so deciding the people assembled and petitioned him saying: "Don't go." Saiyid Shâh did not agree and taking his wife he went out from Hunza. But Saiyid Shâh had taken a liking to a place in Hunza called Shikakiants. They say he gave the people there some of his hair, saying: "Bury this there." And he had said to them: "When there have come

---

*dušom ke* — 3rd. sg. y of the "Conditional" v. §§ 318 and 331.

*ltrum hrisanalum* — Note the -an suffix with a plural noun v. §§ 43. 5 and 170.

(92) ṣ̌imin. "Belal guṭe dítsulo talo Ḍeltarum.e manariŋ manimi ke Hunzo burt ahurd mai.imi," ɛwam, se.ibərə.

Ho Saiyid Ša Sumaiyarər dura xan ne dimi se.ibərə. Šayar ke Hakučar harapatum i·te ȿin·at burt duvtilum. Saiyid Ša čavar dimar dorimi se.ibərə. Han uyurm burnan yatum dimi. Saiyid Ša i·se burn du·w ne yat ne thar etimi, se.ibərə. I·se ȿiŋa dirm bun ite i·ndilulo taat etimi se.ibərə. Darum xa· Saiyid Ša dura satan taat etum burn i·te indi·lulo bi.

Ho Saiyid Ša ke yure Thol·ar durman se.ibərə. I·te diš urar xut dimi. Xut niuman hurudam·an. Berum sanmo Saiyid Ša yalire imanimi. U·e sisar ɛtimi: "Je eta be. Jar kafan Hunzutsum nam·um, durmarin, duarin," ɛtimi. Pati.an sa bim kafan Hunzu.e Thamutsum durmatar dorimi, se.ibərə. Hunzurwar dura, kafan suk·a pfar numa Tolar nut xa i·se pfuri sa tri bur osmanum tollate bim se.ibərə. Saiyid Ša Xudaye Wali bam, ise sa bur ay·etum a.uru·tam se.ibərə. Kafan taryanar (or, suryanar) Saiyid Ša Wali wafat manimi, se.ibərə.

Tol·e sisar ɛtam: "Je horlo aw·atin. Guṭe diš ja xut etam," numan diš ɛltiram. Murto xa i·se xut ne ɛltirum diš Tol·ulo tark ne bila.

Ho teruman·ar I·ulmite sis šaŋ umanuman se.ibərə. Tol·e sisturm Saiyid Ša gilt·as utirtar durman, se.ibərə. Saiyid Ša gutas I·ulmitkutas Tol·kutsatsum utiruman se.ibərə. I·ulmite sis burt bam, Tol·e sis

---

[131] *tinal* — for about three-quarters of a mile the track crosses the face of a steep slope consisting of broken stones, shale etc. which is crowned by cliffs from which stones big and small are constantly rolling down. These "stone-shoots" are a common feature in the Gilgit and Chitral area and one which adds to the excitement of travel.

This particular specimen between *Askurdas* and *Ifisker* in *Nagir* is a very fine one.

(134) 4 *i·se burn* — is not wanted here.

*duo ne* — i. e. *dua ne*. As a magician S. Š. would employ 'a spell' or 'enchantment', but as a "holy man of God" he presumably had recourse to 'prayer'. So *dua* probably bears its orthodox meaning.

6–7 *ȿiŋa dirm bun* — "the boulder which had come as a rolling stone".

10 *berum sanmo* — cp. note p. 293 l. 13, and § 170.

13–14 *Hunzurwar dura . . . tollate bim* — Note the common difference of point of view as regards "going" and "coming" between Burushaski and English: "having to be seven Saiyids' graves in this place Hunza will become very prosperous."

After this, Saiyid Shâh, crossing over to Sumaiyer went down (the valley). The stone-shoot between Shayâr and Hakŝcher was raining down stones, and on Saiyid Shâh's coming level with it, it sent down stones. A big boulder came down from above. Saiyid Shâh, saying a prayer, spat upwards and made the stone, which had come rolling down, halt on the face of the slope. The boulder stopped by Saiyid Shâh's prayer is there on the slope to the present day.

Saiyid Shâh and his wife then came to Tōl. The place pleased them and they settled down there. After some months Saiyid Shâh fell ill and he said to the people "I am going to die. Go and ask for a shroud for me from Hunza and bring it here." It was a short time to sunset when he despatched them to ask for a shroud from the Tham of Hunza. It was still that hour, the sun had not set, when they arrived (back) at Tōl after going to Hunza and getting the shroud and returning. Saiyid Shâh was a holy man of God, and they say he had kept the sun from setting. On their bringing him the shroud Saiyid Shâh Wali died.

He had said to the people of Tōl: "Bury me here," and he had showed them the place, saying: "I have chosen this spot." Up to the present day the place which he chose and showed them is kept as a walled enclosure in Tōl.

Presently the people of Ghulmit learned what had happened and came to carry off Saiyid Shâh's body from the people of Tōl. And they did carry it off, for the people of Ghulmit were many and the people of Tōl were few. Overpowering and beating the people of

---

come to Hunza, having taken the shroud, having turned back till they went to *Tol* that *givi* as, not having become sunset, was as it was (when they started)".

15—16 [illegible] — "he had stabilized, kept, the sun unset".

16 [illegible] — again the point of view is Hunza, not *Tol*: "when they had completed carrying it away (from Hunza to *Tol*)".

18 [illegible] — "throw me down, deposit me" i. e. 'bury me'.

19 [illegible] — must be explained as: "(people) having enclosed it, it is there".

490 kʌm bam. Šʌt nɛ nu·dılin Γulmıtər nutsun ya·rɛ nɛ qʌbur ɛtumʌn, se.iba·n.

Hunzokutsər kɛ o·uwʌm se.iba·n. Ho Sai.ıd Ša ni·rin be·rumʌn dʌniqtsum i·lji Hunzukuts Γulmıtʌtər hol ni bam se.iba·n.

5 Hiñ Čo·ro Nu·r Ša s·ɛnʌsʌnɛ Sai.ıd Ša qʌburatum Sai.ıd Ša i·mo nisa bim γi·ki ne ditsʌm se.iba·n. Dərum xa i·sɛ nis'a Ali.aba·d mʌji·tulo bi.

Faqʌt. Čʌγa daku·rum bila.

---

1 nu·dılin — must be from duruγʌs. If it had been from *-duruγʌs it would have been nu·durun.

3 *Hunzokutsər kɛ o·uwʌm* — This clause seems to be related to the following one: "they had not given up the body 'though' the Hunzukuts had attempted to force them to do so'".

o·uwʌm — 3rd. pl. plup. neg. of *-uγʌs, a + u· + *-uwʌm 'they had not given to them'.

Tōl they carried off the body to Ghulmit, where they buried it and made a tomb.

To the Hunza people too, it is said, they did not surrender the body, (though) some years after Saiyid Shāh had died the people of Hunza had come up in armed force against Ghulmit.

One Chōro Nūr Shāh, by name, stole from the grave Saiyid Shāh's own lance which was on it and brought it (to Hunza). The lance is still in the Masjid at Ali.ābād.

That is all there is to tell.

---

[3] *Ho S. Š.* nivin . . . — A very marked example of the less common absolute use of the p.pc. active. An almost identical example occurs in l. 10 p. 344. ivumiasum would be more normal v. § 387.

[5] *Čovo Nur Ša* — *Nur Ša*, son of *Čovo*.

[6] nisa — People accused of theft etc. used to swear to their innocence on this lance. This has now been stopped.

## No. XXXIII.

## Hunsulo Gərɛ Dʌstu·ʀ.

000 Hirɛ i·yər gusʌn dumu·tsʌsər ʀʌk ɛtimi kɛ, ʌmɪnɛ e·yɛn bo kɛ i·nɛ ka gu·l mʌna·sər rai ɛtimi kɛ, i·nɛ ha·lər hin i·mo ja·mʌn ya gəru·ʀum sisʌn hərʌŋuš e d'u·mərčər 'e·ʀčai.i. I·nər "hərʌŋuš" se.iba·n.

Inɛ hərʌŋušɛ inɛ ha·lɛ ni·n ʌdʌbɛ ka o·šai.i: "Ku·lto jɛ fʌla·nə inɛ hirɛ i·yər Xuda kɛ Peγʌmbərɛ hukumʌtɛ go.i du·mərčər da·ʀai.i, 'ja ai·yər go·i jo' nusɛn." Inɛ hi·ʀɛ i·tɛ guntsulo hərʌŋušər e yu·yʌsɛ bər 'ečiš'ai.i. "Yɛ bɛ maimi bəre·yɛn," nusɛn, 'e·ʀčai.i.

Yʌt guntsɪ kɛ hərʌŋuš i·nɛ ha·lər ničai.i. Ho yu·yʌsər bər ičičai.i. Hərʌŋuš da·l num'a, "jʌti ditsu.in" nusɛn, do·utsun i·i dʌsin dʌγo·wʌŋɛ mudɛljai.i. Ho, "Fʌla·nə guntsɛ gər ɛčɛ·n, fula·nə guntsɛ dau.u wʌščɛn, da fula·nə šukuro pfu·l hʌnik dišɛn" nusɛn, nuku·škin hil'ɛ·sər dʌsin(er) musʌl gi ba·n.

---

*gərɛ dʌstu·ʀ* — *gər sʌʌs* was given as an alternative for *gərɛ*, and *mira·s* for *dʌstu·ʀ*.

3 *gəru·ʀum sisʌn* — "a warm person", cp. the English, "a warm friend".

6 *ja ai·yər* — Ms. *ja i·yər*, doubtless owing to the running together of the *ja* and the pronoun prefix *a-*. There are other instances of *a* + *i* → *ai* as well as → *e*.

7 *bər* — seems here to be used in the sense of "promise", as in English "he gave his word".

9–10 *dʌγo·wʌŋ mudɛljai.i* — a note adds that he sprinkles the flour on her head.

10–11 *dau.u wʌščɛn* — A sort of technical term also denoting a ritual act. I take it as meaning literally: to put the griddle on the fire.

585

171

The griddle also plays an important role in the Shin marriage ritual. The term used in Shina is *tavo dəški*, 'placing the griddle (on the fire'). It is rather surprising that the words used in the Burushaski account for "Marriage" "bridegrooms party" "bride" and "bridegroom", *gər*, *gərorai* and *gəro·mo*, are Shina (or shared with Shina).

## No. XXXIII.

## Marriage Custom in Hunza. 5394

When a man proposes to get a wife for his son, and decides to enter 584 into marriage-relationship with someone who has a daughter, he sends one of his own relations or a personal friend to the man's house as an intermediary to ask for his daughter. The delegate they call a "herangush."

The intermediary goes to the man's house and says to them politely: "Today such and such a man has sent me, in accordance with the command of God and the Prophet, to ask for your daughter for his son. He says: 'Give me your daughter for my son.'" That day the man gives the intermediary no promise to give him his daughter. He dismisses him saying: "Well we shall see what will happen."

The next day too the intermediary goes to the house and then the man promises to give him (the girl). The intermediary standing up says: "Bring me a dish (of flour)." When he has got them to bring it he himself sprinkles the girl with the flour. Then they consult together saying: "We shall celebrate the marriage on such and such a day, and on such and such a day we shall 'put on the griddle,' and on such and such a Friday we shall fetch the dishes (of food, from the Bridegroom's house)," and they betroth the girl to the youth.

---

[1] *šukuro pful hʌnik dišen* — Friday i. e. the day before the marriage; all marriages 585 being celebrated on Saturday.

From a note I gather that the *pful hʌnik* are taken from the bridegroom's 584 house (presumably to the bride's) and contain: *dirʌmpfiti*, apricot oil and ghee; and that the bridegroom's representatives take with them (on their persons?) two sets of clothes, one of which is kept and the other sent back.

000 Ho gərər mʌnotɛki do·rča·n. Xʌmʌli.ər i·, šərbʌtər i·, qɪsta·r i·. A·lto tʌlɛčυqiŋ xʌmʌli.ɛr, tsindi čυqʌn šərbʌtər, gυl kɛ ɛčυko·nər do·rčai.i. Ho sa·ʌtər nobʌrɛn d'au.u waščа·n. A·lt'ululo xʌm'ʌličiŋ suku·yo dυtsun dʌŋ o·ča·n. Hikulto qɪsta oča·n. Da čʌp dɛtsirča·n. Huy'ɛs wa·lto tsυndo ṣ̌u·ç̌a·n. Da šərbʌt dɛtsirča·n.

Ho gəro·ni gʌtυŋ n'ɛ·ɛtʌn, kυrdi yʌxtai.i nɛ·bil, bʌš'a n'ɛ·ɛtʌn, tišk ne·əyʌn, hik nika bilu·mʌnɛ gʌtυŋ 'ɛ·əbiljai.i. Iri·ŋulo gʌmpfu·ri 'e·əyaiba·n. Hɔ ro·mɛ ɛčυko·n ha·lər gʌti no ha·lɛ mɛl o·mi bai.i, šʌpik u·čai.i. Ōsta·diŋ dυtsυn ɣəriŋ n'ɛtʌn tʌmʌša ɛč'a·n. Ho i·lčumυtsɛ itiga·ri (*or*, itiga·r tʌli) bur'um da ni·lɛ tikumυts gəro·ni ɛča·n.

Ho sʌ pʌri.ɛn dy'u·ʌsυmər Thʌmu ɛ hukυm bila gəro·ni bʌmʌn uyo·n itɛ gυntsυlo mərʌka·r du·iša·n. Qʌdi·mtsum mira·s bila uyo·ntsυm uyər mərʌk'a·r Dirʌmʌtiŋɛ gəro·ni uyər di.uša·n. Ho ilji iski

---

1 *mʌnotɛki do·rča·n* — These and the following supplies appear to be prepared by the Bridegroom's father. They are presumably those produced and consumed in the Bridegroom's house when the guests and the Bride and Groom have gone there after the conclusion of the actual marriage ceremony by the Akhund in the Bride's father's house. V. p. 304 l. 21.

253
584

000 *i.* — is probably the Corroborative Pronoun, "for the *xʌmʌli* itself" i. e. 'by itself, separately'.

2 *a·lto tʌlɛčυqiŋ* — a *čoq* or *čυk* is said to be 12 seers i. e. 24 lbs. avoirdupois. So 2 × 7 × 24 = 336 lbs.

804

Otherwise, a *tʌlɛčυq* is said to be = 2 maunds
= 160 lbs.
in which case 2 *tʌlɛčυq* = 320 lbs.

000 *gυl* — i. e. *gu·l* as in l. 2 p. 298 and also in a note. Here glossed as "Bride's party" consisting no doubt of her family connections, corresponding to *ɛ·čυko·n* the Bridegroom's "tribal brethren, the members of his tribe related to him".

*sa·ʌtər nobʌrɛn* i. e. 'the mullahs look for a (favourable) time for making them'. The day or days for holding marriages are, however, fixed by the Tham.

4 *dʌŋ o·ča·n* — a note says that "baking is carried on in both houses".

5 *ṣ̌u·ç̌a·n* — is here probably used in its special sense of 'slaughtering (with a view to eating'). It here explains what meat they cook. The number of goats depends on the means of the household.

6 *tišk ne·əyʌn* — The dagger is stuck in the waistbelt at the left side.

7 *hik nika bilu·mʌnɛ* — glossed as "a once-married woman who has had a child", but it must be a 'once-married man', having regard to *'ɛ·əbiljai.i.*

The phrase is interesting grammatically. The Bride, a note adds, is also dressed up and oil put on her hair, etc.

Then they grind the *manotèki* (flour) for the wedding — for 538x 584 252
the *khamali* separately, for the *sherbat* separately, for the *qista*
separately. He grinds two *talèchuqs* (= 336 lbs.) for the *khamali*
and five *chuqs* (= 120 lbs.) for the *sherbat*, for the Bride's party
and the tribal brethren of the Bridegroom. Then having made the
(mullahs) look out an auspicious hour they put on the griddle.
And they bring in the (female) relations and get them to bake the
*khamali* for two days, and one day they make them bake the *qista*,
and then they cook the meat. They slaughter four or five goats
and they cook the *sherbat*.

Then they make the Bridegroom dress up and put on a cotton [292]
over-shirt and don a turban and carry a dagger. A man who has 584
been once married helps him to dress up, and they make him take 534
in his hand the ceremonial axe. Then he assembles his tribal [533]
brethren at the house and makes them drink wine and gives them
bread, and they fetch the musicians and sing and amuse themselves
(hold festival). Then they put white and blue spots round the [302]
Bridegroom's eyes.

When some time remains to sunset on the day ordained by the 535
Tham they bring out all the bridegrooms to the public assembly. 534
It is the custom from ancient times that they bring out the
Dirâmitiñg bridegrooms first to the assembly before all the rest.

---

Both Bride and Groom have an ornament suspended at the cheek — the [301]
*gəre mujʊk* "marriage tassel" — which consists of a tassel with a pearl or piece
of coral strung above it and above that a piece of mother-of-pearl.

The Bride's adorning is mentioned again on p. 304 l. 11.

9 ɣəriŋ — the songs are in Shina.

10 *tikumʊts* — *ni·le* must be the genitive of *ni·l* 'indigo'.

A note says that white, red and blue spots are put round the sockets of [302
the eyes, the object being to make the man look ugly and so protect him 754]
from the Evil Eye.

*gəro·ni* — originally written *gəro·no*. I am not clear what it means here.

11 *gəro·ni* — is here and on p. 302 l. 2 used as the plural of *gəro·no*, 'bride-grooms'.

12 *ite gʊntsʊlo* — cp. note to line 2. The Tham fixes a day on which all marriages [584
must be celebrated, or two days if there are many. 643]

13 *mərʌk'aʏ* — this is in front of the Fort at Bâltit.

000 ro·m d̂ʌwʌsača·n. Ho Thʌm kɛ mərʌka·ʀ du·šai.i. Wʌlti girʌmɛ gəro·ni uyo·n jʌt'ʌqər duwʌšača·n. Duw'ʌšʌn tsir numʌn qʌdi·mɛ (*or*, yərʊm) Thʌmutsum tsirtsɛ gəriŋ ɛča·n. Γəriŋ Ṣ̌ɛniskʊlo ɛča·n.

Hikʊmɛ γər di.'uša·n da hikumɛ du·mərča·n. Te.i ɛčʊmɛ jɪg'a du·ŋ γəriŋ ɛča·n. Thʌmu.ɛ γəriŋ tsirtsɛ ɛ·čʊmɛ fʌš mʌn'umər ho Bʌpo·ɛ Dʌni e·γərča·n. 'E·γərumər Tərʌkutsʌn uyər numa girʌšai.i. Ho Dirʌmʌtiŋɛ gəro·nomuts in'ɛ ka girʌš'a·n. Du·ŋ niki·rʌt Thʌmər ju n'ɛtʌn hʊru·ša·n. Da (gəro·ni.ɛ ka) Hʊrukuts girʌša·n, da Bəro·ŋ girʌša·n, da Bərʌtʌliŋ girʌš'a·n.

Tai.i mai.imɛ ša·m xa tʌm'ʌša ɛča·n. Ho ša·m mʌnu·mər gər'o·ni u·i u·imo gərə ha·lər gəro·ni hilɛ·s yʌkʌlʌtum tʊrma altʌn ya mɪši·ndo, niča·n. Ho ha·lər gəro·ni ṣ̌i·mər nʊtsʌn hʌn but'ərʌn kʌš ɛča·n. U·lo ha·lər nu·n gəro·ni n'urʊčʌn duŋ γəriŋ 'ɛča·n. Ho šʌpik uya·ʀɛ o·ša·n. Šʌpik ṣ̌i·mər ʌxo·nɛ (*or*, xʌli·fa) hilɛ·s kɛ dʌs'inmo nika ɛtʌsər xʊtba γʌtai.i bai.i.

Da hir yʌkʌlum hin, dʌsin muyʌkʌlum hin ja·mʌn sinḍ'ʌbʌl do.iča·n. U·'ɛr "wʌkil" kɛ se.iba·n. Xʊtba nʊq'ʌtʌn ma·ʀ (*or*, mahr) nɛ·skərts tso·ʀ gəro·nimʊtsum ʌxo·nɛ tʌl'a doγ'ʌrʊšai.i: "Kinɛ hirər u·ŋ rɪz'a?" nʊsɛn. Tʌla, "Jɛ ʀɪza," se.ibo. Da gəro·nitsʊm doγʌrʊšai.i. I·nɛ

---

2 *tsir numʌn* — glossed "forming a circle with the tribespeople round about", but *tsir* actually only means a 'line', or 'row'"

3 *Ṣ̌ɛniskʊlo* — 'in the Shina language'. When songs are required on ceremonial occasions recourse always seems to be had to Shina.

Bitans also, I think, use Shina. There is very little Burushaski verse; at any rate I was able to get hold of very little.

4 *du·mərča·n* — glossed "take from them", "take up and repeat song". For a few other examples of this special use of *du·mərʌs* v. Vocab. s. v. *d°-mərʌs* The first party are the *Diramitiŋ* and *Bərʌtʌliŋ*; the second The *Hʊrukʊts* and the *Bʊro·ŋ*. The second party repeat what the first party have sung.

5 *γəriŋ . . . ɛčʊmɛ fʌš mʌnumər* — *ɛčʊmɛ* can scarcely be dependent on *fʌš mʌnumər*. There is a grammatical break: 'Going on singing songs' — 'when that is finished they play . . .'.

534 6 *Bʌpo·ɛ Dʌni* — v. Vocab. s. v. *dʌni*. For this big drums, kettle drums and pipes are all played. For the preceding singing only the two kinds of drums accompany.

8 *(gəro·ni.ɛ ka)* — this was a later insertion in the text and I do not know what it means.

*Bəro·ŋ* — i. e. *Bʊro·ŋ*.

[more; Singing and dancing mentioned on p.303 -- Analyst]

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

539x

Then afterwards the (grooms of the) other three tribes come out. 585
Then the Tham also comes out to the place of assembly, and all 535
the bridegrooms of all the four tribes come out on to the dancing 533
place and, forming a circle, sing songs about all the former Thams in order. They sing the songs in Shina.

One party start a song and the second party take it up from them. So doing they sing songs for a longer or shorter time. When they have finished singing in succession the songs of the Thams they then play the (slow time tune) *Bapo.è Dani* and a man of the Terakuts tribe dances before them, and the Diramiting bridegrooms dance with him. When they have danced for a little they salām to the Tham and sit down. Then the Hurukuts (bridegrooms) dance, and then the Burōng, and then the Berātaling.

585

In this way they amuse themselves till evening. Then when [illegible]
evening comes the bridal parties — on the Bridegroom's part twelve or six men — go off each to the house of their respective brides. When the party enters the house they count them and slaughter a kid and the party go inside the house and sit down and sing songs for a little. Then they set food before them and, when they have eaten, the Akhond recites the Khutba in order to effect the marriage of the youth and the girl.

Then they make a relation stand up on the part of the Bridegroom, and they make a relation stand up on the part of the Bride as their representatives. They call them *wakils*. The Akhond when he has recited the Khutba and fixed the bride-price first asks the Bride in a low voice: "Are you content with this man?" and she

---

10 *gəroˑni* — here glossed: "*H. bəraˑtwaˑle*, groom's party; each lot go to their bride's house".

11 *gəroˑni hilsə* — i. e. the Bridegroom. Similarly one may say *gəroˑni dʌsin* for the Bride.
*tərma altʌn* — a note says that the Bridegroom's party consists of 6 or 12 persons, and the Bride's of 12.

12 *nətsʌn* — 'counting them up to six, or twelve'. For the larger number perhaps the allowance of kid is increased.

17 *nəq'ʌtʌn* — past participle of γʌtʌnʌs here, and often, written *nək'ʌtʌn*; but I have generalised *q* for the unvoiced equivalent of γ.

18 *gəroˑnilsəm* — *gəroˑni* is here used for "Bridegroom".

kɛ "Jɛ ʀɪza" se.ibai.i. Iski he·ši dʌsinm'ʊtsʊm, ɪski he·ši hil'ɛstsʊm ʀɪzai.i doɣərʊšai.i. Ho čutʌn tsil šiša·nʊlo xʊtba nʊq'ʌtʌn dʌsinmʊʀ tso·ʀ mʊčičai.i. Inɛ čutʌn mi·bo. Duwa·sumʌn gəro·nu.ər ičičai.i. Ič'i·mər inɛ itɛ uyo·n ɣɪḍi·p ɛčai.i.

Nika gəro·nimo mu·ə ha·lɛ ɛča·n. Mʌhər [illegible]u·ɛ ɣərip sisɛ bu·t ap'i. A·ltər wa·lti qʌš maiyada·ʀ pʌči (*or*, latta) mai.i bila. Etɛ gʌṣ̌ tsʊndo rupi.a bi.ɛn. Tsʊndo rupi.a ma·ʀ ɛskəša·n. Thʌmu.ɛ (*or*, Thʌmɛnɛ) ka gər ɛtumʌn kɛ u·ɛ mahər but bila. Sa·s rupi.a ya tsindi ta rupi.a ɛ·skərša·n.

Ho gəro·nu.ɛ ha·lər duwʌšʌč'a·n. Dʌsinmʊʀ ɪski w'alti tsir pʌči.ɛ gʌtʊŋ ɛča·n. Itsɛ "toš gʌtu" se.iba·n. Do·n m'o·uwʌšča·n, kʌšawa·ʀiŋ mʊltumʌlči mogiça·n, pfʌrtsintsɛ mujʊk mo·ɛyaiba·n (*or*, mo·ɛyeba·n). Ho mu·ɛ ḥa·tsʊm dumu·iša·n. Dum'u·isʌsulo dʌsinmo yʌkʌlʌtum gər'o·ni.ɛ (h)aj'o·li ɛča·n. Etumər dʌsin kɛ hɛ·ʀčubo, mu· mu·mi kɛ hɛʀča·n.

Ho dʌsiwʌnts, jo·tumuts, gušiŋʌnts gʌti numʌn gəro·nu.ɛ ha x̣'a ǰuča·n. Gəro·nu.ɛ hɪŋtsər du·mər tomʌl xʌm'ʌlɛ di.uša·n. Hʌnikʌtɛ tsʌp nɛ bʌ nɛ gəro·no kɛ gəro·ni hin hinɛ iri·ŋtsɛ du·n tsərišɛ u·lo ha·lər nʌl'a u·tis is ərša·n. Ha·lər nʊmo·n tso·ʀ šutinʌtɛ tsʌp nɛ ba ɛčubo. Ho gəro·ni nʊm u·tsʊn dʌlimuš, ši·rid'ʌku ya·ʀɛ, mo·ʀʊša·n. Gəro·ni.ər hʌnikʊts duš'a·n, šʌpik ṣ̌iça·n. Niṣ̌in gəro·ni u·imo hakičʌŋər niča·n.

---

2 *šiša·nʊlo* — glass tumblers not being generally known in Hunza *šiša* has come to be applied to a 'china cup'. After the ceremony the Mullah appropriates the cup as a perquisite.

7 *tsʊndo rupi.a* — the sum is only fixed. It is not paid except in case of divorce.

7—8 *thʌmu·ɛ ka gər* — glossed: "if chiefs marry among themselves".

11 *itsɛ* — One would expect *i·kɛ* agreeing with *gʌtʊŋ* (y pl.) It is probably attracted into the category of *gʌtu* which is x sg.

*mo·uwʌšča·n* — this and the following verbs are probably to be taken as simple transitives the pronoun prefixes being indirect objects or ethic datives. Otherwise the verbs may be causatives. V. §§ 245—7.

12 *mojʊk* — this is presumably the tassel referred to in the note on p. 300 l. 7.

13 *gəro·ni.ɛ* — "the bridal party sing" (?) or "they sing bridal songs" (?)

16 *tomʌl* — Originally *mʌltʌṣ̌* was written after *du·mər*, and I am not sure whether it was meant to remain.

*tomʌl* is the smoke obtained by burning *supʌndor* or *ispʌndor* (Syrian rue?). It figures largely also in the Shin marriage ceremonial.

As *xʌmʌli* is here noted as "thin bread smoked with *supʌndor*", *tomʌl* is perhaps to be taken as qualifying *xʌmʌlɛ*.

in a low voice replies: "I am content." Three times he asks the 539* 585 Bride and three times he asks the Bridegroom whether they are content. Then, reciting the Khutba, he gives a little water in a cup first to the Bride who drinks a little, and what remains over he gives to the Bridegroom, who drinks it all down at a gulp.

They perform the marriage in the house of the Bride's father. 583 For poor people in Hunza the bride-price is not large. It is twenty- 591* four cubits of sized cotton cloth of which the price is five rupees. They fix the bride-price at five rupees. When the Thams marry among themselves the bride-price for them is very big. They fix (it at) a thousand rupees or five hundred rupees.

Then they go out to the Bridegroom's house. They make three or four 584 sets of cotton clothes for the girl. They call them "Tosh Gatu" (the 292 New Clothing). They put a veil (over her head) and they put earrings 539* in her ears and fix a tassel on her cap and then they bring her out of her father's house. As they bring her out they sing bridal songs in her honour and the girl weeps, and her father and mother weep.

Then the girls, children and women collect and come (along with 584 her) to the Bridegroom's house. When they have arrived at his 591* door (his people) bring out *Tomal* (smoke of Syrian rue) and *Khamali* to them and the Bridegroom and Bride touch the hearth-stones (with their fingers) and kiss them, and taking each other by the hand they each simultaneously put a foot down inside the threshold in the house. The Bride, entering the house, first touches the hearth-stone with her fingers and kisses her fingers. Then they take the Bride and make her sit down at the upper end of the room at the foot of the main pillar of the house. They bring trays to the Bride's party and they eat food. When they have eaten they go off to their own houses.

---

17 *tsɔriše u·lo* — both must step over the threshold at the same moment. The one 584 who may chance to step over first will be inferior. The hinder one's star will be "buland" i. e. he or she will be dominant. A sly man may push his bride over first.

18 *šutinʌte tsʌp ne* . . . — touching with the fingers and then kissing the fingers is a demonstration of respect. Here the Bride's thought is said to be: "God bless this house to me".

000

Hin mu·ŋgo ya mu·lusʌn hʊru·šai.i. Hin dʌs'inʌn gəro·nimʊ ka hʊru·šabo. Inɛmʊr “moka·tʊm dʌsin” se.iba·n. Nʊk'učɛn tso·ʀdinɛʀ ho dʌsin xʌmʌli mo·bišɛčər mo·ʌsguse (*or*, mo·ʌskuse) tsʌɣʊrɛtʊm dʌɣo.ʌŋ dusu·čər mutsu·čubo. Dʌs'inɛ tsʌɣʊʀʌtɛ hʌn p'ači.ɛn ya bʊr'i.e dustsʌkʌn mo·sgusmʊr fʌt ɛčubo. Dʌstu·ʀ bila isɛ gʌtu mo·sgusɛ yo·ljubo.

Jʌti.ʊlo dʌɣo.ʌŋ dusʊn ine gəro·nimʊr moɣu·iba·n. Dɛ·qulai.i bo, xʌmʌli bišʌčər duɣu·uski bo. Gəro·nu.ə yu·sɛ xʌmʌli šar nɛ dʌwʌtɛ bišʌmər inɛ ɛltʌlai bai.i. Gəro·ni.ɛ xʌmʌli ɛ·kušɛlumo kɛ gəro·nu.ɛ mučʊ·škʌtɛ duwʌq mo·ʊčai.i. In ɛltʌlʌniş aiye·mʌnʊm 'ekušɛlimi kɛ yu·se ɣaisɛ duwʌq ɛčubo. Gutɛ yərʊm zʌmana·tsʊm dʌstu·ʀ bila.

Ho ʊsko wa·lto xʌmʌličiŋ dʌŋ ɛtumər dau dʌɣo.ʌŋɛ ni·dılin di·uša·n. Ho xʌmʌli mo·bišai.ɛs mu·ŋgo ya mu·lus moka·tʊm dʌsin kɛ u·imo h'akičʌŋər niča·n.

Ho gər nɛ iskikʊtsʊm ʌŋʌro guntsɛ yus mu·yər ka· 'o·gučača·n. Ʌŋʌro tso·ʀdimo Hʊnzu.ɛ dʌstu·ʀ bila tumišɛliŋɛ pfu bišæč'a·n. Inɛ gəro·no yu·smu ka nuku·čɛn iw'ʌtʌtɛ tail nut'in to·ntsʌtsɛ girʌšər jučai. Nıki·ʀʌt i·mo ha·lər nimər yu 'i·mi.ɛ e·ʀ mul ɛča·n. Ise mul şičai.i. Isɛʀ “o·tiki mul” se.iba·n. Yərʊm zʌmana·tsʊm dʌstu·ʀ bila.

Dʌs'inmʊr mu mumi.ɛ ha·lʊm gərər a·lto iski sərmʊtsiŋ kʌn'i· kɛ

---

2 *moka·tʊm dʌsin* — is in effect a “Bride's Maid”, but the precise meaning of *moka·tʊm*, from *-*ʌka·tʊm*, is doubtful. It is used of a person in one's service.

8 *dʌwʌtɛ* — *dau* + *ʌtɛ*.

13 *dau dʌɣo.ʌŋɛ ni·dılın* — “striking the griddle with flour” the idea is probably “sprinkling it with flour”, as in l. 9 p. 298.

14 *mo·bišai.ɛs* — i. e. *mu* + *-*ʌbišai.ʌs*. the agent form of the Causative.

[55] 16 *iskikʊtsʊm ʌŋʌro* — Tuesday: because marriages are always celebrated on Saturday.

17 *tumišɛliŋɛ pfu* — vide Vocab. s. v. There is a difficulty here as *tumišɛliŋ* appears to be a period of a few weeks about midwinter, and the fire appears to be connected with the *Ši·ri Bʌdʌt* myth

865

This would seem to imply that marriages only take place within a fixed period at midwinter. Perhaps the marriage fire is only similar to, or derived from, the *tu·mišɛliŋ* fire.

One of the brothers of the Bride's mother or one of the Bride's own brothers stays with the Bride, and one girl stays with her. They call this girl the *Mokūtum Dasin* (bridesmaid). Then after sleeping (the night), in the morning the (bride's) mother-in-law takes the Bride away to fetch flour from the flourbin and to make her bake *khamali*. On the bin the Bride leaves a shirt, or an article of silver, for her mother-in-law. It is the custom for the mother-in-law to put on the garment.

They bring flour in a bowl and give it to the Bride. She kneads (dough of) it and begins to cook *khamali*. (As) wife of the Bridegroom she rolls out the dough and throws it on the griddle, and then the Bridegroom turns it. If the Bride spoils the *khamali* the Bridegroom gives her a rap with the bread-turner. If he fails to turn it and spoils it his wife gives him a rap with the rolling pin. This is the custom existing from former times.

When they have baked three or four pieces of *khamali* they throw a little flour on the griddle and take it off. After this the Bride's aunt, or sister, who has made her make the *khamali*, and the bridesmaid depart to their own homes.

Then three days after the marriage, on the Tuesday, they make the wife and husband lie together. On the Tuesday morning it is the custom in Hunza for them to set (lay? light?) the Tumishèling fire. And the Bridegroom, after lying with his wife, washes himself and comes out to dance at the Tumishèling fire. When he has danced and gone home his father and mother make *mūl* (gruel) for him and he eats it. They call it *Ōtiki Mūl*. It is a custom obtaining from ancient times.

For the Bride they prepare two or three large bags of parched grain and dried apricots (and bring them) for the wedding from

---

18 *isə'ʌtʌte tsil ʌutin* — lit. "pouring water over his body" an idiom for "washing oneself". It is noted that he does this in private.

22 *sormutsiŋ* — A note states that the supplies mentioned are brought by the girl's relations to her father's house one day before the marriage.

600

baṭ'ʌriŋ ečʌ·n. Hičuk a·lto čukʌn han'i o·čə·n. Hʌn pfʌtʌnulo dirʌm ečaṇ. Hʌn delgusʌnulo hʌn'i·e del ečan. Hʌn mančʌn ečan. Hʌn gaŋi.en ečan. Hʌn čumare ṣi.en, han dawʌn, han čodi·nan ya de·kʌn ečan. Hʌn mučuškʌn ečan. Hʌn šapowan ečan, ya gali.en. Hʌn kʌma·n ečan. Čumʌrpa dusṭaakər "mut'eṇe" se.iba·n.

Fʌqʌt. Čʌγa dʌkurumʌn bila.

---

1 *pfʌtanolo* — Ms. has *pfʌtaŋolo*.

her father's and mother's house. And they prepare for her one *chaq* (= 24 lbs.) or two *chaqe* of apricot kernels, and they provide *diram* on a tray, and apricot-kernel oil in an oil vessel, and an adze and an axe and an iron brazier (trivet?) and a griddle and a Kashgari or Indian metal cooking pot and a bread-turner, and a quilt or blanket, and a numda.

The iron-ware (and?) domestic articles they call *mudingi*.

That is all there is to say.

## No. XXXIV.

### U.i·rumer utsi.ate etase Dastu·r.

Hir ya gusan u.i·ruman ke, ji di.u·samer, qibla yakal ufati no·tan je·ek no·tan tikate fat oča·n. Da u·lčumuṭe uri·ŋate liš oča·n. ‘Utiŋ uri·ŋčin du·ŋ no·k še·k oča·n. Ho suku·yu.e tail dusum d·e·sqaraiča·n. Xalifa ai·n kafan dauyu (or, day·u) netan (t)šer ečai i. A·lter wa·lti qaš latt·a kafan ečai.i.

Šeri.ate dastu·rate γusulu.e ni.at netan hirer aminan ja·m jama·tane i·rum iner laq balkate je·k ne γusul ečai.i. Ho tam e·dilumer u·espin kafan ‘e·ča·n (or, kafan etuwaiča·n).

Ho hiri ke gušiŋante gati numa herč·an. Du·ŋ nuh·er čiš ditsum, čišate gutas ny·uwečin tak netan gušiŋante ke hiri h·erčume ha·tsum gutas d·i·usa·n. Gušiŋante anda·zan a·lto ta gas eka nu·n pfer me.iba·n.

Axo·ndere gati numa salwa·t se.ime mazareter gutas nitsum te·ie čištsum d·eskun, nima·z ‘eča·n. Nima·z netan mazer tai.a·r bil·a ke nitsum ja·mane ya xalif·a mazerer deskučai.i. D·eskun qiblai.i yaka-

---

etsi.ate — v. Vocabulary s. v. *-tsi.

1 u.i·ruman — A departure from the usual practice of making the verb agree with the last element of a compound subject.

di.u·samer — An ambiguous form being as it stands, the 3rd. pl. plup. + -er, but it is probably to be taken as di.u·sumer the 3rd. pl. static pc. active + -er.

4 (t)šer ečai.i — glossed "he cuts (the cloth)", but the meaning is probably rather, 'he tears off a piece' (the right length).

6 γusulu.e ni.at — glossed "the washing prayer for the dead". The -u.e is puzzling. Perhaps it is merely the pron. "they", "the people present".

7 iner — dat. dependent on γusul ečai.i.

e·dilumer — Caus. form with simple trans. meaning.

8 u·espin — v. -espi.as. After being dried the body is rubbed with oil.

## No. XXXIV.

## The Custom in regard to Funeral-Rites for the Dead.

539-
764

When a man or a woman dies, on their giving up the ghost (their relations) put them on the ground stretching them out with their forehead facing the Qiblah. Then with their hands they close their eyes and for a little they bend and straighten their legs and arms. Then the relations fetch water and heat it, and the mullah comes and measures the shroud and tears it off. He makes the shroud of twenty-four cubits of cotton.

According to the Sheriat custom some relation of the man's, repeating the prayer for the washing (of the dead), lays the dead man out naked on a plank and washes him. Then having washed him and dried him they put him in the shroud.

Then the men and women collect together and weep. After weeping for a short time they fetch the bier and placing the body on it and tying it there the women and men take the body out of the house, weeping as they do so. The women, after going with it about 200 yards, turn back.

The mullahs together carry the corpse to the grave, repeating prayers as they go. There they take it down from the bier and recite prayers. Then when the grave is ready a relative or mullah lowers the body into it, and they lay the body down, turning it to

---

8 *kafan [illegible]* — This is the original reading and probably stands for *kafan[illegible]*, 'they put it down on the shroud'.

12 *gati [illegible]* — probably here means "all together", "jointly" rather than "having assembled".

14 *[illegible]* — It seems an arduous task for one man.

lʌtər fər nɛtan jɛ·k nɛtan, 'iskilʌtum kafan fatʌŋ n'ɛtan d'oγum iri·ŋ 'ɛǰki ne.ɛtan γanyum iriŋ 'ɛpʌtatɛ jɛ·k nɛ·tan fat ɛč'a·n. Hʌn γ'usan kɛ ditsum ɛ·ǰki ɛča·n.

Ho xali·f'a i·mo mʌsarulum itsɛŋ 'ɛkuščljumɛ ho·lə du·šai.i. Ho batɛŋ wa·rča·n, yʌtɛ tik giča·n. Tik nik'in mʌsorɛ kalib di.us tsil tiča·n. Ho ʌxundarʊ.ɛ aiy'a γʌtai.i ba·n. Aiya nusɛn dūw'a ɛča·n. D'uwa n'ɛtan mʌsar kɛ batɛŋ dusu·mantsum bʌxšiš dumərča·n. Ho mʌsartsum da·l me.iba·n. Talo badʌŋ guts'erumər ʌxondarʊ.ɛ mʌsaratɛ baŋ (or, ba·ŋ) qau ɛčan.

Se.iba·n mʌsaratum talo badʌŋ gi·mər altʌn sisik mʌsarulo gutas ɛpʌčər juča·n. Hin i·k Nʌkir bila, hin i·k Munk'ir bila. U·ɛ dun gutasər, "qum be.ɪsm illa·h" ɛsnumər, gutas di.'ɛ·či bi. Di.'ɛn wa.o qa·u nɛ tutʌŋ m'ʌsarulo hərt (or, hʌrt) maibi, mʌsarɛ battsɛ yʌtis yɛči bi, da xat huru·ši bi. "A·ya, mama, nʌna, ka·ko" nusɛn qau ɛčai.i. Mɛntsum kɛ juwa·b a'ɛ'učila. Ho Nʌkir kɛ Munkırɛ itsimo doγ ɛ·ulča·n. Itɛ·tsum ax'ondarʊ.ɛ baŋ qau ɛčan, "Hʌzʌ·r isɛ gutasər sʌwa·b me·mi.ɛ" nusɛn.

Mʌsaratum da·l manum sis ha·lər jučan. Ha·lər du·mər suk'uyu.ɛ daudo ɔ·r dusuč'an, nʌsi·pa oč'an. Ša·mər sukuyu.ɛ ha·lum u.i·rume ha·lər šapik diša·n. Ho iskikuts manu·mər čırʌ·qə huy'ɛs qʌš ɛč'an.

---

1 doγum — I take the correct form to be doγum.

2 ɛǰki } *-ǰki was twice explained to me as "bed-head" i. e. where one's head is
3 ɛ·ǰki } when one is lying down. The Hind. equivalent was given as sirhana. *-ǰki was also given me as the equivalent of "pillow". It is probable that the hand is put beside the head, and the clod under the head as a pillow.

2 ne.ɛtan and nɛ·tan — The long vowel suggests that the pron. prefix is doubled: "they put it for him" v. § 240.

5 mʌsorɛ kalib — glossed "they mark out the shape of the grave with earth and pour water on the mound". The word here undoubtedly denotes the 'mound' over the grave. It is of course the P. Ar. kalib.

7 mʌsar — requires a verb "dug", "prepared", dusu·mʌn relating only to batɛŋ. dusu·mantsum — The form is that of the 3rd. pl. pret. + form and is probably to be regarded as the static pt. active + -ʌn + -tsum. Cp. §§ 330, 390 g. 'They ask pardon of', i. e. 'they thank, those who have done the work'.

8 da·l me.iba·n — probably, "they remove from the vicinity of", not literally "they get up from on".

9 baŋ, ba·ŋ — probably this should be the *fatihah*. A note adds that the mullahs ask for forgiveness (*baxšinda*) on the tomb.

face the Qiblah, and undo the shroud from over the face and put the right arm under the head and lay the left arm along the side of the body, and so they leave it. They also bring a clod of earth and put it as a pillow. 534-764

Then the mullah, obliterating the marks of his feet in the grave, comes up out of it. After that they place flat stones over the grave and throw earth on the top. And they make a mound over the grave and pour water on it. Then the mullah recites verses from the Qur'an and offers up supplications. After this (the relations) ask pardon of those who have (dug) the grave and brought the stones. Then they withdraw from the grave and when they have gone seven paces the mullahs cry out the call to prayer over the grave.

It is said that when they have gone seven paces from the grave two persons come to the dead body in the grave. The name of the one is Nakir and the name of the other is Munkir. When they come and say to the corpse: "Arise with God's permission," it gets up. It starts up with a shout in the dark grave and its head strikes against the stones over the grave and then it sits down again. And it calls out: "Father, Mother, Uncle, Brother!", but answer comes from no one. Then Nakir and Munkir interrogate it. For this reason the mullahs cry out the call to prayer, saying: "Perhaps it will count for merit to the corpse." 537-775

The people who have left the grave come to the (deceased's) house. On their arrival there the relatives bring them *deedo* and put it in their mouths. In the evening they bring food from the houses of the relatives to the house of the deceased. Then when three days are up they slaughter the *chiráq* goats ("Goats of the Lamp.") 534-765

---

11 *hin i·k* — i. e. *hine i·k*.

16 *hamuv ise gušasw* . . . — or possibly: "perhaps the deceased has some merit".

19 *nawyə ɛt'an* — glossed: "put it in their mouths by force".

20 *iskilts* — apparently comes to be a technical term: "The Three Days" or "The Third Day". So also *Čiraq* the "Day of the Lamp" being also the third day, and *talelts* "The Seventh Day". If *iskilts manuman* means "on the three days being completed" then the day in question would be the fourth day; but my impression is that the phrase means: "On its becoming the *iskilts*". Similarly for *talelts*.

Guṙ hitukan ṭhalbara. Huyeres ŝapa ka daltaitara, šarbat etara, (00) gari espaljara. Čiraq espalasulo axunas čiraq nama[!]^ yatai bai. Guta dastur Pir Ŝa Nasire Xusrawe hukumate etan.* Fiṭa taj ka axunc yatai bai. Faš manuwmer fiṭa pfetiŋ teiler niltin ualdaiar duemitan. Ho ŝapik šijara. Axunar ŝaiwa hanik etan. Huyeres bat yurtis yurtan.

Taltkuts na' ivumo havis sukuyo taj no hurutara. Besan dure manimi ke or etan. Taltkuts manuwmer qurwas ŝapik etan. Ho uimo havier nišin traŋ ne niven ivumo hatsum duwalabara. Taltkutsum daman ke hatsum havis diruibara. Ho er zartir ne yaliŋ duwmar niltan.

Čiraγ espalasulo han huyere šijam. Taltkutsum qurwa yalanasar weke warilo huyere da toruman maltaraŋ izardam. Bat zard umali bam. Taminsumtsum Aγa Xanas hukumate Thamo fat etali. Čiraγar han huyere ŝias hukum etali. Han maltašan, hitukan pfalo ŝapiker hukum etara.

---

* Faqat.

1 *ṭhalbara* — from *ṭhamara*.

2 *gari* — a "light" here means "cresset" furnished with kernel oil and cotton wick, but it is officially a *čiraq*, P. *čiraγ*.
*espalasulo* — 'at the time when they light the lamp, the mullah reads . . .'. This is not very satisfactory; perhaps the meaning is: 'while they burn the lamp', 'while they keep the lamp burning . . .'.

3 *fiṭa taiza* — a note elsewhere states that: "prayers are read by the mullah and an assistant till the lamp goes out".

5 *ŝapik šijara* — this is the wheat and goat- or sheep-flesh mentioned above. A note elsewhere says: "12 seers (i. e. 24 lbs.) of wheat are pounded up and salt, ghee and the mutton are added. When the lamps are exhausted this is eaten. The sheep (before being killed) has its legs washed and antimony put on its eyes".

7 *taj no* — implies a plural object. Perhaps: "looking after them (i. e. the people of the house)".

8 *Taltkuts* — vide note on *taltkuts*, p. 312 l. 20.

!^ [Errata: for čiraq na'ma read čiraγnama, cf. P. 318
cor. 16 — Analyst]

53¼
765

They pound one chag of wheat and cook it with the goats flesh and they make sherbet. And they light a lamp and the *akhund* then reads the *chiragnama*. They practise this custom in accordance with the commands of Pir Shāh Nāsir i Khisrau. The *akhund* reads until the wick is burnt out. When it is finished they put the ashes of the wick in water and pour it out in the stream. Then they eat the food, and for the *akhund* they make a dish of the breast of a goat and they give him its skin and head.

For seven days the relations remain keeping watch in the house of the deceased, and they do whatever work turns up for the people of the house. When the seven days are up they prepare the "Qur'an Food." Having eaten of this they divide and take (what remains) and depart from the house of the deceased to their own homes. At the end of the seven days they also fetch the master out of the house. Then, after respectfully kissing his hand, they depart.

At the "Lighting of the Lamp" they used to eat one goat, and after the seven days reading of the Qur'an they used to slay three or four goats and cut up ten pieces of ghee. They used to be at great expense. (But) From last year (i. e. 1933) by order of the Agha Khān the Tham has made them give this up. He has permitted the eating of one goat for the Chirāq, and for the Qur'ān Food he has permitted one piece of ghee and one chag of grain.

That is all.

---

11 [illegible] — perhaps in its special sense "slaughter".
[illegible] — is probably adjectival, rather than ablative ("after 7 days").
12 [illegible] — is glossed "ten pieces", otherwise I should have taken it to be "so much", "that much", "the same number (i. e. 3 or 4) of . . .".

## No. XXXV.

## Nauroze Čaya.

Nauroz Hamale iski.ulo etam. Thame han huran niśin śapik nutan śabarinar di·ulai.i. Čako giramuto barine etai.

Tham ke uyonku.c da Hunzu.c uyon tamaśa bar·enaso hiri ke guśiŋanie iuru gatuŋ supul uyoŋiliŋ etan. Thame wazirar da 5 berumun akuhurtiŋar Nauroze gatuŋ ete etai.i.

Ho śabarinar dum giri.c čap ne dimitam. Uyumtsum uy·ar Wazire tsayuru ditai.i. Ho Guspurtarum.e ditam, Akaburtarum.c ditam. Amine giri d·elimi ke ise giri iner yurtai.i. Yumar Thame iriŋ dumartam. Hayurki.ure giramuto iski huri čap ne doli aiyumanuman ke giramuto uyarasio barišu.ar uyas dastur bila. 10

Nośaltini etan; bola daljam; bitan muwaitam. Guśiŋanie ke dasiwanie gaiko nuyen nun basenulo tharike jurge śerkurtse tak nutan qur miai.i bam. Śabarine giraium.

---

1 *iski.ulo* — Note the regular use of the cardinal numbers in stating the day of the month, sometimes with *-ulo* and sometimes with *-ar*.

*niśin* — the special use of *ni.as* in the sense of 'killing for a feast'.

3 *Tham ke* — here and in line 11 on page 318 the MS. has *Thamie*, but the final vowel of the *ke* has probably been affected by the initial *u-* following. There is no evidence for a plural *thamie*.

*Hunzu.c uyon . . . guśiŋanie* — This phrase is rather obscure *bar·enaso* can hardly be taken as meaning "going to see" or "in order to see". It is an agential adjective 'those who go to see', *uyon* probably qualifies *hiri ke guśiŋanie* and not *Hunzu.c*. It usually follows the noun it qualifies, but not always.

7 *tsayuru ditai.i* — *tsayuru* was explained as "archery", but *ditai.i* refers to the horse. The general meaning is: galloping down the ground and shooting at a mark with a bow and arrow.

5394
527

## No. XXXV

### About Naurōz.

They hold Naurōz on the third of Hamal. The Tham slaughters an ox and prepares food and brings it out to the polo-ground. He gets them to make three marks of silver (for an archery contest).

The Tham and the notables and all the men and women of Hunza who go to see shows put on their best clothes and smarten themselves up. The Tham provides Nauroz clothes for the Wazir and some of the elders.

Then they come to the polo ground and make a heap of earth for the mark and set it up. First of all the Wazir gallops down (and shoots his arrow at the mark). Then the Gushpurs do so, then the elders. If anyone hits the mark (the Tham) gives it to him; on which they kiss the Tham's hand. If the horsemen in three shots are unable to hit the marks then it is the custom to give them to the bandsmen.

They also do tent-pegging and play polo. And they put on a female Bitan (to perform). And the women and girls take ropes and go to the gardens and tie them to the boughs of tall apricot trees and swing. And the people dance on the polo ground.

---

9 *[illegible]* — originally written *[illegible]*.

11 *[illegible]* — It is said that till the British came in 1892 it was the practice, while carrying the lance under the right armpit, to take the peg on the near side of the horse; which must have been an exciting performance.

*[illegible]* — glossed H. *[illegible]*; alternative *[illegible]*.

13 *[illegible]* — this diversion is said to have been originally taught by Fatima.

510

Tsor Turakutsan Thame hukum ne giraber d'eričai.i. In nik'irat has'u·mar B'altite Traŋfa giraš'ai.i. Da Yerpa girašai.i. Da Ganeše Traŋfa girašai.i, da Altite Traŋfa girasai,[1] da Haideraba·de Traŋfa girašai.i, da Ali.aba·de Traŋfa girašai.i. Ho ak'ilate turma alta kanantse Traŋfatiŋ uy'on tsirtse 'ogiraiča·n. Da Thame mener rak etimi ke 'ogirašai.i.

Ho tamaša faš man'u·mar ban'o diš'an. Tsor Baltitkutsor uč'a·n, Ganiškutsor uč'an, yate Altitkutsor uč'an, Haideraba·dkutsor uč'an, Ali.aba·dkutsor uč'an. Tsirtse bano učan Masga·rtsum Maiy'un ke, halke Matum Daskutsor ke učan.

Ban'o u·mar Tham ke uyoŋko hakičaŋer nišan.

Nauro·ze ite guntsulo uy'ono h'akičaŋulo bukak d'otsirča·n.

Faqat. Akilate qadimtsum mira·e bila.

---

7 *bano dišan* — Note: "It is brought from the Masjid near the end of the polo ground or above it". I don't know if two masjids are here referred to. There is one on the hill side just above the polo ground and somewhat to the West of the middle of it.

Each of the twelve sections is called up by name in turn and its share is handed over to it.

11 *bukak* — Beans have been associated with the spirits of the dead in the beliefs of some peoples, e. g. the Romans.

52] In Hunza on this occasion[2] necklaces of beans are made and put on the children. Children not so provided try to match the necklaces of the more fortunate.

[1] [Errata: for girʌsai read giṛʌšai, cf. p. 413 txt. 116 -- Analyst]

[2] [14. The day of Nauroz -- Analyst]

5394
527

First the Tham gives the word and makes one of the Terakuts stand up to dance. When he has danced and sat down again the Trangfa of Bāltit dances. Then the Yerpa dances; then the Trangfa of Ganēsh; then the Trangfa of Āltit; then the Trangfa of Haidarābād, and then the Trangfa of Aliābād. In this manner they make the Trangfas of all the twelve villages dance, one after another. And then the Tham makes whomever he pleases dance.

Then when the show is over they bring the Bano. They give it first to the people of Bāltit; then to the people of Ganesh; next to those of Āltit, and to those of Haidarābād and to those of Aliābād. They give the Bano to them in succession (one lot after another) from Misgār down to Maiyūn, and they give it even to the people of Matum Dās.

When they have distributed the Bano the Mir and notables go off to their houses.

On the day of Nauroz they cook beans in all the houses.

That is all. From ancient times such is the custom.

## No. XXXVI.

### Šikʌmʌtiŋɛ Čʌγʌ.

660 Hunzulo jo·ŋ doxˑerčumɛ[1] Zuŋ'a·tiŋɛ gir'amulor asku·riŋ di·mor (or, di·mi kɛ) han dastu·rʌn qadi·mtsum bilum, i·tɛ i·k Šikʌmʌtiŋ sɛ.iba·n.

Šik'ʌmʌtiŋər ha·lum jʌmʌ·ʌt ud'im kɛ han pš·ti ɛča·n (or, ɛčʌm).

5 Pš·ti makuči kʌmʌn γoto·pus ɛča·n. Isɛ.ulo čutʌn del tiš ɛča·n. Isɛ pš·ti.ɛ i·k Keči Kiča·li sɛ.iba·n.

Be·rumʌn deniŋ mʌn'i Šikʌmʌtiŋ Hunzulo aiy'e·ča·n.

---

1 *doxˑerčumɛ* — An instance of the rather rare use of the Absolute Pres. pc.

137 The opening of the blossom begins first in the lower and warmer parts of
132 the valley and gradually extends up the valley and up the hill-sides as warmth increases with the advance of the season. On the hillside facing Nagir one may see the apricot trees at the higher levels still in full blossom when those at the lower levels have shed their flowers.

*giramulor* — i. e. when the trees on the boundary of the lands belonging to the *Zuŋa·tiŋ* community came into blossom. All this part of Nagir is in full view of Baltit and the adjacent populous tract in Hunza which contains the villages of Ganesh and Haiderabad, Aliabad and Hassanabad.

660 The custom is described as a Hunza custom. I do not know whether it does, or did, exist in Nagir.

## No. XXXVI.

### The Shikamating.

539 In Hunza when the apricot trees are coming into blossom and the blossom has come (up the valley) to the village of Zungātin
527 there was from of old a custom which they call the Shikamating.

For the Shikamating the people of (each) house make a *pfiti* (a thick cake of bread) for each person. In the middle of the *pfiti* they make a slight depression and into it they pour a few drops of oil. They call the *pfiti* "Kēchi Kichāli."

For some years now they have not kept the Shikamating in Hunza.

---

4 *etam* — "they used to make" — the custom being now obsolete.
5 *yeterpas* — the hollow is made by pressure with the thumb.
*čalan del* — *čal* and *til* both seem to mean much the same thing 'a drop', 'a very small quantity of liquid'. With *elas* each seems to be used in the sense of 'to pour a few drops'.
7 [illegible] — 3rd. pl. *y* of the short form of the pret. of [illegible].
[illegible] — It was stated that the custom was abandoned in 1922 as an excessive or futile expenditure, "*[illegible]*".

## No. XXXVII.

## O·di.e Dᴀst'ur.

080 Hunzumo huy'ɛ·s term'iŋər Mai.i.e turmatsindi.ulo tsuč,a·n. Wa·lkutsᴀn tsučər duwa·sumər Čərbu·e qau ɛčai.i: "Wa, j'imᴀle O·di usərkᴀs bila. Mai.i mai.imo tsir çau aiyo·tin," nusɛn.

Ho Dɪr'amitiŋɛ tsire mᴀmu gᴀti çau no 'alto iski č'urkᴀs gunts ke Wᴀzire ha·lər dusuč'a·n. Ite mᴀmu ma·ẹ̌ ne šᴀpike ka Wᴀzire ečuᴀne ka ya i·e ka Diramɪtiŋe hin huyɛltərtsᴀn ne.iyɛn Thᴀm i·ltse e·ɛčər tsuča·n. Thᴀme ha·lər n'utsun "bɪsmɪllah" ne·tᴀn i·ltse eča·n.

Ho Gᴀnišum, A·ltitum da Tu.a·ntse o·di.e mᴀmu Thᴀmər dusuča·n. Dirᴀmᴀtiŋe tsir wa·lkuts mamu çau.n no Wᴀzi·re ha·lər gᴀti ne

---

*O·di usərkᴀs* — altered from *isərkᴀs* which appears in the following note: "He shouts from a high place: *Lar tsərdinər O·di isərkᴀs bila. Wa mene tsir çau.n aiyo·tin*"". I do not know the exact meaning of the phrase. The only explanation I have of *O·di* is that it is the "day" on which milk is collected etc., but that must only be a secondary usage of it.

None of the known meanings of **-sərkᴀs or isərkᴀs* is obviously suitable: 'to bring' (a weapon etc.) 'down'; 'to strike (a blow) with'; 'to leave' (behind), 'to put down'; 'to divorce' and perhaps 'to let', 'permit'.

Possibly the idea is 'to leave' i. e. not to take the milk for oneself, or 'to keep' it in deposit.

In either of these cases *o·di* would refer to the 'milk'; but we have *o·di.e mᴀmu* "the Odi milk" in l. 9 below.

The plural prefix of *usərkᴀs* might be because the *o·di* was conceived as being in large quantity. *O·di* would have to be x.

3 *mai.i mai.imo* . . . — Literally: "Don't you yourselves milk your own

## No. XXXVII.

## The Odi Custom.

5394
527
234

On the fifteenth of May they take away the Hunza flocks to the grazing grounds. When four days remain to the (time for) taking them away the Cherbu calls out: "Ho, tomorrow the Odi is to be kept. Do not milk your goats for yourselves!"

Then the Dirāmitiŋ milk their goats and collect the milk and every day they bring two or three pumpkin-vessels (full) to the Wazir's house. They boil the milk and making a Dirāmitiŋ herdsman carry it and some bread, in company with a brother or son of the Wazir they take it to get the Tham to handsel it. They take it to the Tham's house and get him to say "Bismillah" and taste it.

After that they bring the Odi milk of Ganish, of Altit, and of the New Settlements to the Tham.

For four days the Dirāmitiŋ milk their goats and collect the milk at the house of the Wazir and make four or five vessels of

---

goats", but the sense and a gloss make it 'don't milk your goats for yourselves'.

The alternative given in the first note above is even more indefinite: "let none of you milk goats!"

*tsire mamu gali ċhu se* — This appears to be an attempt to telescope *tsir ċhu se* and *mamu gali se*. But possibly it means "milking their goats all together".

*i-ltar ecir* — *i-ltar* appears to be *-ǰ + tar 'on his lip', *ecir* is the causative of *ɛlas* 'to make him put' v § 268.

wa·lto tsundowʌn d'iltəriŋ nɛtʌn, dʌ mʌskʌ ke d'iltər nuk'ɛ Wʌzire ha·lum Thʌmər tsuč'an. Ho Thʌmɛ or besʌn mirma·ni (*or*, mɛrma·ni) ɛčai.i. U·imo ha·lər juča·n. Ho Diramʌtiŋɛ huy'ɛ·s terminər tsuč'an.

5 O·ditsum yər nɛ mɛnɛ huy'ɛ·s terər tsumʌn kɛ hʌn baskʌrʌtɛ jərpa oča·n.

---

1 *diltəriŋ* -- is glossed as "bowls of buttermilk".

butter milk and carry the butter and buttermilk away from the 5374
Wasir's house to the Tham. Then the Tham gives them some pre- 527 234
sent and they return to their homes. After that the Dirămiting
take away their flocks to the grazing grounds.

If any people take their flocks to the grazing grounds before the 626
Odi they fine them a ram. 221

## No. XXXVIII.

### Gɪn'ani.ε Dᴀst'ur.

000

Yərum ᴢᴀman'atsum dᴀstur bila Sərᴀt'ane turmatsindi.ulo dɛn gəɪʒ·rum di·mi kɛ Gɪnani mai.i bi. dɛn čᴀγ'urum di·mi kɛ a·ltərulo Gɪnani ɛč'a·n.

Həri.ε pfᴀl nuka halɛ iw'ᴀt mᴀnimi kɛ ho Thᴀmɛ wᴀzir kɛ ak'abɪrtiŋɛ kɛ doγ'ᴀruśai, ᴀx'on sa·ᴀtər 'ebərɛbai.i: "Amit guntsɛ Gɪnani 'ɛčᴀn kɛ" nusɛn. Azone kɪta·pulo nup'ərɛn gunts muqᴀrᴀr ɛč'ai.i.

Ho Gɪn'ani.ər alta·ŋuts duw'a·sumər usta·dtiŋ dutsun Thᴀme hiŋtsɛ gɪnani.e hərip 'o·γərča·n (or, očan). T·orimi bᴀja zᴀ n'eγər ustatiŋ niča·n.

Altul duw'a·sumər Čərbu.ε qau.n ɛčai: "Wa ful'ana guntsɛ Gɪnani ṡi.ᴀs bi. Mᴀtᴀnum tərmiŋər ɴᴀma·n bur'us ditsu.in," nusɛn. G'onɛrɛ g'on mᴀniṡ zᴀ usta·tiŋ hərip ɛč'an, bɛsɛ kɛ: "Gəribtiŋ b'a·man uγ'o·n d'oyelin ɣuṡ umᴀnṡan" nusɛn.

Da Gɪna·ni 'ɛ·ṡiṡ zᴀ həri ipfupərᴀs ap'i. Jotphᴀt kɛ kᴀnᴀ.o

---

927
241

1 *Gɪnani* — It is held later in *Gujhal*, the Upper Hunza valley. The term *Gɪnani* seems to apply originally to the small quantity of barley which is torn up and brought into the house, see line 8, page 238, and to the grain of it which is eaten, see line 11 page 238, and then generally to the festival associated with this sampling of the crops.

0 60

4 *pfᴀl nuka* — *pfᴀl gᴀnᴀs* seems to be the idiom for "coming into grain, developing grain".

*halɛ iwᴀt* — appears to be literally "fox's body" (*-waᴀt). It was explained that the term is used to describe corn, when the ears have turned yellowish or reddish i. e. the colour of a fox's fur.

5 *ak'abɪrtiŋɛ kɛ doγᴀruśai.i* — *kɛ* was here substituted for the original *ke* ("with").

## No. XXXVIII.

## The Ginâni Custom.

539
527
241

It is the custom from ancient times that the Ginâni be held on the fifteenth of Seratân if the year turns out hot, but if the year is cold they celebrate the Ginâni on the twentieth.

When the barley has formed grain and the ears have turned yellow, the Tham, after consulting the Wazir and Elders, makes the Akhond look for a favourable time, saying: "Which day should we hold the Ginâni?" The Akhond looks in his book and fixes a day.

Then when eight days remain to the Ginâni they bring the musicians and make them play the Ginâni tune at the Tham's door. The musicians play till ten o'clock and then go away.

When two days remain the Cherbu calls out: "Ho, on such and such a day the Ginâni is to be eaten. Go to the distant grazing-grounds and fetch in the *barâs*. All night till daybreak the musicians play music so that all the poor people may hear and rejoice.

Then, until the eating of the Ginâni, rubbing the barley between

---

Perhaps the narrator had originally had some other verb in view, as *[illegible]* is not elsewhere accompanied either by the general oblique or by the postposition *ka*.

12 *Ginani [illegible] bi* — *bi* agreeing with *ginani* v. § 401.

13 *bese ke . . . sesen* — the grammar is rather confused. The meaning is: "in order that the poor people may be happy", but actually *bese ke* 'because' appears to introduce *sesen* "because they say (lit. 'saying') 'let the poor people be happy!'"

*[illegible]* — a chance variant for *[illegible]*.

15 *[illegible]* — negative *a* + *i* + *[illegible]*.

000 očan. "Həri ipfu·pəruman kɛ Thʌmɛ momuṣ čur·uk ma·əči" nusɛn, ar očan.

Ho Gɪn·ani.ɛ hərip, Gɪnani ditsʌṣ (*or*, ditsʌsər) tai.a·ʀ mʌnu·mər, ta·ŋe s·ərke.ulo tsordimo ·eyərčan. Tsor Thʌmo ta·ŋum Gɪnani dišər duwʌšačan. Thʌmo Gɪnani maltsum ditsumər ho ya·rɛ uyo·n nu·n ditsʌṣ mira·ṣ bila.

Mʌlər nu·n "bɪsmɪllah!" nɛtʌn Dehka·n Pi·ʀ kɛ ni·likin ho həri pfy·u·ɛn dipirtsin ha·lər dusu·čan. Ha·lə dusu·n pfyu.ʌn həri širidʌqotse tʌk ɛč·an. Pfy·u·ʌn pfu.ʌtɛ n·ɛsqul n·ipupur pf·ʌtʌnulo diltər dusun kʌpʌnulo həri.ɛ usko yʌ tʌlo pfʌlo·ŋo hine ha·lum uyu·m inɛ·ʀ iski he·ši e·ʀ kʌpʌnulo gičai.i. Ine šu·k ɛčai.i. Tailʌtɛ tsirtse ha·lum jʌma·ʌt uyo·ne Gɪna·ni.e pfʌl haha ɛč·an.

Ho Gɪna·ni.ɛ tʌmaša yʌt guntse ɛč·a·n. Tsʻo·ʀdimo Baltit bula delja·n. Bula n·i·dɪl Thʌm kɛ aka·bərtiŋ Thʌmo yʌtɛ ho·lo bʌsi·ər tʌmaša ·o·ɛčər juča·n. Dumər Hunzu.e aka·bərtiŋɛ ha·kič·ʌŋulum Thʌmər buru·ṣ šapik diša·n (*or*, duša·n). Thʌm mərʌka·ulo tʌxtʌtɛ huru·ṭai.i Wʌzir ha aka·bərtiŋ u·e u·imo dišulo huru·š·an. Ho šapik šiča·n. Šapik ši·mər ho·lum jʌt·ʌqulo tʌmaša ɛtʌsər gʌti me.iba·n. Thʌm kɛ aka·bərtiŋ

---

1 *momuṣ* — Note the sg. noun with the pl. pron. prefix cp. § 128. III.
*ma·əči* = ma + *-ʌči from *-ʌtʌs.

4 *tsordimo* — is glossed "first" but I think the correct meaning is "in the morning" as in line 13.
*Thʌmo* — this seems to be a gen. sg. in -o. Otherwise it is the pl. less the -e of the gen. See also line 14.

5 *ya·rɛ uyo·n* — This is 2. *ya·rɛ* = *ya·r* 'ahead', 'in front' etc. I take it here as meaning 'next'. Otherwise, taking it with *uyo·n*, 'all beyond this', 'all the rest'.

[7b] *Dehka·n Pi·r* — elsewhere recorded as *Pi·r Dehqa·n* and *Diqrai Pi·r*. He is said to be that multiple and ubiquitous personality *Xwaja Xɪzʀ*.
*həri* — barley is used for the Ginani in Baltit and Altit: elsewhere, it is said, wheat.

8 *duwʌšačan* — the object being *həri* (y). Originally *diša·n* was written *gɪnani* (x) being understood as object.

9 *n·ɛsqul* — MS. *nɛskul*

11 *kʌpʌnulo . . . gičai.i* — The sentence is not very clear. *Hine* 'one person', 'someone' is the subject of *gičai.i*. What is meant is that some buttermilk is put in the dipper (*kʌpʌn*) and a few grains of barley are added, and this is

the hands is not permitted; and they warn the small children, saying: "If you rub the barley the Tham will cut out your tongues for you," and frighten them. 539A 527 241

Then when it is time to bring in the Ginâni, they play the Ginâni tune in the morning on the balcony of the Tham's palace. First they go from the Tham's palace to bring in the Ginâni. Then when they have brought the Tham's Ginâni from the fields it is the custom next for all to go away and bring in their own.

They go the fields and say "Bismillah" and pray to the Dêhkân Pir and then they tear up a little barley by the roots and bring it home. Bringing it to the house they tie a little of the barley to the main pillar and a little they roast at the fire and rub it between their hands. Then they bring buttermilk in a bowl and three times in a spoon(ful of it) one of them puts 3 or 7 grains of the barley for the principal person of the house, and he laps it up. And in like manner all the people of the house in turn handsel the Ginâni grain. [776]

Then the next day they hold the Ginâni sports. In the morning they play polo at Bâltit. After playing polo the Tham and the Elders come to the Tham's upper outside garden to make the people give a display. After they have arrived there they bring bread and *bursie* for the Tham from the houses of the Hunza Elders. The Tham sits down on a seat in the place of assembly and the Wazir and Elders sit down in their respective places and then they eat the bread. When they have eaten, the people assemble for an entertainment at the outside dancing-place, and the Tham and Elders come out and make them dance. First the Tham makes

---

then given to the senior person in the house who laps it up. This procedure is gone through three times. The word is more correctly *hapen*, but when the accent as here is on the first syllable the quality of the second vowel is not clear.

14 *hasiow* — called the *Šim'al Bary*.

15 *berwe* — here and in l. 9, p. 330 written *berwé*, owing no doubt to the influence of the *ṣ* of *hapik*.

16 *ku* — for *ke*.

060 dure ugirašaꞏm. Teer Juraskutaan ugirašai.i. Ho tairtse tranfatiŋ da akaꞏbertiŋ ugirašaꞏm.

Gue guyare ke tamašaꞏr uyuꞏkičiŋ uatan juꞏtan. Da hir aise biranče arakičiŋ diꞏusin numꞏin uꞏurtan jučam. Thamꞏine kuꞏin Aꞏya Xaꞏne hukumate mel minas arak minas fat utai.i. Ho duyuri na girašaꞏm.

Duyuri manumtsum Tham merakaatsum dal nuna gučačai.i. Duŋ nukuꞏčen di.en Aꞏltitar sarestumo bula deljer nicaꞏm. Altitkutas ke buruꞏa šapik dušaꞏm. Šapik nitin bula deljaꞏm. Nidilin uꞏimo hukišanar nitꞏan.

Ginaꞏmi ne aꞏltulanmo Piꞏakmar etaꞏm.

Ho gur haruŋ nipiꞏmar dartaŋ uatan darts gičan.

---

5 uyuꞏkičiŋ — v. Vocab. s. v. *-yuŋ.
*thamine kuꞏin* — i. e. 1923 and 1924.

11 *Piꞏakmar* or *Piꞏakimar* — originally written *Piꞏakmar* is said to be the word *paiγambar*.

12 nipiꞏmar — ppp. act. of *biarkas*.
*darts gičan* — the exact meaning or meanings of *darts* are doubtful. The primary meaning is probably "crops that have been cut and brought and deposited at the threshing floor". I got it originally as the equivalent of "threshing floor".
All recorded examples of its use will be found in the Vocab. s. v.

one of the Terakuts dance and then they make the *Trangfas* and 53f1
Elders dance in turn. 527

The women and children deck themselves out to come to the 241
display. And the men used to come, after they had produced mulberry spirits and drunk and become intoxicated. This year and last year by the order of the Agha Khan, (the Tham) has made them abstain from drinking wine and spirits. Then they dance till midday.

When midday has come the Tham leaves the place of assembly and (goes and) lies down. After lying down for a little he gets up and they go off to Altit in the evening to play polo. The people of Altit also bring bread and *burās*, and when they have eaten they play polo and then go off to their homes.

Two days after holding the Ginâni they celebrate the Piakmer. Then they cut the wheat and barley and prepare threshing floors and stack the harvest.

## No. XXXIX.

## Harvesting.

060 Hunzulo taor hari·ṣ darta bariča·n. Nupar gati ne ho γumaldi netan han šoro·wan n·etan sermutaiŋ dertaer n·utsun uti·ba·n.

Utinasulo aki·l se:iba·n: "Diqo·ni Pirtsum (or, Pir Dehqa·ntsum) berkat dumarča ba. Bismillah, ya Xud·aiya! Da·asulja, ya Xuda·ya! Da·aspi·ren ya Xuda·! Iškašum berkat eti, ya Xud·a!" Se:mi sermutsulo uti·ba·n.

A·ltanc uti·ba·n. Hine sermutse i·ltse du·ibai.i, hine utibai·i. Ya·re uyo·n o·staqača·n. Ho n·u·tin o·r qau.u ne duša·n. Du·n, "Sum·an berkat" se.iba·n. Utinas ine "baxt dolat" se.ibai.i.

Ho šapik nišin sermutsiŋ ha·ler dusu·n tsaγurer gičan. Ho gu·re darta ke da beru· ke dusu·n, da bo·mo da u·lji yarer gur·bari

---

1 *gati ne* — the grain is collected and put in a pit.

5 *Iškašum berkat* — I do not know why Ishkashum should be regarded as particularly blessed or fertile nor why this small and remote district should have specially attracted the attention of the people of Hunza. Perhaps the Dehqan Pir was associated with it.

*sermutsulo uti·ba·n* — *utinas* is used where in English we should use "fill", but the Burushaski idiom is "to fill something into something". The real meaning is probably "to pour" and the verb is probably connected with the ordinary verb *tinas* 'to pour'..

8 *o·staqača·n* — A note says that this is in order that they may not cast the "Evil Eye" on the grain.

9 *sum·an berkat* — I do not know whether *suman* is the 2nd. pl. pret. or the Static pt. passive + -*an*, of *suyas*.

I think the stress on the last syllable would be less unnatural in the pret. than in the pt.

## No. XXXIX.

## Harvesting.

In Hunza first they thresh the harvested barley. Having done 539x
so they collect (the grain) and make some thin bread and a cake 243
of thick bread. Then they take big bags to the threshing floor and fill them (with the grain).

As they fill them they say thus: "I crave a blessing from the Diqûni Pir. In the name of God! O God! Fill my belly, O God! Fill me full, O God! Grant the blessing of Ishkûshum, O God!" Saying (these words) they fill the bag.

Two men do the filling. One man holds (up) the mouth of the 539x
bag and the other fills it. They make all the others hide them- 243
selves. Then the two men, when they have filled (the bags), call 251
to the (concealed men) and bring them up, and the latter, coming up say: "You have brought prosperity!" And the filler replies: "(It is due to your) luck and fortune!"

Then they have some food and bring the bags to the house and empty them into the grain-bin. Subsequently they bring in the wheat harvest too, and then the buckwheat. And, setting aside wheat and barley *for seed-grain* and *for funeral rites*, they take

---

21 *bɛrumo* — not recorded elsewhere; it is perhaps for *bergo* a possible plural form of *be*.
*wiji gɛrɛw* — exactly corresponds to Shina *gɛr f.ɛʃa* inverted. It is glossed Hindustani *age piche* which confirms the natural identification with the words *-ji and gɛr but does not elucidate the sense in which they are used. Compare the term *-ṭsi.ats (Vocab. *-ṭsi) also meaning 'funeral rites' which also seem to contain the idea of 'after', 'following'.

The grain is distributed as alms, *xeirat*, after a death.

n'oˑusin, dišʌki d'iˑus saˑʌtse yai.iŋki n'ɛtʌn, da sərmutsiŋər nikin d'oˑᴛʌsər yai.iŋʌle tsučaˑn.

Yai.iŋguˑinər sərmuts kɛ hičuti pfi giyʌs dʌstuˑᴛ bila. Hʌn pfiti.ʌn ke eˑᴛ ečaˑn.

5 Ho doˑᴛ dusuˑn tsʌγurər nik'iˑn utiŋʌtɛ 'etsičaˑn. N'eˑtsin tsʌγuᴛʌtɛ tsγʌy ne fʌt ečaˑn.

Datumu šečər (*or*, šičər) uγ'ərɪki 'iˑtsi dorč'aˑn. Ho T'umešɛliŋər həri.e tsʌγurtse u.'iˑltse ečaˑn. Gər'uˑmo guˑᴛe tsʌγurtse u.iˑltse ɛčaˑn.

---

1 *yai.iŋki n'ɛtʌn* — glossed "sifting", but literally: "making it millable, i. e. fit for grinding".

4 *eˑᴛ ečaˑn* — in such cases it is not easy to decide whether *ečaˑn* is to be taken literally 'they make', 'prepare' or in some specialised sense such as 'they allot', 'assign', 'present'.

6 *tsγʌy ne* — the mud is used in some way to render the bin air-tight, whether by sealing the junction of the lid and body or plastering over the whole article must depend on the exact nature of the *tsʌγər* of which I am not informed.

[351]

4c Lorimer L-3 (1920-4; 1934-5) 1935 AV? Burusho AV?

509/b

the year's food supply out (of the bin) and they sift it in the sun. 243
Then they put it into bags and take it away to the mill to be 251
ground.

It is the custom to ladle out a *kichali* (2 or 3 lbs. of grain) per bag for the miller, and they also make for him one piece of bread.

Then when they have ground it they bring it back and pour it into the bin and stamp it down with their feet, after which they seal the bin with mud and leave it.

They grind separately their daily rations for consumption during autumn, and then at the Tümishöling they begin on the barley bin and in spring they begin on the wheat bin.

---

In Gilgit grain is kept in a *kohl* consisting of a wattle frame which is plastered over with mud. In Persia large clay vessels *xum* are used for similar purposes. The mouth is closed with a lid and the junction is sealed with mud. [251]

7 *lacar* — if the idea in the mind is "flour"; *fitiw*, if it is bread.
ay'awski — v. Vocab. s. v. *-ywski.

## No. XL.

## Herbare Thamar Dastur.

40 Tham her dat-war Setambar ya Aktobare, ya Sambol'a turmaisundi.ar ya a·ltarar. Herbarar eke walti altaran ladarin ke akurbertiŋ uuyen nitai.i. Akurbertiŋ turumo turmaisundowan, da turmaisundowan mariŋ sie, da tailum ladario a·ltaran, mirtsharvtiŋ talo altambaan, da
5 e·yarado ...tartiŋ altambaan, aitaiyo waltowanc ka akilate nitai.i.

Galmitum arbabtiŋ da yare lovuman juwaryo Čaman Gul za· Tham yamiar juras miras bila. Han hayeraan nitin da šapike ka giramanulo uuyen Bulbidasar yamii.ar diltara. Ite i·k "at'aq" bila. Ite Tham te·le nuvrotin šitai.i. Nitin Čaṣa Hara niamar gutiŋants
10 i·latar dura Thamar uriŋtiŋ eltalai bara.

Ite tailsteum Tham yar hariŋ etume Galmit jataqulo duwurkiitai.i. Duwurkumar han b'aran Thamar deltara. Yarum samarnarulo mirare bilum Thame hin bura akalaranar hukum etumar ite her

---

*Thamar* — was a later addition to the title and the result is probably incomplete and ungrammatical. The intention is: "The customs observed when the Tham visits Herbar".

*Herbar* — I have written as one word as it is sounded, but it is no doubt *Her Bar* 'the Her Valley'. It is the upper portion of the valley of the Hunza river and, at least outside Hunza, is usually called Gojhal.

6 *arbab* — is the term for "headman" among the Wakhis who form the bulk of the population of Upper Hunza. Wakhi influence is also apparent in some of the place names.

9 *Čaṣa Hara* — *Čaṣa* is said to be a Wakhi word meaning "hurry up quickly". The name is given as *Čaṣa Har*, leaving the -a to be explained.

10 *i·latar* — *i·l* is the 'edge' above a declivity, e. g. the top edge of the earth cliffs formed by the cutting of a river through an old alluvial or glacial deposit. It might, I think, also be the edge of a terraced field.

[Errata: for juwa'yo read juwa'yo cf p. 414, c2…
116 -- Analyst]

## No. XL.

### The Custom in regard to The Tham's Annual Visit to Hirber. 5398 643

Every Autumn, in September or October, or on the 15th. or 20th. 644 of Sambula, the Tham sets out for Hirber taking with him eighty 574 followers and Elders. With ten or fifteen Elders, fifteen men of superior rank, twenty minor servants, seven or eight huntsmen, eight bandsmen and four grooms, thus he sets out.

It is the custom for the Elders of Galmit and, in addition, a 5378 number of young men, to come as far as Chaman Gul to receive 643 the Tham. Slaying a goat and loading it along with a supply of 574 bread in a panier they bring it to Bulchi Das for his reception. It is called *Oluq*. Then the Tham stops there and eats it. When he has eaten and has gone on to Chacha Hora the women come out on to the edge of the terrace and wave their hands round in the Tham's honour.

(Proceeding) thence they keep playing music in front of the Tham (until) he dismounts at the Galmit dancing place. When the Tham has dismounted they present an ox before him. In former times it was the custom for the Tham to give orders to a distinguished Elder, upon which the latter, they say, seizing the ox and pulling

---

[illegible] — probably from [illegible] 'there' and not from [illegible] etc. 'such'. There seems to be a verb or two missing in this sentence: the party proceeds, music being played in front of the Tham until the Galmit dancing ground is reached, when the Tham dismounts.

[illegible] — "they make an ox stand", "they stand up an ox", or "they keep an ox standing for the Tham", a sort of technical expression for presentation.

010 (γatenḍate) ilji.ar jaṙi ne doruqum iltaltarinʒe gud γaśap ne γaturuḍate deljam se.ibam. Muto ite dasturr kin Thame fat etai.i. Har duriyar mu ke duwi bam.

Ho torumanar Tham dusurk jataqe manate harutumar manum.e pfuturk dusudam. Thame "bismillah" netan kaman niśin ho arbarbtiŋar doyarumai.i: "Śura bama?" numen. U daldi.en Thamar "Xuś amadi" se.ibam.

Ho Tham ulo taqar niṫai.i. Śadasin ke akarbartiŋ uri urimo qoliŋar nidam. Qoliŋar niman or Gu.ṫ-du.e kururte dandan duṣundam. Ho ṫarmar ite guntaulo arbarbe harle alta hoyur ṡudai.i. Da han pc.orri.en. turmatarcndi ser mai.imi, n'ikar (or, nikhar) ṡarbat ctai.i. Da turmatarcndi ċuk guru ṡapik netan Tham ṡadurśu.e ka harlar itesirai.i.

Altan Hunzumo Tranfatiŋ se.ibam. U nurnin ṡapik ċap taq netan hanikuto tai.arr ctam. Baskarate itsir Thamar kabarb ne matrabarr duṣundam. Hane ḣaivan γuniśanar taudam. Evurmute uyum γuśpurrar amin manimi ke, taudam. Han ckinan Wazir manimi ke, ya Wazir unimi ke ine cdu.anar ya iri.ar ididam.

Tham harle ni.anar hiqṫaar nimar dayo.aqe jatir ke da tormal da

---

1 γatenḍate . . . — This passage is full of difficulties. The first γaṫenḍate seems to be 'do temp.'.

*doruqum* — 'seizing'; *ilji.ar jaṙi ne* 'pulling it to behind or backwards'. A note explains "pulling out by the horns and tail", but it is difficult to see how one man could pull it in two directions, or even one, and at the same time give it an effective blow on the neck with his sword. He probably has assistants who hold the animal and cause it to stretch its neck out. He then strikes it on the neck just in front of the shoulder. The explanation is probably that *doruqum* is causative.

*gur* — was explained as the 'front edge of the shoulder' but the word is not recorded elsewhere. V. Vocab. s.v.

*γaśap ne* — was glossed as 'straight down'. It is perhaps identical or connected with *γaśarp etas* 'to wipe' and so possibly means "making a sweeping cut" or "following the line of the front edge" etc.

2 *har duriyar* . . . — the exact sense is not clear. *har duriyar* is glossed H. *pakarneko* i. e. 'in order to seize' which would be the ordinary meaning, but does not make obvious sense. And why does *har* not have the suffix -*ke* ordinarily required by *duruśas*? The idea seems to be that they still lay hold of the ox but do not slay it on the spot.

539k
643
574

it backwards smote it with his sword straight down the front line of the (shoulder and) forelegs. Now the present Tham has made them give up this practice. (As) for laying hold of the ox, they still lay hold of it.

Then when the Tham, having dismounted, has taken his seat on the platform at the dancing ground, they bring a small bowl of milk to him. The Tham, saying "Bismillah," drinks a little and enquires of the Headmen: "Are you well?" and they, standing up, reply to the Tham: "You are welcome."

Then the Tham goes into the fort and the servants and elders go off to their respective lodgings. When they have done so the Wakhis bring them *Kurutē Dumdum* (a form of food).

Then on the evening of the same day the Headman kills two goats at his house, and then cutting up a lump of ghee, which may be 30 lbs. in weight, he makes *sheriat*. Then, having prepared 15 *chaps* of wheat bread he conducts the Tham, accompanied by his followers, to his house.

There are two Hunza Trangfas and they go and cut up the bread and meat and prepare the dishes of food. They roast the breast of the one he-goat for the Tham and bring it to the place of assembly, and they convey the breast of the other to the Tham's consort. The kidneys they take to the senior Gushpūr if there is any. One liver they give to the Wazir, if he is there, or, if he has not come, to one of his brothers or his son.

When the Tham goes to the house and when he has arrived at

---

4 *[illegible]?* — said in Wakhi which is said to be "*hafirya?*" i. e. *haf*, 'good'; *iri*, 'are'; *a*, interrog. particle.

The equivalent Wakhi for the Persian *Xet amadi* was given as *[illegible]*.

6 *[illegible]* — The Tham's official residence. It is scarcely a 'fort' and certainly not a 'palace' in the ordinary acceptance of the term.

9 *[illegible]* — Shaw gives Wakhi *qoi* as "household, quarters, camp". It is also used in Sh. and Kho. It is here glossed 'inhabited house', but seems to mean "lodgings".

11 *[illegible]* — past participle active of *-[illegible]*.

14 *[illegible]* — i. e. *laq* refers I think only to the meat, cp. l. 12, page 340 below. It was glossed "cutting up".

15 *[illegible]* — usually 'ram'; here glossed 'male goat'.

19 *[illegible]* — a note adds that the Tham puts a little flour on his head.

38 maltaše hanik di.uban. Thame tr̥ap ne ba ne harlar nin uyu.m manate huruṭai.i. Ha daman ečukune ka yoriilo daldi.an "xuš amadi" se.iban. Thame "Barakallah" se.ibai.i.

He hiqiše akuburtiŋ ke šadareše deŋ nuururtin Wazirar qaa eča.i. Da Yorpar qaa eča.i. He tsirise akuburtiŋ hurlar duuban. He tsilum šadareŋ ke duuban. U-i uimo diš menqarrar bila uruuban. He Thame iriŋ uwhaliar maharamane tsil dusuruṭai.i. Thame nuwhalt da akuburtiŋ uwhaliban.

Šapik Thame yarre uruuban. Thamar yiltin ke da asirie xam etuban. Basharate iwaldas šarbat ke šapike ka Tham yarre uyuban. Wurtse dildirugi ke da han pfalanuše pai.i ke da han šiliaše iran ke. Iltiine šap Thamar taq eča.i.

He uyumko uyarre ke hanikuše utuban. Tham yarrum šap akuburtiŋar da šadarera.ar ur biškaban. Alta yatumuše buyuras ke mai.i bi.an. Han šapike ka beriča.ar utuban. Han altalyu.ar utuban. Mir Šikarvtiŋar Tham yarrum durum utuban. Da udirnate alta hanikuše ukuban. Badigardar tsumuše hanikuše uruban.

Da Thame jama.atar ke šapik hanikuše utsuniban. Guipurtere.ar ke han han hanikuše etsuniban. Guipurtere Tham ke akuburtiŋe ka zamindaše harlar ja.ae api. Uwar uimo qošar etsuniban.

He šapik niltin Tham duwai.i. "Mar barkat!" senumar, "Sabe jeru barkat!" se.iban. Thame ka hiqišum hole saq daman juṭai.i.

He zamindaqe harlum wazire.iki šak da šarbat nepišan šapike ka

---

7 *uwhaliar* — causative; 'to make the Tham wash his hand'.

9 *asirie* — glossed "Gujhali assistants".

*xam* — the *x* is marked here as peculiar and *qš* is given as an alternative.

11 *han pfalanuše pai.i* — 'curds in a bowl', i. e. a bowlful of curds.

16 *udirnate* — 'for each lot of them' i. e. the musicians, the grooms and the huntsmen.

19 *etsuniban* — "they make them take away" i. e. 'they send' sc. 'from the house of the entertainer'.

20 *zamindaše* — a Wakhi word *zam* is 'house'; *zamin* is probably for the ablative form *zamen*; *daš* was explained as 'hospitality'. Another note gives the combined word as meaning 'the person in whose house the Tham is'. So here and in l. 23 one might take *zamindaše*, *zamindaqe* to mean 'master of the house', 'host' or 'entertainer'. In that case *zamindaqišiŋ* in l. 12, page 343 apparently means 'hospitalities', 'acts of entertainment', and is probably the pl. of an abstract noun *zamindaqi*.

21–22 *sabe jeru barkat* — Wakhi *sabe* (= *sava*?) 'your'; *jeru* life.

the door, they bring out a bowl of flour, and *ispandar* smoke, and 574
a dish of ghee. The Tham touching these and kissing (his fingers) 643
enters the house and sits down on the large dais. The master of 574
the house and his brothers, standing in the centre part of the room, say: "You are welcome!" "God bless you!" replies the Tham.

Then he makes the Elders and followers sit down for a little at the door and he calls up the Wazir and then he calls up the Yerpa. Then they bring the Elders one by one into the house, and then they bring in the inferior followers, and they make them sit down in their appointed places. After this a personal servant brings water for the Tham to wash his hands, and when they have made the Tham wash his hands they make the Elders wash theirs.

Then they set food before the Tham. The Head Cook and the 262
assistant cooks prepare vegetable soup for the Tham and put the 537
hindquarters of a sheep and *sherbat* with bread before him. Also 643
four cakes of thick bread, and curds in a bowl, and cream in a cup. 574
The Head Cook cuts up the meat for the Tham.

Then they place dishes of food before the leading men, and the meat that is in front of the Tham they dispense to the Elders and followers. There are also the two heads of the goats: one of these with some bread they give to the musicians; the other they give to the grooms. To the huntsmen they give the fat tail (of the sheep) which is in front of the Mir. They give two dishes (of food) to each party separately. To the Bodyguard they give five dishes.

Then to the Tham's womenfolk also they send bread and dishes of food and to the Gushpurs they send one dish each. The Gushpurs are not allowed to come to the host's house with the Tham and Elders. They send the food for them to their various lodgings.

When he has eaten the Tham comes out. He says: "Blessings 539
on you!" and they reply: "On your life blessings!" The master 643
of the house comes out in front of the door with the Tham. 574
576

---

30 *hərdəm .. kanič bi* — the sentence is grammatically obscure and probably faulty, *hərdəm* unless it is adjectival, seems to require a verb, such as "they carry away from . . .".
mamirəki — an alternative reading is: mamirə kəm . . .
ayəltəm — is the p.pc. active of *biltiyas* used absolutely.

hanik bi. Da arba·b ke Hunzu.e altan Traŋfatiŋar ke han han ǎak usp'ǎan hanik bi. Da asi·ri.ar alta huyeʌe bi·a ke cumuʌte da hat'ʌŋe bitʌn. Da ʌstadiŋʌr han tusp'uran qadimtsum bi. Ise hik dal ǎurbatatum uči.as mirʌ·a bila. Ho in'e ha·lum tsordinʌr ke ise aabʌ·rmo ǎapiktsum n'u·sin qurʌ·te tsam'iko ha merakʌ·r dusu·ča·n.

Ak'ilate Tham Harbare hisan ya altʌsan hurutimi ke har gunts tarkʌ·ane alta huy'ʌ·a da han puš'ʌ·ri da tsrmatsrndi čoq pfalu.e ǎapik ke ǎurbat nʌtan Tham ha·lar itsndʌ·n. Ak'abartiŋar gunts Thame hayurʌr ǎoqa uyʌ.i bai.i. Wazirʌr tsʌmdo hakičaŋtsum aiqa iyʌ·nas bitʌn. Hičuti haspur Wazirʌr iyʌ·i bʌ·n. Hayurʌr kan ke gaik iyuiʌ·n.

Xomindaqičiŋ fai manʌ·mʌr da han huyeʌsan tsrndi čoq pfalu.e ǎapik ʌ·čʌ·n. Ite i·k ot'aq bila. Otaqe mirʌ·a ite bila, han han mal Thamʌ.e uč'im bila. Iteʌte ʌtaqe hap eʌ·n. Da tarkʌ·ne ilb'an wa·lto huyeʌ, han h'aldan, han b'aakaret, han tsir, han b'u·tar, Thamʌr har den yʌ·čai.i. Altʌ.ulum ǎadʌr ke baldakʌ·in ke uako huy'ʌa har den yʌ·čai.i, han tsiran, han b'elisan, han bu·tar. Gutse baldakʌ·inate hap bila. Da "Šabʌ·r jeti" nʌsʌ ha ki walti pfalo iyʌ·i bʌ·n. "Yake yʌ·rk" nʌsʌ ha ki hičuti hari iyʌ·i bʌ·n. Hukai ke hayur bʌrum bi·a ke kan ke han han walgi uči·as mirʌ·a bila.

Xuda.aba·de ilban Nafis Gušpʌ·rʌr bila. Nazimaba·de ilban Šabʌ·r

---

4 *ǎurbatatum* — oil comes up off the *ǎurbat* when it is cooked.

*uči·as* — It is to be noted that the object is *dal* (y) not *ise* (x) the idiom being "oil fall in it" and not "it full of oil". If *ise* were the object, the verb would be *uyʌ.as* not *uči.as*.

*in'e* — presumably refers to the 'host' or 'entertainer'.

*tsordinʌr* — probably goes with *ǎurʌ·tʌm* 'in the morning' they bring food which they have set aside . . .

7 *ǎurbʌm* — is sg., but here used with collective force.

*pfalu.e* — depends on *ǎapik* 'bread of 15 cheqs (of) grain'.

9 *nʌtan* — governs both *ǎapik* and *ǎurbat*.

10 *iyʌ·i bʌ·n* — i. e. the local inhabitants give.

14 *uč'im bila* — this is equivalent to a finite passive tense: 'it has been given them by the Thams'.

*ilban* — This tax is paid when the Tham is leaving at the end of his visit.

18 *šabʌ·r* — is Wakhi for 'four'.

*walti* — glossed "four measures". It probably stands for "four *hičuti*".

Then from the house of entertainment there is (sent) a dish on 539x
which they put as the Wazir's portion, a leg (of mutton), and 643
*sherbat* along with bread; and also there is a dish apiece for the 574
Headman and the two Hunza Trangfas on which they put a leg. 262
Then for the cooks there are the fat of the two goats and their necks and skins. And for the musicians there is from ancient times a wooden jar which it is the custom to give to them filled with the oil from the *sherbat*. From that evening's food they set something aside and in the morning, and they bring it with *gurát tamik* from the host's house to the place of assembly.

When the Tham stays thus for a month or two months in Herber 539x
every day the people who are exempt from carrying loads bring to 643
the Tham's house two goats and a lump of ghee and bread, which they 574
have made with 15 *chaqs* of grain, and *sherbat*. And every day the 431
Tham gives green grass to the Elders for their horses. To the Wazir grass is given from five houses and they give the Wazir one *chati* of grain (for his horse). For the horses each village gives (him?) a rope.

When the hospitalities have come to an end they give a goat 539x
and bread (made) of five *chaqs* of grain. This is called *Otaq*. 643
The custom of *Otaq* is as follows: One field has been given to 574
each of them by the Thams and on that they have imposed the 651
*Otaq* tax. Further the exempted man every year gives the Tham as *ilbas* four animals viz. one he-goat, one ram, one she-goat and one yearling kid. Followers of the second rank and load-carriers give every year three animals viz. one she-goat, one sheep and one yearling kid. These are the tax (imposed) on load-carriers. Further, each household gives the Tham four (measures of) grain, which they call *sabar jiti* and each household gives a *hichati* of barley, which is called *yaske yürk*. It is the custom also for every village to give one rope each for as many dogs and horses as there may be.

The Khudāabād *ilbas* is (assigned) to Gushpur Nafis, and the 539x
Nazimābād *ilbas* to Shābās Khan and the Misgār *ilbas* is vested 173

---

651

19 *yaske yarḱ* — Wakhi for "horse's barley"; *yaš* 'horse' and *yürk* 'barley'.

21 *Nazimabad* — the older name of this place was *Šikke Das*.

Xa·nar bila. Mısga·re ilban guśpu·re.iki bila. Γʌzʌn Xa·ne thamkuśulo Wʌzir Asʌdullah Bigar išim bila, besɛ kɛ Wʌzir Asʌdullah Bige altʌn yu· Sariqular holʌtɛ sardʌ·r no o·r'ʌm. Hine i·k Xairullah bilum, hine i·k Faizu bilum. 'O·ltalik Sariqui Wʌči.ulo Kirgıze tobʌqıski (or, tobʌqʌte) doli bam. U·e dutsum Mısga·rulo ya·re otʌm. Gerurume wʌxt bilum. Telum dʌt'u·ar Wʌzir Asʌdullah Bige du·isin B'altitar dutsum hʌn mʌzar ne sand'uqišulo ya·re otai.i. Ite xıdmʌtsum Mısga·re bap Γʌzʌn Xane Asʌdullah Bigar mira·e iči bam. Asʌdullah Big 'irumtsum ilji Γʌzʌn Xa·ne Wʌziri Wʌzir Huma·yun Bigar iči bam.

Asʌdullah Big ni·rin yo·l ʌti bilum, Γʌzʌn Xa·ne hin Bapo senas i·yʌn bam, in'ɛr Čıtra·rum Amani Mulke e·yen dum'u·śar i·ye ka Wʌzir Huma·yun Big ke garo·ni Iršad gʌnʌtɛ o·r'ʌm. Kirm'inar dośqaltasar ilji Γʌzʌn Xa·nar pfure.i ne Sʌfdar Xa·ne ka Tora Be·g ke Γʌzʌn Xa·n 'ɛ·sqʌnumʌn. Da Wʌzir Huma·yun Čıtra·rar 'ɛ·spalumʌn. Γʌzʌn Xa·ne i·i guśpu·r pfʌr ne ditsum Šim'la·lulo 'ɛ·sqʌnumʌn. Ho Sʌfdar Xa·ne Hunzʌ.e thamkuś šemi. Da Tora Beg Wʌzir manimi.

Thamkuś nuṣɛ taindi den mʌnilum Sarka·r Angre·z Hunzʌ.ʌtar ho·l di·mi. Tora Beg ke Sʌfdar Xa·nar Sarka·r Angreze hin afsarʌn, La·kart senas, di bam, se.iba·n. Inɛr bu·t be.ʌdʌbi etʌm. "Hunzo ulo Činar gʌn ačin," senas kɛ but bedariŋ e·r et'ʌm.

Hunzʌ Nagır gati numa jʌŋ etumʌn. Da Sʌfdar Xa·n ke Tora Beg jʌŋ etiš ayomʌnum Xıta·ular nuka·rts.nimʌn.

---

1 *guśpu·re.iki* — "gushpuri" must mean either that it is assigned to all Gushpurs jointly, or more probably from what follows that it is assigned to one or another Gushpur according to circumstances. The preceding *Xoda.abad* and *Narimabad* are both "gushpuri" inasmuch as each has been allotted to a Gushpur.

5 *tobʌqıski* — the only example of the suffix -ıski unless *dʌpiski delas* 'to kick' is to be reckoned a second. Functionally it is to be compared with the suffix -ʌk added to *tor* 'whip' and other words.

8 *mira·e* — as a thing which should pass to his heirs i. e. 'in perpetuity'.

11 *ni·rin* — the past participle active used absolutely.

*yo·l ʌti bilum* — 'a year had not come (round)'. 3rd. sg. y neg. of perf. of *jey.as*.

14 *Tora Beg* — he was an elder brother of *Huma·yun Beg*, but they had different mothers.

20–21 *Hunzo ulo* — "inside Hunza" probably meaning "through Hunza", cp. the temporal use of *-ulo* in the sense of "in the course of", "during" a period of time.

in the Gushpurs. During the Thamship of Ghazan Khân it was 5394
given to Wazir Asadullah Bêg, because (the Tham) had sent his 173
two sons in command of an army to Seriqôl. The name of the 651
one was Khairullah and the name of the other Faizu. The Kirgis had shot both at Wachô in Seriqôl, and they had brought them back and buried them in Misgâr. It was the hot weather, and in autumn Wazir Asadullah Bêg exhumed them and, bringing them to Bâltit, he made a grave and buried them there in coffins. For that service Ghazan Khân had granted Wazir Asadullah Bêg the Misgâr tax as a permanent inheritance. After Asadullah Bêg's death Ghazan Khân had bestowed the Wazirship on Humâyûn Bêg.

A year had not passed after Asadullah Bêg's death when Ghazan 5394
Khân, who had a son called Bapo, despatched Wazir Humâyûn 173
Bêg and a Bridal Party, with his son, by way of the Irshad to fetch a daughter of Amân-i-Mulk of Chitrâl (as wife) for the latter. After they had arrived at Kirmin, Tera Bêg conspired with Safdar Khân against Ghazan Khân and they murdered him. Then they banished Wazir Humâyûn to Chitral, and bringing back the Gushpur, Ghazan Khân's son, they murdered him in Shimshâl. Then Safdar Khân possessed himself of the Thamship of Hunza and Tera Bêg became Wazir.

When five years had passed with Safdar Khân in possession of the sovereignty the army of the English Government advanced against Hunza. They say that an officer of the English Government, called Lockhart, had come to Tera Bêg and Safdar Khân. They had shown him great disrespect, and when he had said: "Give me right of way through Hunza to China" they had subjected him to great insults.

Hunza and Nagir, joined together and made war. But Safdar Khân and Tera Bêg found themselves unable to fight and fled away to Chinese territory.

---

21 [illegible] — 'when he said' an unusual expression instead of the normal [illegible].

22 [illegible] — lit. "were unable to" but the sense is more active: "they failed to" In fact I believe they at once fled without making any pretence of fighting.

050

Hö Wazir Huma·yun Big Čıtrarteum Serka·r Angrezε ka Hunzu.ər dimi. Da Serka·re Waziri ičimi. Balke gavərnəri.e ıxti.a·r iči bam. Thamo uyon Safdər Xa·nε ka ni bam, men kε apam. Da Tora Beg kε yu·e ka ni bam. Tora Bege bułai.e ke Serka·r Angrez Wazir Huma·yun Beger iči bam.

Ho Wazir Huma·yun Bige Serka·rer arε netan, Mir Muhammad Nazim Xa·n ite waxtulo Sariqul bam. "Tham ine manis!" nusen, zat nowtsum Serka·rolər ditsun, Serka·re thamkuš ičimi.

Ho Mir Muhammad Nazim Xa·nε Minga·re bap guipure.iki toi Wazirer ičimi. Da Haidəraba·de guipure·ki bułai.e ke ičimi.

---

1 *Serkar Angrez ka* — *S. A.* here and in what follows means of course the "British Authorities", "British officers locally in charge".

4 *zat nowtsum* — The messenger was a man of the *Burong* tribe called *Nowo*. *Safdər Xan* apparently got hold of him and is said to have tied him up in a (fresh?) cowskin and left him in the cold. He survived this, however, and was said to be still alive in 1934. There was also a son of his in the Mir's Bodyguard and another in the Gilgit Scouts.

9 *toi* — glossed 'afresh', but it might equally be an adjective qualifying *Wazirer*: 'to the new Wazir'.

5394
173

Then Wazir Humāyūn Bēg returned from Chitral with the English authorities to Hunza, and the Government gave him the Wazirship. Indeed they gave him the powers of Governor. All members of the Ruling Family had gone off with Safdar Khān; there was none (left in Hunza). Tera Bēg too had gone off and his sons with him. The English Government also gave Humāyūn Bēg, Tera Bēg's land.

Then Wazir Humāyūn Bēg represented to Government that Mir Muhammad Nazim Khān, who was at that time in Seriqol, should be made Tham. He sent a letter to him and brought him to the Government and the Government gave him the Thamship.

Then Mir Muhammad Nazim Khān gave once more to the Wazir the Misgār tax, which was *Gushpuri*, and the *Gushpuri* lands of Haiderābād he also gave to him.

## No. XLI.

## Maru etas Dastur.

660 Diramitiŋe Thʻamu.ar maru etas qadʻimtsum apʻi, bese ke Hunzu.e awʻale abaˑdi γuno baˑn, da Thʻamu.e besan uyoˑnar saˑt oċʻaˑn.

Thamo amular niyas manʻimi ke Diramitiŋe miraˑe bila Thame γentse qawaš (or, kawaš) ʻoˑye.ibaˑn. Baˑqi tsaki roˑme xuraˑpo ʻoˑye.ibaˑn. Ku.e tsaki roˑme xuraˑbguˑine ka uˑi uˑimo ʻromulum altʻan bʻuˑo nuˑyen kayar nuˑn Thamu.ar datu guru.e maˑru oċʻaˑn.

Hin xuraˑbguˑinate bai.i γentse bap bila. Turma aˑlta rupi.a tsai.i bi.en. Thamar har datu guruˑe maru ne ya manduri ne bap dusuˑċʻaˑn.

Maru etas uˑe qadʻimtsum γuˑy epi baldakuˑin mo.ibai.i. Šuˑa xidmat etum sis maru aiyʻoˑuċaˑn.

Gute maru.e bap Maiyoˑntsum Ata.abaˑd xa bila. Har Bare Galmit(t)sum Misgaˑr da Čapursan xa maˑruˑe dastuˑr apʻi. U aiyʻoˑuċaˑn.

---

1 *api* — Note the idiom. *Diramitiŋe* is probably the subject of *maru etas* and the phrase cannot be translated literally. The nearest is: 'there is no Diramiting gold-washing'.

3 *Thamo* . . . — similarly *Thamo* is the subject of *niyas* and *niyas* is the subject of *manimi*.

614] 4 *qawaš oye.ibaˑn* — is causative: 'they make the Diramiting carry the Treasury Bag'.

5 *xuraˑbguˑin* — the "*jemadar of Goldwashers*", the man who directs and controls the operations. There is one in each of the "three tribes", which are the *Herakots, Buroŋ* and *Buraldiŋ*.

651] 6 *datu guru.e* -- perhaps "in Autumn and Spring" as in line 8 below.

8 *manduri ne* — the tax has to be paid in cash, which may be acquired in any way, and not in gold. The *bai.i* is traditionally Rs. 12, but is now reckoned as Rs. 16.

10 *maru etas uˑe* . . . — A curious study in the employment of grammatical number.

## No. XLI.

## Gold-Washing in Hunza.

From ancient times the Diramiting have not (been required) to wash 5396 for gold for the Thams, because they are the seed of the original inhabi- 316 tants of Hunza, and the Thams give them precedence in everything. 651

When the Thams have to go anywhere it is the custom for the Diramiting to carry the Tham's bag of gold. The remaining three tribes they make carry the gold-washing tray. The three tribes, each taking, along with the Chief Gold-Washer, two assistants of their own tribe, proceed to the edge of the river and carry out the Autumn and Spring gold-washing for the Tham.

There is a tax of a *bai.i* of gold on each Chief Gold-Washer. Twelve rupees are (a *bai.i*). Every autumn and spring they either wash for gold or work for hire and bring in the tax.

Those (only) are gold-washers whose fathers and grandfathers have from of old been carriers of loads. They do not make people who have done superior service, wash for gold.

This gold-washing tax is in force from Maiyūn up to Ata.abād. In Hèrber from Galmit to Misgār and the Chapūrsan there is no custom of gold-washing in force. They do not make the people (there) do it.

---

but the sense is clear and is re-inforced by a note: "gold-washing is only imposed on coolies, low-class people and retters".

In Gilgit and Chilas gold-washing is carried on by a separate community, the *Soniwal*, who are looked down on but are fairly prosperous. They are probably of foreign origin.

10 *γuγy epi* — is equivalent to "ancestors".

11 *aiγeviara* — the Causative of **-γias*, as also *aiγevi̇ŋa* in line 18.

## No. XLII.

### Tail yelase Dastu·r.

190 Gəru·mo tail yelase dastu·r. U·ltare Bore tail Ganiškuts ke Altikuts, Ali.aba·dkuts, ku·e iskiku·mər herkitsum i·lji yats tail sa traŋ galt bila. Ultare tail d·usumtsum Berbere Baltitkutər čutan tail dətasda·n. Thamər gərumutsum tori.e tail Karimaba·dər o·sas mira·n bila.

5 Baltitkuts ke Haideraba·dkutsər Bu·lulu.e tali ke bu·le tail haraŋ bila. Haideraba·dkutsər tsor Hu·t gi·mər Baltite tail hori.e hu·rki.ər yalja·n. Horki.e tail ni·yal Baltitər de·rčan. Baltit horki.ər ni·yal

---

This text was the last written down and the narrator was at the time somewhat ill. It was not therefore very carefully revised.

1 *tail yelase* — *yelas* is presumably the same as the verb meaning 'to break'. It perhaps refers to making a breach in the side of an irrigation channel — this is, in effect, opening a sluice — by which the water is allowed to escape into a field that is to be watered or into another channel. It seems to mean in general: 'to turn water on to land' and so, simply, 'to use water', or else 'to let it pass on to others'.

2 *traŋ galt* — 'a half' 'divided' or 'part', 'turn' and so 'an equal share'.

3 *tail d·usumtsum* — 'after the water has come out' i. e. when with rising temperature the ice and snow higher up begin to melt and come down the channel as water.

*Berbere* — is possibly locative "in the Berber channel".

The matter depends on the relation of the Berber channel to the Ulter supply. To all appearance the Berber channel comes out of the Ulter nullah, but it appears to have its own supply of water derived from *Berbelo* where and whatever that exactly is.

4 *tori.e tail* — The exact meaning is doubtful. *tori* refers to a stone with a hole in it, through which the water is allowed to pass. Presumably it acts as a measure or regulator. *tori* itself in this connection appears to means the "stopper" or "plug" with which the hole can be closed.

4: Lorimer 1–8 (1920–4; 1934–5) 1935 AV7 Burusho AV7

5391
3/2
221

## No. XLII.

## The Distribution of the Spring Water Supply in the Bāltīt Region.

The custom in regard to distributing the water in spring-time: The people of Ganish, of Altīt and of Alī Ābād, these three communities, have equal shares in the water of the Ulter Nullah from the (time of) ploughing till the second watering.

From the time that the Ulter water begins to flow the people of Bāltīt stop a little of the Berber water. It is the custom, from the beginning of Spring, to turn the water on to Kerimābād for the Tham, through the regulator.

The snow-water and the spring-water of Bīlulo is shared by the people of Bāltīt and of Haiderābād. First, at the commencement of the month of Hīt they release the water to the Haiderabadkuts for the barley sowing. Having released the water for the sowing, they (then) direct it to Bāltīt. After supplying water for the Bāltīt

---

4 *[illegible]* — The exact sense is here also doubtful, lit. 'to place' or perhaps 'to turn on to', but it can also mean 'to keep' which might give the sense 'to retain for Kerimabad'.

6 *[illegible]* . . . *[illegible] bila* — the force of *[illegible]* must here be something like: "property common to both".

7 *[illegible]* — i. e. when the Haiderabadkuts have had what they required the water is given to Baltit.

The subject of *dewiern* can hardly be the Haiderabadkuts as Haiderabad is lower down on the course of the channel than Baltit.

The difference in level is not sufficient to make a very appreciable difference in temperature, but there must be something in the situation which makes the agricultural season slightly earlier in Haiderabad than in Baltit, otherwise Haiderabad, being the less important place, would not get the first turn of the water.

buruwi.ar Haiderabadikutsar ulilarn. Buruwi netan Baltite buruwi.ar derelarn.

Talekuta Haiderabadikutse yaluman ke Baltitkuta turmatarndi kuta yaljarn. Haiderabadikuta turmatarndi kuta yaluman ke Baltit hiso yaljarn. Gute dastur qadimtsum mirare bila.

Hunzulo Barbare tail maikhurr bila. Barbare gotail Ša Tazanfare waxtulo Wazir Asadulla Bige d·rumali. Barbar apiš xa Hunzulo taile but taq bilum. Miare tail sudar Harčo.ar nuru gušiqantse sulam. Baltite tailate Hunzu abad bilum.

Ganitar Hamaduriting Hamade gotail di.uršam. Altitkutse ke U·ltare Barteum gotail tsu.am. Aliabadar Ša Salim (or, Sulam) Xarne Hartimo gotail d·rus ditsum Xarum Batale deraqatam. Di.uniš ateum yar aiyurmanam.

Wazir Purno bananate Waziritsum di.usam. I·mo barle ham. Hikulto Xarukuta nuryan niru tape (or, thape) Xarum Baš i·ljikan nurbirak daḍaq haríp no gotail deuguimi. Ho Ša Salim Xarne zuš niman da Waziri iltimi.

Murk'ur Asadulla Bige deugumali. Murtazaabade gotail ke Xudaabade gotail ke Wazir Asadulla Bige di.usai.

Da Morre Darne gotaile ke Wazir Asadulla Big ke bai.an etam. Ite baianate Mir Muhammad Nazim Xarne deugumali.

---

7 *d·rumali* — the perfect used to state a historical fact of which the results persist.

8 *mi.ar* — present base + *-ar* (*ar* due to accent).

10 *Baltite tailate* — i. e. the *Barbar* supply.

*abad bilum* — lit. "was prosperous (or, inhabited, populous"). One would expect *m.amimi*.

13 *Xarum Batale deraqatam* — *deraqatam* (properly *derkatam*?) is transitive and *Ša Salim Xarn* must be the subject.

The word means to 'choke', 'block', 'stop', 'hold back' and it is a question whether it is the same word as *d·-aqalas* 'to choose out', 'select'. It is glossed here "closed". The meaning is probably: 'he had stopped' the channel at the boulder.

15 *i·ljikan* — written in two words and glossed "behind"

Once elsewhere I have recorded *aljikaq* 'behind me'. What this *kan* or *kaq* is, I do not know.

sowing, they give it to the Haiderābādkuts for the second watering; 539K
when the second watering is done they despatch the water for the 312
Bāltit second watering. 221

When the Haiderābādkuts have used the water for seven days, the Bāltikuts use it for fifteen days, then when the Haiderābādkuts have used it for fifteen days the Bāltit people use it for a month. This custom has been in force from olden times.

The Berber water (supply) is famous in Hunza. Wazir Asadullah 539K
Bēg constructed the Berbēr water channel in the time of Shah 312
Ghazanfer. So long as the Berber was not in existence there was 173
great scarcity of water in Hunza. To get drinking water the women used to go to Herchē and fetch it. Hunza was made habitable by the Bāltit water.

The Hamachāting constructed the Hamachi water channel to Ganish and the Altitkuts took a channel off from the Ulter Nullah. Shāh Salim Khān had constructed a channel for Ali.ābād from Herchē and bringing it along had stopped it at the Kherum Bat. He had been unable to carry it beyond that.

For some reason he had dismissed Wazir Pūno from the Wazirship. Pūno was living at his own home. One day, taking the Khurukuts with him he went by night and made them dig behind the Kherum Bat. Making them play on drums he got them to carry the channel through. Shāh Salim Khān, being pleased at this, gave him the Wazirship again.

Asadullah Bēg constructed the Murkū channel. He also made the Murtazā.abād channel and the Khudā.abād channel.

Wazir Asadullah Bēg had also laid out the trace of the Mōrē Dās channel. Mir Muhammad Nazim Khān carried it out on that trace.

---

[10] *dowyesimi* — I have taken here as being Causative, as it is glossed Hindustani (infin.) "*nikalwana*", but the verb seems ordinarily to be a simple transitive with the same meaning as *diwnas*.

## No. XLIII.

## The Birth of Twin Calves.

090

Hunzulo yar ne dastu·r bilum: menane bu·a nuhalq a·ltu do·smanimi ke Ganišar ni·n Sumaiyarar qau.u eč·am: "Le n'ana, le n'ana." Senumar i·tum ine "a·u" eč·am.

Etumar kine se.ibam: "Wa, ja bu·a nuhalq a·ltu do·smanimi," se.ibam. Sumaiyarum ine: "Wa, go·r buba·rak maniš!" senimi ke kine hirar šu·a mai.i bilum se.iba·n. Be, γun·ikiš senimi ke e·r γunikiš mai.i bilum se.iba·n.

Da Nagirum menane bu·a nuhalq a·ltu do·smanimi ke in di·n Somaiyare i·latum qau.u eč·am: "Wa, ja bu·a nuhalq a·ltu d·osmanimi," nusen.

Dakil dastu·r yarum dir haranulo bilumulo qau.u eč·am.

*Faqat.*

---

2 ni·n — Ms. nu·n which is not strictly speaking correct with the singular menane.

4 *ke* — probably the negative: 'otherwise', 'on the contrary', 'on the other hand'. But it may be the indefinite pronoun "if he said something evil . . . ".

7 γunikiš — "*un γuruni numeryan!*" is given as an example. Cp. p. 64, l. 18.

9 *i·latum* — *Sumaiyar* stands on a terrace which terminates in a precipitous face of alluvial deposit descending to the Nagir river near where it joins the Hunza river. Ganish is somewhat similarly situated on the further side of the Hunza river.

11 γarum — probably the ablative: 'from former times'.

## No. XLIII.

### The Birth of Twin Calves.

It was formerly the custom in Hunza that when anyone's cow calved and gave birth to twin calves he used to go to Ganish and shout out to Somaiyer: "Ho, uncle! Ho, uncle!" When he did so, a man on the other side would answer: "A.u." 539k 231

On this the first would say: "Ho, my cow has calved and given birth to twins!" Then if the Somaiyer man said: "Ho, may it be blessed to you!", they say that it used to turn out well for the Hunza man. On the other hand, if the Somaiyeri said something evil, then evil befell him.

Again, if any Nagir person's cow calved and gave birth to twins, he used to come and shout out from the edge of the cliff at Somaiyer: "Ho, my cow has calved and given birth to twins!"

Thus it was the custom for them formerly to shout when there was a closed boundary between (Hunza and Nagir).

That is all!

---

11 *dir* — glossed "closed boundary", "hostility". This was when there was perpetual active hostility between Hunza and Nagir and there was not free passage from the one to the other.

I do not know whether *dir* which means a 'boundary' can really be used as a synonym for "hostility".

*bilowolo* — v. § 391.

## No. XLIV.

### Hunzᴜ.ɛ γər (*or*, γəriŋ).

000

Vir loquitur. Wa mᴀtᴀnər sᴀphər ja·ʀ mᴀnimi, mil'i.
Tu·m'ᴀriŋ jɛ til na·l daiyᴀm, ᴀdi·mɛ (*or*, ᴀdi·mər)
bu·iki mᴀnᴜ·m.
Puella loq. Wa "bu·iki" se.imɛ gu·kər bɛsɛ imᴀlča?
Mi· kɪn na·da·ɴ o·yər i·ʀᴜm. Ši.ulo go·squli na!
Wa wᴀtᴀnᴜlo šahi·ɴ mᴀni· kɛ ga·yu.ər bɛsᴀn ara·m?

538

---

The two texts No.s 44 and 45 were all the response received to my demands for Burushaski poetry or verse.

It is commonly alleged that there are no poems or songs in Burushaski, the songs sung on special occasions being in Shina, but Leitner has clearly shown that this is not literally true by publishing five songs in his "Hunza and Nagyr Handbook", to which I now add these two.

At the same time versification is not I believe a really indigenous, or at any rate popular, art in Hunza. No one who had lived among the Chitralis or the Bakhtiari Persians would be likely to report that *they* had no popular poetry. Where there is tradition of verse-making the fact is, in my experience, plain enough.

In Hunza I have heard of no traces of epic or ballad poetry. The few songs recorded deal with love, which I think is normally a later development. These and others which may be presumed to exist, are probably due to the efforts of individual adventurers, inspired by foreign examples.

My two specimens seem to me to show some poetic feeling, but if they are supposed to be in verse it must be the free-est of *vers libres*.

Of these two texts I can give only an imperfect rendering. I made enquiries and notes at the time that I took them down, but I intended to return to them later and with greater knowledge. Lack of time in the end forbade this and points remain obscure which might have been cleared up.

Verse, however, is always difficult to deal with. The language often contains archaic or elliptical expressions of which the people themselves do not know the

## XLIV.

### A Hunza Song.

539½

Vir loq. A distant journey has fallen to my lot,
O thou my healer,
I have come forgetting my amulets,
May they be funeral alms for me!

Puella loq. Why dost thou outrage thyself,
Saying "funeral alms?"
May this foolish husband of mine die!
He has burnt thee up in the forge, alas!
When a hawk has appeared in the country
What peace is there for the partridges?
If there be friendship between me and thee

---

exact meaning; and poetic expressions are not easily to be paraphrased in an imperfectly known foreign language, the less easily perhaps if they have been reduced to conventional *clichés*. 538

A further possible obstacle to comprehension is that lines may have been forgotten and have dropped out or been altered. These losses are particularly liable to occur where there are no rhymes and no fixed metrical form.

γər — the alternative of the plural γəriŋ suggests that the meaning is something like "verses" or "lines", but it seems more probable that the word is connected with γəruwə 'to speak' and denotes something that is recited.

1 aa — seems to have no very special meaning. It represents perhaps an effort to command attention.

5 mi· kın — written in the Ms. as one word appears to be really *mí kín*, the *mí* being used for *ja* as in other cases with names of relations, v. Vocab. s. v.

i·vom — the static pc. form with optative force is very common in these two texts.

na — was said to be an exclamation denoting sorrow.

Wa jɛ kɛ u·ŋɛ du·sti mᴀni· ke bu·šai.ulo šo·ʀ o·maimi.
Bɛs tai.i me.iba? Lɛ· ja guf'i·nišo dᴀlta·s.
Lɛ mi· kɪn šᴀkər ma·ma, bɛ u·ŋɛ gᴀnɛ dᴀsmᴀnubo·wa?
Vir loq. Wa ᴀs tᴀp mᴀnu·mulo di·ru.ɛ ga·l mᴀni·la.
Wa di·ru.ɛ ga·lər mili amulo ai.ɪtsum e·ʀča ba na;
Wa mašu·γtiŋ uyɛ·tsᴀs, dᴀltᴀs sᴀ kɛ ni·mi.
A·šɪqtiŋɛ ji·miŋ γula·s, wa mᴀtum tᴀp di·a, aya le·i.
Puella loq. Wa mi a·ya kɛ ma·ma hi·ʀᴀnər yu·wa·n se.iba·n.
Wa ᴢᴀʀu·ʀ be.ɪsa (*or*, bɛ·sə), aya.
Mu·kɛ ki·ʀtᴀnts 'a·yɛljai.i.
Vir loq. Wa pəritiŋə ṣu·ŋər da jɛ ni·čᴀm nusᴇn.
Wa jɛ tis nɛ na·nin ja·tsɛ ti·šᴀn yᴀmi.
Wa ti·šər mili bɛsᴀn mai.ɪmi? so·mo le·i.
Amicus loq. Wa Šo·i Pəri·mo γoyᴀŋ hᴀᴢa·ʀ mili maimi.ᴇn, ñi·?
Puella loq. Ja dina·ʀ di·a nusᴇn xᴀbər daiyɛlᴀ kɛ,
Γuyᴀŋ e·ʀ ɛ·skəršam gᴀn e·ʀ thᴀm e·čər.

---

3 *bɛ* — glossed "why?", if that is the meaning then the verb ought not to have the interrog. suffix *-a*.

4 *ᴀs tᴀp mᴀnu·mulo* — *ᴀs tᴀp* is glossed "the middle of the back behind the heart" and this is confirmed by another isolated record of the word as meaning "between the shoulders at the back". Otherwise one would be tempted, for the sake of *mᴀnu·mulo* to take *tᴀp* as the ordinary word for "night" — "in the course of the night I received a wound in the heart".

5 *ai.ɪtsum* — static pc. act. neg. of **-ɪtsᴀs* — 'to see', 'not having seen'.

6 *sᴀ kɛ* — *kɛ* pronounced as if belonging to the preceding word with reduction of the vowel; so also l. 15 *daiyɛlᴀ kɛ* and p. 360 l. 4 *doγᴀruso kɛ*.

9 *be.ɪsa* or *be.isa* — originally written *bɛ·sə* seems to be the same as *be.ɪsa*, p. 84 l. 9, and is, at any rate, as enigmatic. Here the passage is glossed "certainly there is no remedy" and the further illustration added.

*ᴀki·l sen be.isa* 'you must say so'. On the evidence all one can say is that the word seems to denote 'necessity', "must". V. Vocab. s.v. *bɛ·sa*.

*aya* — seems to be used here in the sense of "O beloved". Cp. also l. 7 & p. 364 l. 3.

10 *'a·yɛljai.i* — the pres., probably with fut. meaning.

11 *pəritiŋɛ ṣu·ŋər* — I suppose means the lane to his mistress's house.

14 *Šo·i Pəri* — the name of a particular fairy which the friend applies to the heroine.

539X

There will be no unrest in the land.
Why art thou thus? O my beloved with the beautiful locks.
O this sweet mother of mine,
Has she not born me for thee?
Vir loq. O, I have received a bullet wound in the middle of the back.
Nowhere have I found a cure for the bullet wound and I am doomed to die, alas!
O, the fair sun that looks on lovers, it too has departed,
O, the black night that burns up the souls of lovers, it has come, O my father(?)
Puella loq. O, my father and mother have given me to a man, they say.
It needs must be(?), my beloved.
He will break in pieces my limbs of pearl.
Vir loq. I said: "I shall go by the Fairies' Lane,"
And going astray a blast of (Fairy) wind struck me.
What remedy is there for the (Fairy) wind? O friend.
Amicus loq. Perchance the hair of Sho.i Peri may prove a remedy?
Puella loq. If I should hear news that my beloved has come,
I would cut off my hair for him to sweep the road for him.

---

14 *maimi.ʌn ñi·* — should probably be *maimi.a ni*, the subject being ypi. Imam Yar Beg's Ms. which I have, reads *mai.imi mi·a ni* میّتمی مِیا نی. I take this as due to his having written the usual *mai.imi* with a final ی and then having found that he wanted to add an ا to it; so he rewrote the termination separately and then went on.

*ñi·* — was explained as indicating a question or suggestion. Cp. *yá bi.a ni?* p. 230 l. 1. I think by the mark over the *ñ* I meant to denote that it was emphatically nasal.

15 *dinaɤ* — glossed "a kind of bird". Steingass gives it in Persian as "name of a large bird, kind of falcon".

*daiyelʌ ke* — 1st. sg. of short form of pret.

16 *ɛr eskʊrʌm* — IYB.'s Ms. *ja eskʊrča ba*.

Ja dina·ʀər i·kɛ kᴀm kɛ,
Ja gusə dutsᴀnum adi·m e·ʀ kuʀsi dɛljᴀm tse.
Du·na·tɛ mira·s, lɛ mi šᴀkər ya·ʀ ba·ʀ.
Vir loq. Ja dina·ʀɛ dʊɣᴀʀʊsʊ kɛ, "Bu·t bidᴀm bai.i"
m'o·su.in.
Puella loq. H'erčumᴀtɛ jɛ šo·n amᴀna.
Wa bɛ jig'a go·ʀ sᴀphərɛn mᴀnimi.
Dina·ʀɛ gu.ikɛ nᴀzər!

---

3 *ba·ʀ* — I do not know what this word is.

7 *bɛ jiga* — probably: "for what a long time".

8 *dina·ʀɛ* — probably: *dina·ʀ ɛ!*

If for my beloved my hair is too little,
this straight body of mine
I would place as a chair for him.
The heritage of the world, O my beloved friend,
(be thine?).

Vir loq. If my beloved asks for me, say to her
"He is very weak."

Puella loq. I have become blind from constant weeping.
O what a long journey thou hast had to make.
May I be a sacrifice for thy name, O beloved!

## No. XLV.

### Γər.

000 Vir loquitur. Juwa·ni.ɛ lᴀča·r hᴀmi·ša jil num'ᴀn
Mi dina·rmo burji.ɛtɛ bu·r mai.ibi.
Wa Sa·di.ɛ kɪta·btsum ja ye·tsa ba, Le·lɪ,
A·šɪqtiŋər sᴇnᴀs, ᴀwa jɛ d'aiyɛla ba.
Sᴀphər du·šᴀm nusɛn jɛ du·sᴀm k'ɛ·nər
Ja adi·mulum ru· ni·n dina·rmo hiŋ gai.i bi.
Puella loq. Bɛsə tai.i mai.iba? Dušmayo guyər umᴀnum.
Vir loq. Dušma·yo thai.ɪko ayo·. Mi huba·lɛ gutsu·m.
Puella loq. Xᴀbərᴀn su·a hᴀmᴀl nᴀnᴀmo nᴀzər.
Tsᴀnɛ xᴀbərᴀn su·ya kɛ, u·šᴀm mᴀma guy'aiyᴀm.
Vir loq. Juwa·yo bᴀmᴀnɛ bulbulmo γəriŋ ɛča·n.
Bɛ xuda·yɛ hərᴀlt bo·wa kɛ maiyo·nər tsər mumai.imo?

---

5 *du·sᴀm* — probably the 1st. sg. static pc.

7 *guyər umᴀnom* — "May they be before thee!" This is glossed as meaning "die before thee", but I think it may be taken literally, "be before you" meaning either: "surpass you", "take precedence of you", or "be in front of you", so as to prevent your going.

The former would fit in best with the man's reply.

8 *mi huba·lɛ gutsu·m* — The phrase is obscure to me, owing to ignorance of the exact meaning here of *huba·l* v. Vocab. s.v. *Mi* probably = my.

9 *xᴀbərᴀn su·a* — glossed "bring me news, neighbour's wife, that I may be your sacrifice", in which case *su·a* is the impv. with the suffix *-a*.

*nᴀnᴀmo* — appears to have passed from the vocative to the genitive under the influence of *nᴀzər*. In line 8 page 364 a similar double rôle is apparently played by *ari·kmo*. *nᴀna* is used as a general term of address between women.

## No. XLV.

### Song.

539x

Vir loq. The morning star of youth ever rises
And sets in the "mansion" of my beloved.
I have seen from the book of Sa‘di, O Lēli,
What is said to lovers. Yes, I have heard it.
I say "I shall go on a journey," and at the time of my departure
The soul goes out from my body and clings to the door of my Beloved.

Puella loq. Why art thou thus? May thine enemies be before thee!

Vir loq. Do not exalt my enemies. May the wrong thou hast done me(?) carry thee off.

Puella loq. Bring me news, neighbour mine, and I shall be thy sacrifice.
If thou bringst me true news I shall take thee as my foster-mother.

Vir loq. All the youths make songs in honour of my Beloved.
What! Is she God's rain that she should fall on all of you?

---

12 *be* . . . *bo·wa ke* — glossed "What! She is not God's rain (i. e. common property)". The verb, however, is interrog. and not negative. *ke* seems to be merely a connective "that", "so that", introducing the second clause.

000 Dušm'aˑyo bʌmʌn ᴜyoˑn jaˑtɛ ulčin ɛčaˑn.
Bulbulmo muˑ iho mʌnuˑm, be mɛnər dər ne boˑwa?

Puella loq. Ai.ʌsʌljubo, kot jaˑʀ oˑsʌn, ʌya.
Tʌp fʌt ɛti, oˑlji goka ba.
Bəriŋ seˑyər bɛ ja rai apiˑa?
Çʌnᴜm kʌnɛ bɛl niˑm, bər đərb'ɛš mai.i bila.
Λyamo gʌliŋʌtər iˑn ja ji di bʌm, se.ibaˑn.
Uˑŋe eˑitsuma sɛ ariˑkmo guˑ ho mʌnuˑm.

Vir loq. Ja jiˑmo ɛk čiˑki.ɛ ɣoyʌŋ ɛk ja buˑkər nɪkin
Da mulaˑmʌčər naˑn ja ji di.ušʌm. Ja ji Biˑbi
Λnjiˑʀ.

Puella loq. Mʌltumʌl ɛtina, wa maˑmʌtsəro.
Ja in hɛˑniŋ dʌltʌško Goˑhər diˑa se.ibaˑn.

---

2 *mɛnər dər ne boˑwa* — glossed "she will not give a chance to anyone". I do not know exactly what *dər* means here. IUB. gives *dər* as meaning *fʊrṣʌt*, i. e. 'leisure', 'opportunity', and it has been recorded in Shina as equivalent to 'desire', 'intention', 'power of choice' or perhaps 'leisure'.

3 *ʌya* — "O father", said to be here applied to the lover.

4 *tʌp fʌt ɛti* — i. e. "don't speak of the night; I see you even in my dreams".

6 *çʌnʊm kʌnɛ* — the "tight" i. e. congested village.

*bər đərbɛš* — the idea is, I think, that it is not safe to talk, there is a danger of what is spoken getting about, and so she keeps silent.

*gʌliŋʌtər* — i. e. "the steps leading up to my father's house". *gʌliŋ* are steps of
8 stone or earth, not the notched log used for climbing on to the roof.

*ja jiˑmo* . . . — IYB.'s Ms. has *ja ərmaˑnmo*(?) *čiˑki.ɛ ɣoyʌŋ*. *ərmaˑn* I suppose in
10 the sense of "desire", transferred to the "thing desired".

539x

All my enemies turn (hostile) eyes on me.
May my Beloved's father die! What! Does she
favour others?
Puella loq. "She does not look at me," O, do not say that
to me,. Beloved.
Let the night alone, I am with thee (even) in my dreams.
What! have I no desire to talk?
May the seed of the cramped (little) village perish!
(But) The spoken word is a (wandering) derwesh.
They say that that lover of mine had come on to
my father's staircase.
Did you not see him, Madam sister-in-law?
May your father die!
Vir loq. Throwing my Beloved's musk-scented tresses round
my neck
Then shall I betake me to her lap and breathe
out my life.
Bibi Anjīr is my soul (*or*, beloved).
Puella loq. Harken to me, O ye mothers,
That sweet-spoken Goher of mine has come,
they say.

---

13 *hᵉniẓ dʌltʌško* — *hᵉniẓ* (v. Vocab.) appears to have some such meaning as "sayings", "speeches", but has not been recorded elsewhere. The two words are used as a compound adjective, an unusual phenomenon in Burušaski. Cp. p. 358 l. 2, *ja gufiᵉnʌšo dʌltaᵉs*.

## No. XLVI. A.

### Wa·lum i·ɛ mɪsa·l.

Da i·nɛ sɛnimi kɛ:

Hin hirᴀnɛ altᴀn yu· bᴀm. U·ɛtsᴜm jᴜt inɛ sɛnimi yu·yər: "Lɛ aya, mi ɛtɛ dolᴀttsᴜm ja·ʀ bɛsᴀn ba·go jučila kɛ ja·ʀ ᴀči."

Yu·yɛ i·mo dolᴀt u·ər trᴀŋ nɛ učimi.

Da bu·t guntsɪŋ hərᴀŋulo o·nitsᴜm (*or*, omᴀnitsᴜm) jot i·nɛ i·ɛ i·mo bɛsᴀn uyo·n gᴀti nɛtᴀn bu·t mᴀtᴀn bušai.ɛnər ni·mi. Da i·tɛ dišulo (*or*, bušai.ᴜlo) ɣunikɪš duro·ulo i·mo bɛsᴀn bimᴀn fᴀš ɛtimi. Bɛsᴀn bimᴀn uyo·n fᴀs ɛtᴜmtsᴜm i·lji i·tɛ bušai.ulo bu·t dᴀŋ čᴀm di·mi. Bu·t ᴀbᴀš ɛ·ʀ di·mi. Inɛ ni·n i·tɛ bušai.ulum hirᴀnᴀlɛ wᴀlimi. I·nɛ inɛ i·mo mᴀlɛŋulo ku·kɪšo uyərčər e·rimi.

Inɛ ɛ·sulo ərma·n bilum kɛ "I·tsɛ xu·kišo bɛsᴀn şiçi.ɛn kɛ i·tsɛtsᴜm ja o·l mᴀniş" nusɛ. Inɛʀ mɛnɛ bɛsᴀn kɛ e·učᴀm.

---

These two versions of the Parable of the Prodigal Son were made from the text of the British and Foreign Bible Society's "Persian Urdu" translation of the New Testament (Luke XV, 11—32).

The first version, A, was produced by a committee of whom the leading spirit was Nazer of Aliābād, Hunza, and the secretary Sarferāz, a literate Yaskūn of Gilgit with a Nageri wife and an acquaintance with Burushaski. I eventually wrote it down to someone's dictation. Sarferāz's vernacular Ms., which I possess, is a somewhat ambiguous document, as it is not very carefully written and he had not arrived at a fixed system of correlating the sounds of Burushaski with the symbols of the Arabic-Persian script. For instance he uses ژ regularly to represent ts, but also on occasion to render č, j, š, or rather, as far as can be judged, the post-alveolar or cerebral forms of them ç, ȷ̣, and ş̌.

The second, or B version, was made some four months later by Jemadār Imām Yār Bèg and was recorded with his own hand, but it is probable that he consulted the previous translators who were on the spot. The Ms. is fairly clear and consistent.

## No. XLVI. A.

## The Parable of the Lost Son.

539k

And he said:

A man had two sons. The younger of them said to his father: "Father, give me the share of our property that comes to me."

The father divided up his property and gave it to them.

Then when not many days had passed, the younger son collected all his belongings and proceeded to a very distant country. In that country he exhausted all he possessed in evil conduct. When he had done so there came a very severe famine in the land and great adversity came upon him. He went and settled with a man of that country, and the man sent him into his fields to feed the swine.

He longed in his heart, saying: "Would that my belly might be (filled) with the things that the swine eat!" And no one gave him anything.

---

Both versions show traces of the influence of the Urdu original. The B version occasionally indulges in amplification and paraphrase. 136 177

In both, alterations were made during the process of dictation, and the vernacular Mss. and my transcriptions (especially in the case of the A version), are not identical.

Title. This in fact was supplied only with B. It is a translation of the Urdu rubric: *Khoye hue beṭe ki tamṡil*. 600

1 *ke* — this particle, introducing the words of a speech or thought etc. occurs constantly in this text, probably owing to the influence of the Urdu *kih*.

5 *onitsom* — v. § 407. b.

7 *γonikrē dorowlo* — Urdu *badčalani mẽ*.

9 *walimi* — The Urdu is: *ek bašinde ke han jaṛaṛa*.

10 *karkrīo* — vernac. Ms. has *xarkrīo*.

000

Da i·nɛ čərči niwᴀl sɛnimi kɛ. "Mi inɛ aya berumᴀn duroskuyor šᴀpik at'e·γᴀnum uče.i, jɛ ako·lə čᴀminɛ e·rča ba. Jɛ ko·lum da·l numa je.imo aya ɛ·pᴀčər ničᴀm. Da je.imo aya·ʀ se·yᴀm. 'Le.i ᴀya, jɛ aiyᴀš kɛ u·ŋɛ gulčinər bᴀγərk ᴀmᴀna ba. Mu jɛ gutɛ sɛnš aiy'a·maiya ba ki "jɛ u·ŋɛ gu.i· ba" sɛnᴀs. Bᴀxšiš ɛtuma kɛ jɛ gu·imo durusku·yo ju.ᴀn ᴀtsᴀn,' nusɛ gukɛ čᴀγamiŋ i·mo ɛ·sulo se.ibai.i.

Čᴀγa duro, to·lum i·nɛ da·l numa i·mo yu·yɛlɛ ni·mi. I·nɛ i·i dərum mᴀtᴀn bᴀm i·nɛ yu·yɛ ni·ts'in ɛsulo ra·m dusu·mi. Yu·y ga·ršumɛ ni·nin jot i·i ɛ·šulo wᴀšč̣ai.i, da i·skilᴀtɛ ba·n ɛčai.i.

I·i yu·yər se.ibai.i; "Lɛ ᴀya, jɛ aiyᴀš kɛ u·ŋɛ gulčinər bᴀγərk ᴀmᴀna ba. Mu gutɛ yᴀški aiy'amᴀna ba kɛ jɛ da u·nɛ gu·i ba sɛnᴀs," se.ibai.i.

Yu·yɛ i·mo šᴀdərišo·ʀ se.ibai.i ki "Dᴀltᴀstsum dᴀltᴀs gᴀtuŋ humᴀlkum dyu·sin, i·nɛʀ ɛ·bɪlin," se.ibai.i. "Da inɛ emišulo buro·ndo, yu·tiŋulo kᴀfšamuts ɛ·ltai.in" se.ibai.i. "Da yu·šᴀm i·sɛ bušo·šo ditsin, kᴀš ɛtin. Bɛsɛkɛ ja ki·nɛ e·i irᴀm mu dyu.ɛrimi (*or*, jindo imᴀnimi), wa·lᴀm (*or*, ɛspᴀla baiyᴀm) mu dᴀγurka ba," nusɛ ɛ·lum (*or*, ɛlɛ·mo) i·lji šuri.ɛ·š ɛtᴀstsɛ du·numᴀn.

Te·rumᴀnər (*or*, i·tɛ kɛnulo) uyu·m i· i·mo mᴀlulo bᴀm, i·mo ha·lər di·nin bᴀre·ɪmi kɛ γɛriŋ kɛ həri·p gɪʀᴀtasɛ ičər de·yɛljai.i. I·mo

---

1 *čərči* — suggests *cər* + *tsi* (= *tse*). For *čər* cp. *ačəra* 'confused', 'perturbed'. But there is a Shina word *čərč*- (?), 'senses', of which only the loc. *čərčər*, dat. *čərčel*, and abl. *čərčejo* have been recorded.

*niwᴀl* — 'having fallen'. This was substituted for *di·n*.

2 *ate·γᴀnum* — Urdu *ɪfra·t se*; glossed, 'generously', 'ungrudgingly', but the actual meaning is probably 'inexhaustible', v. p. 54 l. 7. n.

*uče.i* — the vernac. Ms. added "or *uyᴀču·n*" i. e. *uyᴀčuwᴀn* for *uyᴀča·n* 'they obtain' from *-*yaiyᴀs*.

4 *gulčinər* — Urdu, *nᴀzər mẽ*.

5 *u·ŋɛ* — Vernac. Ms. here and elsewhere *ums*. The form *um* is, favoured in Nagir, and here was probably due to Sarferaz. Nazer used to say *u·n* and Imam Yar Beg *u·ŋ*.

*sɛnᴀs* — apparently used with the force of the past participle active *nusen*; but the vernacular Ms. differs and perhaps there has been an uncompleted change of construction from that which appears in line 11 on which see note.

6 *gukɛ čᴀγamiŋ* — vernac. Ms. *khukɛ bɛriŋ i·mo ɛsulo se.ibᴀm*.

7 *čᴀγa duro* — seems to be a translation of the Shina *čagai.i mor* "the word or matter of the story" i. e. 'as the story goes' or 'to continue the story'.

*to·lum* — a note states that Nazer gave instead, *alemum*, cp. *ɛlɛ·mo* line 16.

8 *ra·m dusu·mi* — vernac. Ms. *ja·k di·mi*.

Then, coming to his senses, he said: "To how many labourers does that father of mine give bread without stint, and I am dying here of hunger. I will arise hence and go to my father, and I will say to my father: 'Father, I have become wicked in the eyes of heaven and in your eyes. I now cannot say: "I am your son." If you will pardon me, then make me as (one of) your labourers.'" Thus he spoke (to himself) in his heart. 539k

As the story goes: Arising thence he went to his father. While his son was still a long way off, his father seeing him was moved to pity, and he went running (to him) and threw (himself) on his younger son's neck and kissed him.

The son said to his father: "Father, I have become wicked in the sight of heaven and in your eyes. I have now become unworthy to say again 'I am your son.'"

(But) the father said to his servants: "Bring out quickly the best of clothes and put them on him, and put a ring on his finger and shoes on his feet, and bring the fatted calf and slay it. For this son of mine had died (but) now he has come to life again; he had become lost (*or*, I had lost him), (but) now I have found him (again)." After that they began to make merry.

In the meantime the elder son was in his field. On coming home when he looked he heard a sound of singing and music and

---

9 *eˑtolo waščai.i* — the vernac. Ms. seems to have: *iˑmo jot iˑi iˑmo eˑtolo niwaʌšin buk ečai.i*. The object of *waščai.i* is apparently the son, the neck being the father's. Cp. p. 66 l. 14.

*baˑn ečai.i* — the Ms. has: *iškiˑlete ban ečubai.i*.

11 *yʌški aiyamʌna ba ke* — vernacular Ms.: *mu khute yʌški fʌt auˑamʌna ba ke* . . . *senʌs*. In the earlier passage, l. 4, the Ms. also has *fʌt*: *khute senʌsər fʌt aiyaˑmʌna ba ke*. The meaning seems to be: "I have not remained able to say . . . cp. *ʌlawʌsa ba* p. 373 ll. 8 & 16. The Urdu is: *ab laiq nahīˑ rʌha kih* . . .

13 *iˑnər* — I think a mistake for *iˑne*, due to the Shina idiom which has the dative: *reset bʌnəre*.

*emitulo* — the vernac. Ms. has the plural: *emiʌntaulo bereˑndumots*.

15 *irʌm* — vernac. Ms. *iˑrubʌm*.

18 *haˑlər* — vernac. Ms. *ha ʌsiˑr*.

19 *deyeljai.i* — vernacular Ms. *deyeljubai.i*; similarly *dayʌrotubai.i* in this line and *eˑtubai.i* for *eˑtai.i* p. 370 l. 3.

000

šʌdərʌnər qau nɛ doγərušai.i kɛ: "Ko·t besʌn mai.i bila?" nusɛn. Inɛ šʌdərɛ i·nər se.ibai.i ki. "U·nɛ walum i·nɛ jut go·čo di bai.i. Da u·nɛ gu·yɛ yu·šʌm i·sɛ bušo·šo kʌš o·tai.i, gutɛ gʌnɛ kɛ u·nɛ jot go·čo dʌltʌsku·šʌtɛ yʌmi."

Gutɛ bər uyu·m i· dɛyɛlin i·mos dusu·n ulo ha·lər ni.ʌsər rai.i aiye·čai. Mʌgər i·nɛ yu·y ho·lɛ ni·n i·i bərči 'ɛčai.i. I·nɛ í·mo yu·ɛ sɛnum bərər se.bai.i: "Lɛ aya, berum dɛnmiŋulo ja go·ᴛ xɪsmʌt ɛča ba, da u·nɛ sɛnumər (*or*, sɛnum bərər) bɛ o·sɛna ba, mʌgər ja·ᴛ u·nɛ bɛšʌl hʌn tai·ᴛʌnɛ du·ʌn kuli aiyawa kɛ ja je.imo šugu·lotiŋɛ ka nɪšinin šuri.a·ᴛ ɛ·čʌmtsɛ. U·nɛ kinɛ jut gu.i·di·mi, aminɛ u·nɛ daulʌt γunikɪš duro·iŋulo e·rimi, u·nɛ i·n'ɛ gʌnɛ u·nɛ (*or*, gu·i) yu·šʌm bušo·šo kʌš o·tuma."

Yu·yɛ uyu·m i·ɛr se.ibai.i: "Lɛ e·i, u·n kɛ hər kɛnulo ja apʌci ba, da ja besʌn bimʌn uyo·n u·nɛ bi. Minada·ᴛ mimʌnʌs xuš mimʌnʌs yʌški bilum, besɛkɛ u·nɛ ki·nɛ jot go·čo i·ᴛʌm mu di.uwɛrai.i, wa·lʌm mu dime.iγurka·n."

Čʌγa fʌš mʌnimi.

---

6 *bərči ɛčai.i* — glossed Hindustani *mʌna·na* ('to make agree', 'persuade', 'conciliate'). The vernac. Ms. seems to have *bərər dišubai* (= *dišai.i*).

9 *aiyawa* — vernac. Ms. *ajo·ba* i. e. 2nd. sg. perf. of **-uyʌs* with the *ja-* prefix, preceded by the negative *a-*, v. § 266.

10 *aminɛ* — vernac. Ms. *menɛ*.

7

539x

dancing. He called to one of his servants and asked him: "What is this?" The servant answered him: "That missing younger brother of yours has come back, and your father has made them kill the fatted calf, because he has got back your young brother safe and sound."

The elder on hearing this became angry and refused to go into the house. But his father went out and (tried to) persuade him. To what his father said he replied: "Father, for many years I have done you service, but you have never given me a kid that I might eat it and make merry with my friends. Now this younger son of yours, who has dissipated your property in evil doings, has come back, and for him you have made them slay the fatted calf."

The father replied to his elder son: "Son, you are always with me, and all that I have is yours. It was right that we should make merry and rejoice, for this your younger brother was dead and now he has come to life again, he was lost and now we have found him again."

The story is ended.

---

11 *uʂe* — or *gu·i* — must go with *yu·ḍʌm*, 'reared by you'.
*yu·ḍʌm* — vernac. Ms. *oḍʌm*.
15 *i·rʌm* . . . — vernac. Ms. *i·ru bʌm mu jindo mʌnimi, wa·lu bʌm mu dimc.iyurkumʌn*.

## No. XLVI. B.

### Wa·lum i·i.ε mɪsa·l. (By Jemada.ʀ Ima·m Ya·ʀ Beg).

Da i·nε sεnimi:

"Ho mεnʌn hiʀanε a·ltʌn yu· bʌm. ˈU·ʌtsum jut i·nε yu·yər sεnimi: "Le aya u·ŋε ma·ltsum bεsʌn ja·ʀ tʀʌŋulo a·ʀ ju·či bi kε jo," ˈεsimi.

ˈEsʌsər u·wε i·mo ma·l ha·l u tʀʌŋ ˈo·timi. Da bu·t guntsiŋ o·nitsum ho jut i·ε i·imo bεsʌn uyo·n gʌti nεtʌn mʌtʌn γʊsˈʌnʊm bušai.εnər gʊtsˈərimi.

Da tˈε·lε i·mo ma·l γʊni·kɪš dʊʀo·wʌtε xərč εtimi. Da bˈεšʌl uyo·n xərč εtimi kε ho i·tε bušaiyulo dʌŋ čʌmʌn bʌli·mi (*or*, di·mi). Da i·n muhta·j imˈʌnʌsər di·mi, bεsεkε auqa·t bilˈumʌn γʊnˈikiš dʊʀˈo·wʌtər xərč εtˈʌm. Xərč nεtʌn ti dyu·ʌsʌm. Da i·tε bušai.ε.ε hin hʊʀu·tʌs hi·ʀʌnε tε·lε ni·n wˈʌlimi. I·nε hi·ʀε i·nər i·imo mʌlˈεŋulo xu·kišo uyˈərčər ˈe·ʀimi.

Da ki·nε hi·ʀε ʀai.i (*or*, ərma·n) bilum bεsʌn wʌtˈε·ŋ xukišu·ε

---

10 *imʌnʌsər di·mi* — *di·mi* is clear both in my transcription and in the vernac. Ms. We therefore have an idiom similar to the English "he came to be . .".

11 *ti dyu·ʌsʌm* — 'he had remained empty' i. e. he had nothing left. This phrase is an excrescence on the Gospel.

12 *hʊʀu·tʌs hi·ʀʌnε tε·lε ni·n wʌlimi* — this follows so closely the Urdu (see note to A p. 366 l. 9) that doubt arises as to its Burushaski orthodoxy. Whether *tε·lε* can mean "house of" as well as "there". I do not know, but the ordinary Burushaski would be: *hiʀʌnʌlε nin*. This use of *wʌlimi* is also suspect.

14 *wʌtε·ŋ* — the original text had *mε·ʊa šɪqa* and in l. 16 *šɪqa·tsum*, to which I objected. *mε·ʊa* was probably due to a misunderstanding of the Urdu *phʌlia·* 'beans'; *šɪqa* ordinarily means 'grass'; *wʌt* 'bark' (of tree), 'peel', 'rind'.

ṣ̌eči.ʼεn kε i·kʼe·tε i·mo yu·l nε nuṣ̌ʼε huru·tiǰ, magər ki·nεr i·kε xu·kiṣ̌u·ε ṣ̌e·yaa watʼε·ŋtsum ti ṣ̌i.asər menε beaan ʼe·učʼam.

Ho be·ruman guntsiŋtsum ki·nε hilʼεs hu·šər di·n ikʼərεŋε se.ibai.i. "Ja ʼau.u.ε' be·ruman durʼo·ski.u·ər šapʼik bos u·čai.i (*or*, uyʼača·n) da jε ako·lε čʼaminε e·irča (*or*, ai.irča) ba. Æki·latε e·ramtsum (*or*, e·rastsum) jε da·l numa je.imo au.u ε·pačər ni·čam. Da i·nər seyam: "Lε ʼaya, jε aiyaš kε da u·ŋε nasərulo gunaga·r amʼana ba. Mu æki·l yaški ʼatawʼasa ba kε da 'jε u·ŋε gu·i ba' seyam. Jε gu·imo durʼo·skuyo ju.an ʼati. U.ʼe·ka go·r duro nε huru·šam."

Ho ikʼəraŋε dæki·l nʼusεn i·n di·mi i·mo yu· εpačər gutsʼerimi. I·n mu mata·n bam i·nε yu·u.ε i·nε i· ni·itsin raham di·mi. Da nukʼa·rts i·nε i·i bukər wʼašimi da ba·n εtimi.

I·yε yu·wər senimi: "Lε ja au.u, jε Xuda· kε da u·ŋε nasərulo gunaga·r amʼanam, be·sekε u·ŋε bərči o·manum ma·l traŋ nama·tin (*or*, nuko·tin) nʼutsun ʼγunikiš duro·wər e·ram. Muto gutε senastsε yaški atawʼasa ba kε jε da 'u·ŋε gu·i ba' se·yam."

I·i.ε daki·l s·εnasər yʼu·wε i·mo nʼokartiŋər ʼo·simi: "Šu.a·tsum kε šu.ʼa gatuŋ humalkum dyu·tsin ki·nε ʼε·bilin, da i·nε iri·ŋulo buro·ndo da yu·tiŋulo (*or*, yu·tisulo) kafla ʼe·ltai.in. Da yu·šam i·sε bušo·ušo dʼitsun kaš εtin kε ho nʼiṣ̌in šurε.a·r (*or*, xuši) ʼεčan," o·simi. "Be·sekε ja ki·nε e·i ʼirum (*or*, ʼiram) bam mu dyʼu·εrimi, wa·lam mu da·aγurka ba." Ho u· xuši εtastsε duγʼu·iskinuman.

Lekin i·nε uyu·m i· malulo bam. Bešal i·n maltsum di·n ha·lər asi·r de·šqaltimi kε γəriŋ kε həri·pε da girʼatasε išər de·yelimi. Da hin nokəranər qau nε doγʼərusumi: "Kɔš beaan mai.i bila?"

---

1 *huru·tiǰ* — 'that he should stay, remain'. I have not noted any other example of *ru.i* being followed by the *-ǰ* form of the verb.

*magər* — "but no one gave him anything except the husks to eat". Luke implies that he did not even get the husks.

5 *e·ramtsum* — The vernac. Ms. has only *e·rastsum*.

8 *atawʼasa ba* — from *d°-w.s.s*.

14 *nama·tin* — so both Mss. instead of *nama·tin*. The clause is an interpolation.

19 *yu·tiŋulo* — vernac. Ms. has *yu·tisulo* as a first alternative.

21 *iram* — vernac. Ms. has only *irum bam* i. e. 'was dead'. Urdu *merda thr*. The plup. *iram* 'he had died' amounts to the same thing. *irum bam* is, I think, incorrect.

I·ne nokaranε i·nar 'esimi: "U·ŋε go·ċo di bai.i, da u·ŋε gu·u.ε yu·ċam buśo·uśo kaś o·ċ'ai.i. Gutε ganε xuśi o·ċ'ai.i kε qa·lum i· siʌt salaːmʌt d·e·γurk'ai.i," e·simi.

I·ne uyu·m i· nokartsum gutε ċaγa de·yel imo·s manimi, da u·lo ha·lər ni·ʌsər rak aiyɛ·timi.¹ Magar i·ne yu·wε de·yʌl ho·lε ni·n uyu·m i·ne i· 'e·umilasər duγ·u·uskinimi. I·ne i·mo yu·wər jawa·bulo senimi kε "Le ʌyʌ, bar·e·n, aku·rum de·niŋulo je u·ŋε xidmat eċa b'a, da b'e·ċal kε u·ŋε hukum fər ako·tə ba, 'ʌmma ja·r u·ŋε b'e·ċal kε hʌn tai·rə du·ʌn kuli aiyaw'a (*or*, aiy'an.uma) 'gu·imo śugu·lutiŋε ka gilti·r (*or*, xuśi eti),' nusen. Lekin beċʌl u·ŋε ki·ne gu·i di·mi kε akuruman śureʌr et'a·. I·ne u·ŋε ma·l kε dolʌt uyo·n ʌma·ate xarċ etai.i, u·ŋε i·ne g'ʌne yu·śam buśo·uśo kaś 'o·ta."

Uyu·m i·i.e yu·wər sakil 'eʌsər yu·wε i·nər senimi. "Le e·i, u·ŋ hami·ta ja ʌpaċi ba, da besʌn ja bi kε ʌs u·ŋε bi. Le·kin xuśi etʌs da aiyuċ ʌm'ʌnʌs yaśki bilum, be·seke u·ŋε ki·ne go·ċo i·rum gutʌs bam, mu·to dyu·warai.i, 'espalam, mu dime·iγurka·n," esimi.

Čaγa faś manimi.

---

6 *e·umilasər* — 'to pacify', 'placate'. The meaning hardly allows of any connection with *d·-ʌsmilʌs* 'to defile'. The *e·u* is perhaps the noun *-*ʌs* 'heart'.

8 *ako·tə ba* — 1st. sg. perf. neg. of *gu* + *-*ʌlʌs*.

9 *aiyaw'a* — cp. version A p. 370 l. 9. The vernacular Ms. here has *aiyawa·* and *aiyawa*.

10 *gilti·r* — is not given in the vernac. Ms.

14 *ja ʌpaċi* — vernac. Ms. *je ʌpaċi*.

[P. 375 is blank - Analyst]

¹[Errata: for aiy'e't imi read aiy'ɛ'timi, cf. p419 Cat.ill, -- Analyst]

## No. XLVII.

### Minᴀs Širi Bᴀdᴀt ya Širi Bəra·i Bᴀγər Thᴀm.

800 Qᴀdim ᴢᴀmanulo Gi·ltulo Thᴀmᴀn Ša Ra.i·s nusɛ bᴀm. Se.iba·n ine kᴀpᴀlulo γɛnɪšɛ tur bilum. Gutɛ sɪr sɪrf hin xa·s mᴀhrᴀmᴀnər lɛl bilum. Inɛ Thᴀmɛ γuyᴀŋ ɛčᴀm.

Thᴀmɛ gutɛ čᴀγa niha·yᴀt čᴀp ɛčər xi.a·l bilum. Nokərɛ bər čᴀp ɛtumɛ sᴀbᴀb(p)ᴀṭɛ γᴀli·z (*or*, mus?) imᴀnimi. Ine sᴀmba nɛtᴀn

---

12b I have placed this text by itself because it was not, like those that precede it, written down by myself from oral communication.

I received it in manuscript from the Mir of Hunza in 1923, more than a year before I began to work at Burushaski.

It was written out by the Mir's son, Gushpūr Muhammad Ghani Khān, in Arabic script in two versions, one Burushaski the other Hindustani. The two versions do not exactly correspond, neither being a direct translation of the other.

The Hindustani version has been of great help in elucidating the Burushaski; where the two coincide they provide a double guide to the sense, where they differ, it not infrequently happens that the Hindustani throws light on motives or reasons which are obscure in the Burushaski.

Burūshaski is, I believe, never written in ordinary life, so Muhammad Ghani Khān's effort must have been something of an adventure.

He had probably to make his own conventions and he no doubt anticipated that it would only be read by some literate Burushaski-speaker like himself to whom the story would be well-known and to whom no very precise rendering of the words would be necessary.

The points are not always clear and are sometimes doubtfully or incorrectly placed, and though vowel-signs are liberally provided they are not always found where wanted.

I think I have, with some labour, deciphered all except words with which I am not acquainted.

000 Muhammad Ghani Khān distinguishes between

## No. XLVII.

### The Story of Širi Bʌdʌt, *or* Širi Bərai Bʌγər Thʌm.

(From the Burushaski of Gushpūr Muhammad Ghani Khān).

534

In ancient times there was in Gilgit a Tham called Shāh Rais. They say that he had a gold horn on his head. This secret was known only to one private servant who used to trim the Tham's hair.

The Tham was very anxious to keep the affair secret. Owing to (the strain of) keeping the matter secret the servant fell ill (of

---

| | | | |
|---|---|---|---|
| ت and ٹ | *t* & *ṭ*. | ت and تھ | *t* & *th*. |
| د and ڈ | *d* · *ḍ*. | چ and چھ | *č* · *čh*. |

He uses the sign ش but he writes غنس for غنش (γʌniš).

He does not usually distinguish between initial short vowels: *a*, *ʌ*,, *e*, *ɛ* *i*, *u* etc. nor between *č* and *ç̌*, or *š* and *ṣ̌*.

Final ﻻ is frequently written like لا.

Many other points might be noted.

It is interesting to note that *Širi Bʌdʌt*, known in Shina legend, is identified with *Širi Bərai Bʌγər Thʌm* vide Text No. 18, p. 208.

It is not clear in the Ms. whether *Šir* or *Širi* is intended, but, as far as I know the word is always pronounced *Širi* or *Širi*.

1 *Giˑltulo* — here and elsewhere, by a mere clerical lapse, written *G-liˑl-t luˑ*.

*Ša Ra.iˑs* — the name is still preserved by the nominal Ruling Family of Gilgit. The uncle of the present titular *Raˑja* of Gilgit bears it.

2 *tor bilum* — In spite of the singular verb one suspects that "horns" is intended, especially in the absence of *hʌn* or the suffix *-ʌn*.

5 *γʌliˑz* — this takes the place of a word in brackets which seems to be *mos*. The H. version has *peˑčiš* 'dysentery'.

1—5. page 376
1—2, page 378
17—18, page 378

The extraordinary similarity between ,the stories of *Ša Ra.iˑs* and Midas and their respective servants will be remarked. It is highly unlikely that it is due to even a secondhand acquaintance in modern times with Greek mythology, on the part of the people of Hunza-Nagir or Gilgit.

Hərɛli.ər ni'n ti·kulo qʌmʌn nɛtʌn qau ɛtimi kɛ "Šah Raisɛ kʌpʌlulo γɛnišɛ tʊr bila." Yʌṭɛ tik nikin i·lji di'mi.

Hərɛlilu(lo) hin dʌsinʌnɛ huyɛ·s uyərču bom. Hin hirʌn tɛlər di'nin šuqa (da sər?) mu'mi. Šuqa du'nkɛ turu'mi, sər ba qa'ɪda du.a·simi. Haira'n numumʌn duγarusumo: "Albʌtta un Širi Bʌdʌt ba, xair?" Juwa·b muchimi: "Awa jɛ Širi Bʌdʌt ba. Jɛ mu Gi·ltulo thʌm mʌna·s ba. U·nər buṭ ina'm ɛč'ʌm," nusɛ, γaib mʌni'mi.

Da Gi·ltər di'nin Šah Ra.i·se tərka'ŋulo nutʌγʌn hurutimi. Da Ša Ra.i·sɛ hʌγʊrər bʌliŋe bʌspur gimər Širi Bʌdʌtɛ ɛk ṣɛčʌm. Axɪr Thʌme duγʌrusimi: "Ja hʌγʊr la·ša bɛsɛ mʌnimi.ɛn?" Aštʌne but košiš nɛtʌn du'nimi. Širi Bʌdʌt sɛnimi: "Ša Ra.i·s Thʌm mʌnuwʌṭɛ jɛ bʌspur kɛ oṣɛčʌma?" Aštʌne Thʌmʌle di'nin čʌγa ɛtimi kɛ: "Akhi ʌkhi nusɛn hirʌn dʌγʌmi."

Itɛ zʌma'nulo Piṭaiyu(?) nigirʌt fa·l gibʌm. Piṭai.u'r (?) girʌtʌsər hukum učimi. Piṭai.u'r čo·ṭale gʌbʌnts uγərčʌm. Ajʌb itifa(q)tsum čoṭʌle gʌbʌnts Hərʌlilum dutsʌm, nokəre be(?) tik nipirʌq qau.u ɛtum ite dišulo usko čoṭʌl duwašʌ bim. Piṭai.u'r uγərʌs kɛ gʌbʌntse sɪrf: "Šah Ra.i·se kʌpʌlulo γɛnɪše tʊr bila," sɛnimi.ɛn.

---

4 The word following *šuqa* looks like *durustər*. If this could be taken as a slip for *durust ɛčər* it would agree with the *durust ɛtum* in l. 11 p. 380. On the other hand the H. text has: "giving her a little thread, he said 'mend my choga'". This suggests that the reading might be *šuqa da šutur mu'mi*, *šutur* meaning "thread" in Khowār, but the Ms. will not support this. Perhaps we are to read, *da tsər*, for *da sər*, 'and thread'. The *t* points may be unintentional.

*šuqa du'nkɛ turu'mi* — the transliteration of the two last words is somewhat conjectural *turu'mi* may be compared with *turum*, 'ripped' and perhaps *i·lturʌs* 'to spoil', 'to damage'. The Hindustani, as I read it, has "the choga became more torn". The word however might be read as *təru'mi* or *tsəru'mi*. The latter form would point to *tsər*, 'torn'.

9 *bʌliŋɛ bʌspur* — *bʌspur* means "grain", but only as food given to horses. These horses were given walnut kernels in place of grain.

10 *la·ša* — V. Vocab. s. v. The H. has *dubla* i. e. 'thin', 'emaciated'.

11 *mʌnuwaṭɛ* — here seems to be the 3rd. sg. perf. *mʌnuwai* + *ʌṭɛ*. In l. 6 p. 382 it appears to be the 2nd. sg. perf. + *ʌṭɛ*. V. § 407.

12 *o·ṣɛčʌma* — another example of the negative prefix *o·*, v. § 339.

13 *ʌkhi* — probably for *ʌki·l*.

*dʌγʌmi* — the H. has: "The King said. 'Where is he?', but he had disappeared".

dysentery?). After reflecting about it he went to Herèli and digging a hole in the ground he shouted into it "Shāh Raīs has a gold horn on his head." Then he filled in the earth and returned (home).

A girl was grazing flocks in Herèli and a man came to her there and gave her a *choga* and some thread(?). In a little the *choga* became more torn(?) and the thread remained as it was. She was amazed and asked: "You are surely Shiri Badat, are you not?" He answered her: "Yes, I am Shiri Badat. I am now going to become Tham in Gilgit, and I shall give you a great reward." So saying he vanished.

Then coming to Gilgit he took up his quarters in hiding in Shāh Raīs's stable; and when Shāh Raīs's horses were given their ration of walnut kernels Shiri Badat used to eat it. Eventually the Tham enquired: "Why have all my horses got into poor condition?" After great efforts the groom caught Shiri Badat who said: "Because Shāh Raīs has become Tham am I not to eat horse-food?" The groom came to the Tham and reported: "A man said thus and thus and has disappeared (*lit.* hidden himself)"

In those days *Bitans* used to dance and practise divination and Shāh Raīs (now) gave orders for them to dance. For the *Bitans* they used to play on pipes made of *chotal*. By a strange chance they had been in the habit of getting the *chotal* reeds from Herèli, and (now) at the place where the servant had dug the ground and shouted into it, three (clumps of) *chotal* had come up. On their being played for the *Bitans* the pipes said only: "Shāh Raīs has a gold horn on his head."

---

[14] *piṭaiyu* — here and in what follows this word could be transliterated in different ways, but from various indications it is clear that it is intended for *biṭaiyo* the pl. of *biṭʌn*, 'soothsayer'.

The Hindustani has in its place the word ديل with a note saying "in Shina". This must be the Shina word *daĭyʌl* which corresponds in meaning to the Bu. *biṭʌn*.

The H. version also clarifies the context by saying: "In order to clear up this mystery the Raja gave orders to play (for) the *daĭyʌl*".

*nigirʌt* — i. e. *niki·rʌt* 'having danced', but it can be read as *negirʌt* the Cs.

[15] *ơγərćʌm* — the first vowel is not marked, but is short. I should expect *o·γərćʌm*

[16] *be* — I do not know what this is. It may only be a repetition of the final *-e* of *nokɔre*.

000

Thᴀm haira·n ni·mᴀn nokərər ɛsimi. Nokərɛ sa·f sa·f i·mo baya·n ɛtimi. Hərɛlilu ɛtʊmᴀte Thᴀm bᴀlke xʊš mᴀnimi.

Gʊtɛ tᴀmaša·ulo Širi Bᴀdᴀt kɛ bᴀm. Ʌštᴀne lɛl nɛtᴀn dunimi. Da Thᴀmɛ Širi Bᴀdᴀtᴀtər čodo ničin ɛsimi: “Unər ᴢᴀʀu·ʀᴀt bilʊm kɛ ja·lər dʊko·n bɛs ᴀyau·ma(?) kɛ bᴀspur γi·ki ɛča.” Širi Bᴀdᴀtɛ sɛnimi: “U·n Thᴀm manuwᴀṭɛ jɛ bᴀspur· kɛ oṣɛčᴀma?” Thᴀme imo·s din i·mo xᴀnjər yᴀkᴀl lip nɛ sɛnimi: “Yɛ ga gʊtɛ go·ʀ dərka·ʀ bila kɛ.” Širi Bᴀdᴀte xᴀnjər nʊkᴀn Šah Ra.i·s ɛsqᴀnimi.

Da mᴀšhu·ʀ ɛtimi kɛ “Jɛ Širi Bᴀdᴀt ba. Jɛ mu Gi·ltulo thᴀmkušɛ hʊkʊm mᴀnila.” Gi·lte tᴀxtᴀṭe nu·ʀʊt inɛ (itɛlu Hʊnza-Nᴀgɪʀ kɛ ša·mɪl bilʊm) Hərɛlilo šuqa dʊrʊst ɛtʊm inɛ dᴀsinmu ka nɪka·h ne dʊmutsimi. Berumᴀn wᴀxttsʊm hᴀn gʊsᴀn Nu·ʀ Bᴀxš nʊsɛn paida mᴀnumo.

Širi Bᴀdᴀtɛ xʊra·k gʊnts kɛ hᴀn hᴀn mʊmuši bim. Hikulto Hʊpərʊm hin jᴀṭ gʊsᴀnė hᴀn gʊsᴀnmutsɛ yu·šᴀm mʊmuši.ᴀn yu·mo. Čhᴀpe maᴢa di·nin Širi Bᴀdᴀte sᴀbᴀb duγarʊsimi. Jᴀṭ gʊse sɛnʊmo: “Juṭkuše imi i·ri bim. A·i·mu mᴀmu ničin a.i·mu uša ba.” Isɛtsum ilji hin hin yo·lekʊs hilɛs muqᴀrrər xʊra·k bim. Gʊte ᴢuləmtsʊm kuyo·č but xᴀfa mᴀn'u·mᴀn.

Ite wᴀqtulo iskɛn ɛčuko·n, Abul Γais, Abul Fa·ni da Ha·zir Jᴀmšɛd Da·yu·rə khu·ṭᴀṭər du·mᴀn. Tɛlɛ Širi Bᴀdᴀte bᴀsi yᴀṭku.ine hərᴀn bim. Hᴀzir Jᴀmšɛdᴀtər sɛnumᴀn: “Guse dɛljᴀn.” U.iski.e žᴀmᴀŋ

---

5 *ayau·ma, ayo·ma (?)* — probably the 2nd. sg. pret. negative of *yaiyʌs* ‘to obtain’. The correct translation is quite uncertain.

7 *yɛ ga . . .* — The H. version makes the King's motive clearer: “If you are to act as Raja, then take this sword ”.

15 *gʊsʌnmutsɛ* — this use of the suffix *-tsɛ* is curious. From the Hindustani it appears that the old woman had had the lamb suckled by another younger woman.

17 *a·i·mu* — probably the 1st. sg. form of **-i·mo*, which is not found in the other texts, its place being taken by *je.imo*. Possibly however the 1st. *a·i·mu* is the gen. of *ai·i* ‘my daughter’, and the following *a·i·mu uša ba* is to be read: *a.i· mu·uša ba*, ‘I have reared her as my daughter’, or ‘I myself have reared her’.

*uša ba* — **-uše.ʌs* seems to be capable of use without a pron. prefix, cp. the use of *u·šʌm* as an adjective.

*isɛtsum ilji* — the use of the x form instead of the y form in this phrase is unusual. The regular thing is *itɛtsum*.

The Tham was astonished and spoke to the servant about it. The servant made a clear statement of his doings and the Tham it appears was pleased at what he had done in Herèli.

Shiri Badat was also present at the show and the groom recognised him and seized him.

The Tham reviled Shiri Badat and said to him: "When you were in need why did you not come to my house and get something, instead of stealing the horses' food?" Shiri Badat replied: "Because you have become Tham am I not to eat horses' grain?" The Tham losing his temper threw his dagger towards him and said: "Then take this if you need it." Shiri Badat took the dagger and killed Shāh Raīs with it.

Then he proclaimed: "I am Shiri Badat. The authority of the Thamship of Gilgit has now become mine." And he took his seat on the throne of Gilgit (Hunza-Nagir was also included in it). He performed the marriage ceremony with the girl who had repaired his *choga* in Herèli and espoused her. After some time a girl (*lit.* woman) called Nūr Bakhsh was born to them.

Shiri Badat's food was one lamb every day. One day an old woman of Hoper gave him a lamb which had been reared by a woman. On getting the (human) taste of the meat Shiri Badat asked the reason of it. The old woman said: "When the lamb was young its mother had died and I gave it my own milk and reared it as my own (child)." After that a year-old boy was his fixed (daily) ration. The people were much annoyed by this cruelty.

At that time three brothers, Abūl Ghais, Abūl Fāni and Hāzir Jamshed came to the Daiyōr fort. There there was an ox belonging to Shiri Badat's gardener. The others said to Hazir Jamshed: "Let us shoot at it," and the three of them shot (at it) with their

---

*yo·lekʊs* — the first two vowels are doubtful. I connect it with *yo·l* 'a complete year' and conjecture that it means 'yearling'.

*Ha·zir Jʌmšɛd* — written حاضر جمشد but the name is ordinarily spoken as *Ʌzʊr Jʌmšɛ·d* or *Jʌmšɛ·r*. As the writer does not specially mark the vowel *ɛ*. I have used that as a compromise. The dat. form *JʌmšɛdAtər* in l. 22 is surprising.

bišᴀmᴀn. Oltᴀlike this ‸! mᴀnimi. Hazire dɛlimi. Inər ɛsumᴀn kɛ: "U·n nʊko·n khᴀš ɛti, da kᴀba·b nɛtᴀn mimər kɛ xᴀbər ɛti."

Ine ni·nin khᴀš nɛtᴀn ɛkin kᴀba·b nɛ qau ɛtimi. U·ɛ juwa·b ičhimᴀn: "ᴧwᴀl u·n Bɪsmilla ɛti." Inɛ Bɪsmilla nɛtᴀn šʊru· ɛtᴀsər o·ltᴀlik xᴀrts nɛtᴀn γaib mᴀnumᴀn. Inər hin xa·nsa·ma·n (Ri·le Rᴀmᴀl nusɛ) i·rinčiŋ čhʊmᴀre hin ᴀštᴀn ᴧštᴀne nʊse, (aula·d mu· xa Gᴀnišulu ba·n), phᴀt ɛtumᴀn. Hᴀzir Jᴀmšɛdᴀtər ɛsumᴀn: "Un nʊko·n mu Giltulo thᴀm mᴀnɛ."

Ha·zir Jᴀmšɛd i·mo xa·nsa·ma kɛ ᴀštᴀn da həre čhᴀp kɛ nukᴀn Giltᴀtər du·n i·ne bᴀse yᴀṭku.ine ha·le duso·kumᴀn. Bərɛnᴀsər ba·γba·ne jᴀma·ᴀte bᴀsi·lum ᴀsqu·riŋ dʊsu·n bᴀṭumʊts ɛčər du·nʊmo. Ha·zir Jᴀmšɛde (*ms.* "Jᴀmšɛd te") sɛnimi: "Bɛsᴀn ɛča?" Sɛnʊmo: "Širi Bᴀdᴀte e·i Nu·r Bᴀxšmʊr bᴀṭumʊts oča ba·n." Ha·zire sɛnimi: "Jɛ kɛ hᴀn ɛčᴀma?" Jᴀṭ guse sɛnʊmo: "Xuši(ɛ) ka ɛti." Hᴀn buṭ šu·a bᴀṭu.ᴀntse i·mo γuyᴀŋ — — —(?) khᴀrɛṭilo wᴀšimi.

Jᴀṭ guse Nu·r Bᴀxšmule pi·š ɛtumo. Nu·r Bᴀxše ise Hazir Jᴀmšᴀdɛ bᴀṭuwər duγarusʊmo. Ine tᴀma·m ha·lᴀt bᴀk bi·k mosumo. Nu·r Bᴀxš a·šiq nʊmu·mᴀn čʊp ne ha·le o·ru·ṭumo. Berumᴀn wᴀqttsʊm Nu·r Bᴀxš nuruṭ mu.i·yᴀn dimᴀnimi. Oltᴀlike Širi Bᴀdᴀttsʊm xauf ne hᴀn sᴀnduqᴀnər ulo niwašin bᴀnd nɛtᴀn hɪfa·zᴀtɛ ka Hᴀnisa·ri dəri.a·ɛ ulo wᴀšimu. Dəri.a isɛ sᴀndu·q ni·yᴀn Bulda·sər di.usimi.

---

5 *xᴀrts nɛtᴀn* — the H. seems to have *na·i bᴀja·kər* 'playing on pipes', but in a Shina version of the story I have "*ha ha thɛ hᴀti trᴀp thɛ muti əi.i ja·rɛ baiyɛ tər dɛ bujɛnən*", "the other brothers both laughing and clapping their hands flew off".

From the Shina version it also appears that A. J. could not follow them because, being of fairy race, he had been rendered impure and incapable of flight by having come in contact with the ox's dung (or perhaps simply with the ox). Cp. the case of the peri *Śahri Ba·no*, p. 14 l. 16.

5—6 *Ri·lɛ Rᴀmᴀl* — *ri·l* ordinarily means 'copper' and perhaps does so here. It will be remembered that in No. XIII (p. 210 l. 9) *Širi Bərai Bᴀγər Thᴀm* had a copper stick and copper leg-wrappers.

From the Hindustani version it is clear that it was the cook and not the groom who had iron hands.

13 *oča ba·n* — probably a slip for *oča ba*. The H. has the 1st. sg.

15 *γuyᴀŋ* — the following word appears to be a p.pc. active: *nɛgᴀlər* or *nɪkakər*, neither of which is known to me. It must mean "fastening" or "tying on to".

‸! [Errata: for this read this. cf. p 419, cat. 116
-- Analyst]

bows. The two others missed, but Hazir hit it. They said to him: "You go and kill it and roast its meat and let us know (when it is ready)." 539*

He went and slew it and roasted its liver and called out to them. They answered: "You say 'Bismillah' (and begin) first." He said 'Bismillah' and when he began (his repast) the other two clapped their hands and disappeared. They left behind for him a cook called Rīlè Ramal with iron hands and a groom called Ashtanè, whose descendants are in Ganish to the present day. They said to Hazir Jamshed: "You go now and be Tham in Gilgit."

Hazir Jamshed took (with him) his cook and groom and the flesh of the ox and they came to Gilgit and alighted at the house of the gardener. On looking about he saw the gardener's wife bring in flowers from the garden and begin to make up nosegays. "What are you doing?" said Hazir Jamshed. "I am making nosegays," she replied, "for Shiri Badat's daughter, Nur Bakhsh." "May I make one too?" said Hazir Jamshed. "By all means make one," replied the old woman. Tying(?) some of his own hair on to a very fine nosegay he threw it into the basket.

The old woman presented the basket to Nur Bakhsh, and the latter enquired about Hazir Jamshed's nosegay. The old woman chattered away(?) and told her all the facts of the case. Nur Bakhsh falling in love with him lodged him secretly in the house. After some time Nur Bakhsh having conceived a son was born to her. As both of them were afraid of Shiri Badat she placed the infant in a box and shutting it up put it carefully in the Hanisāri river. The river carried down the box and cast it up at Bul Dās.

---

The H. has "tying (*baˑnd kʌr*) his hair on to a bunch of flowers".

17 *bʌṭuwər d.* — 'enquired about the nosegay' — an unusual use of the dative. The person to whom the question is addressed is often put in the dative.

*bʌk biˑk* — presumably based on the H. *bʌkna* 'to chatter', 'to talk at length'. The H. has: *sʌb maˑjəra bʌyaˑn̥ ki.*

18 *oˑrʊṭɷmo* — should presumably be *eˑrʊṭɷmo.*

20 *sʌnduˑqʌnər ulo* — the final *-r* may be only a slip of the pen, but cp. *ɣʊlkər ulo* l. 11 p. 384.

000 Hin- Γaḍuˑš nʊsɛ mərʊtsguˑinᴀn deˑɣʊrkimi. Ʊlo bəreˑimi kɛ hin paˑkiˑza hilɛˑsᴀn bai.i. Haˑlɛ nitsʊn pərwəriš nɛ yuˑšᴀmi.

Sis gᴀṭi nʊma Širi Bᴀdᴀt ɛsqaiyər sᴀlah (pʊsuˑmᴀn?) da sᴀlah Nuˑт Bᴀxšmutsʊm gᴀnʊmᴀn. Širi Bᴀdᴀtɛ imo wᴀziˑт Bərča bᴀm. Nuˑт Bᴀxšɛ muˑwər ɛsumo: "Baˑba be sᴀbᴀb bila uˑnɛ hilɛse čhᴀp şɛča, ja oşɛča ba?" Širi Bᴀdᴀtɛ sɛnimi: "Ja zaˑt jinn zaˑt bila. Jaˑт Hᴀzᴀrᴀt Sulimaˑn 'a. m. asi(?): 'Un sɪrf phuwᴀṭɛ gu.irčʊma.' Bɛsɛkɛ ja ᴀs mᴀska mᴀltᴀşɛ bi."

Sisɛ gʊtɛ bərᴀtɛ tᴀlɛnʊmʊtse phu nʊtsʊn thᴀpɛ taˑŋɛ iḍigaˑт tᴀlɛ qᴀbᴀl wᴀšimᴀn. Da hiŋulo ᴀsiˑт ɴɪpirᴀq ɣʊlk ɛtumᴀn. Širi Bᴀdᴀt gərurʊmtsʊm beqᴀraˑт nimᴀn haˑtsʊm duˑsimi. Duˑs isɛ ɣʊlkərʊlo wᴀlimi. Tᴀmaˑm sisɛ phu.ɛ tᴀlᴀnumʊts yᴀṭɛ fᴀl oˑtumᴀn.

Tɛˑlʊm ɣaib nʊmᴀn mulk Hinzᴀl duˑsimi. Hin hirᴀnɛ tɛˑlɛ hərki ɛčᴀm. Inər ɛsimi: "Hʊmᴀlkʊm tsil ačhi." Inɛ sɛnimi: "Tsil api, sɪrf mɛl bila." Širi Bᴀdᴀtɛ sɛnimi: "Ʌgər tsil ačhima kɛ buṭ goˑт šuˑa maimtse, xair, gʊtɛ mulkulo ʊskotsʊm bᴀsk hakičᴀŋ oˑmᴀnş!" Gʊtɛ nʊsɛn in tɛˑlum ɣaib mᴀnimi. Maˑluˑm ᴀpi ᴀmʊlər duˑsimi kɛ.

Giltɛ tᴀxtᴀṭɛ Haˑzɪr Jᴀmšɛd huruṭimi. Haˑzɪr Jᴀmšɛtɛ Wᴀziˑт Bərča Bᴀloyər bᴀp dʊsuˑčər eˑrimi. Wᴀzir Bᴀlotsʊm buṭ ṇikərᴀn diˑmi. Thᴀm Pʊnᴀl Maidaˑnər yᴀnči.ər niˑmi. Mʊlaqaˑt nɛ Wᴀziˑтɛ sɪrf hᴀn bᴀnd ṭuruˑwᴀn Thᴀmɛ yər ɛpᴀt oˑsimi. Thᴀmɛ sɛnimi: "Bᴀldᴀŋ bᴀpɛ ᴀmʊlu?" Wᴀzirɛ juwaˑb ičhimi: "Yɛ gusɛ ṭuru bi." Imos diˑnin wᴀziˑт kɛ ɛsqᴀnimi. Ʌmna(?) ṭuru kɛ tᴀq ɛtimi. Se.ibaˑn isɛ ṭuru.ʊlʊm dɛlɛ bərtsilᴀŋ duwašimi. Ʌmna(?) imoˑs diˑnin Haˑzir Jᴀmšɛd ikhᴀr kɛ ɛsqᴀniˑmi.

---

3 *sʌlah* — The word following *sʌlah* appears to be *pʊsuˑmʌn*.

7 *'a. m.* — contraction for the Arabic *'alaihi's salām*.

*asi* — the 3rd. sg. hm. of the short form of the pret. of *a* + *-ʌsʌs*, 'he said to me!' The reading is supported by the H. *mʊjhe kʌha*.

10 *qʌbʌl* — I know of nothing this can be except the Pers. Ar. *qʌbl*.

11 *ɣʊlkər ulo* — cp. *sʌnduˑqʌnər ulo* p. 382 l. 20.

21 *hʌn bʌnd ṭuruˑwʌn* — the H. has *ṣɪrf ek kʌdu* "only one pumpkin".

23 *ʌmna* — repeated in l. 24. I do not know the word.

24 *bərtsilʌŋ* — perhaps *bər* 'nullah' + *tsil* 'water'. The H. has *teˑl ke naˑle naˑle jaˑri huˑe*.

534x

(There) one Ghaḏūsh by name, a gold-washer found it. On looking inside he found a fine boy. Carrying him off to his home he took care of him and reared him.

(Meanwhile) the people collected and took counsel to slay Shiri Badat and they sought advice from Nur Bakhsh. Shiri Badat's wazir was Bercha. Nur Bakhsh said to her father: "Father, why is it that you eat boy's flesh and I don't?" Shiri Badat replied: "My nature is the nature of the Jinns. Hazarat Sulimān, peace be on him, said to me: 'You will only die by fire.' That is because my heart consists of butter and ghee."

On the strength of this statement the people at night took lighted faggots and threw them down round about in front of the fort. Then they dug a water pit near the gate. Shiri Badat becoming disturbed by the fire came out of the house and as he did so he fell into the pit. All she people threw the burning torches in on the top of him.

Disappearing thence he turned up in the Hinzal country. A man was ploughing there and Shiri Badat said to him: "Quick, give me water." "There is no water," said the man, "there is only wine." "If you had given me water," said Shiri Badat, "it would have been a very good thing for you. As you haven't, may there never be more than three houses in this land!" So saying he vanished from the spot and it is not known whither he betook himself.

Hazir Jamshed took his seat on the throne of Gilgit. He sent the Wazir Bercha to Baltistān to fetch the revenue. After a long delay the Wazir returned from Baltistan. The Tham went to Punal Maidān to welcome him. When they had met the Wazir put down only a single pumpkin in front of the Tham. "Where are the loads of tribute?" asked the Tham. "There is just this pumpkin," replied the Wazir. Flying into a passion the Tham slew the Wazir. Then(?) he broke open the pumpkin and they say that streams of oil issued from it. Then Hazir Jamshed in a fit of temper (remorse?) killed himself too.

000

Gil̠tɛ sis alto trʌŋʊm mʌnumʌn. Hikʊmɛ sɛnumʌn: "Thʌmʌn zʌru·rʌt apai.i." Hikʊmɛ: "Bɛ, Thʌmʌn zʌru·r yaiyɛn." Axir ka·r thʌmʌnər tʌla·š ɛtumʌn.

Itɛ zʌmana.ulo hin hirʌn Bulčʌthuko nusɛn bʌlʌšu.ɛ ba·š he.ibʌm. Hʌn qərqa·mutsʌnɛ qau nɛ se.ibim: "Thʌm Bulda·sulo bai.i." Bulčʌthuku.ɛ berumʌn sis Bulda·sər o·rimi, kɛ "Γʌḍu·š ha·lɛ ʌ̇ltʌmbo joṭʊmʊts ba·n. Hita·nɛ phʌt ɛtin, u·ɛ hərʌŋulo aminɛ ikhərəre ta·ŋ, tərka·ŋ, x̧ʌza·na ɛtimi kɛ, inɛ ditsu.in; ba·qi zʌminda·re ukhərər tərkʌn, sərʌŋ, mʌlʌn ɛčumʌn."

Gʊtɛ ɪntɪza·m nɛtʌn u·ɛ hərʌŋtsʊm hin ditsumʌn. Sumʌlɪk i·k nosin Gi·lte Thʌm ɛtumʌn.

Khinɛ Sumʌlɪkɛ yʌsʌn Hazɪr Jʌmšɛdtsʊm bom. Ya·sine Thʌmər ghər ɛtumʌn. Ni.ʌsulo mo·sɪmi: "Agər bɛsʌn go·r mʊṣi·bʌt di·a kɛ hʊk ɛši gu.imo tsʌmʌŋ ṭʌk nɛtʌn de·ri."

Hik he·ši tʌma·šʌrʌṭɛ pinčʌnɛ thʌmɛ mʊriŋɛ xʌṭ mʊdɛlimi. Γɛnɪš mʊmo·s di·nin mu.imu tsʌmʌŋ ɛši ṭʌk ɛtumo, hʊk ga·ršumɛ Gi·ltər di·mi. Sumʌlɪke šʌbə̊rɪnɛ bula dɛljʌm, hʊk ni·tsin hʌγʊr čho nɛtʌn Ya·si·nər ni·nin Thʌme išʌke xʌṭ nidɪlin išʌk iyɛlimi. Ya·sine Thʌmɛ sɛnimi: "Šu·a. ja tʌmʌša ɛta baiyʌm, mʌgər ma qʌṣd nɛtʌn ʌdɛlimʌn." Sumʌlɪk šərʊm nʊmʌn Či·n yʌkʌl ikhər ɛspʌlimi.

Be·rʊm dɛn Ka·šγər Ya·rkʌndulo nu·rʊṭ wʌtʌnɛ ɛski di·nin i·lji di·mi. Tərtsi.ər(?) di·nin hin mʌpɛ·r jʌṭ gusʌnmo ha·lɛ bʌsa mʌnimi. Itɛ ha·lum yu·s kɛ muyər čʌl nu·mʌn muyərɛ yu·smo mʊšʌkʌṭɛ hʌn dʌnʌnɛ zʌxʊm mo·timi. I·mi sɛnʊmo. "Lɛ a·i, un kɛ hu·š nɛ bɛsɛ amudɛlja? Un Sumʌlikɛ čʌγa atukʊyɛla bɛlʌtɛ ikhər ɛspʌla.i?"

---

4 *Bulčathuko, Bulča Thuko* — For this gentleman's prowess cp. No. 12, p. 204.

7 *hita·nɛ phʌt ɛtin* — The idea is stated more clearly in the H. "Take them to an open space and leave them at play. Then bring the boy who plays aristocratic games, such as riding, constructing stables and large buildings"

9 *sərʌŋ* — probably for *tsərʌŋ* 'door-frame'.

12 *Sumʌlɪk* — *Sumʌlik* appears in a story I have in Shina which recounts how, having been carried off prisoner to *Badaxša·n*, he escaped on a magic horse.

14 *hʊk ɛši* — the dog is taken for granted. It must have had some previous history.
*tsʌmʌŋ* — it may be *zʌmʌŋ* as the writer uses ژ for both sounds. The H. has *ha·r*. Perhaps the pl. of *čʌma* is intended.

15 γɛnɪš — here and elsewhere written غنس, or what is meant for that.

539*

The people became divided into two factions; one party said: "A Tham is not necessary" and the other party said: "No, we must take a Tham." In the end they made search for one.

At that time there was a man called Bulchathuko who understood the language of the birds. A cock crowing kept saying: "The Tham is in Buldās." Bulchathuko sent some men to Buldās saying to them: "There are eight youngsters in the house of Ghaḍūsh. (Take them and) leave them in a place (by themselves) and whichever of them makes for himself a palace and stables and a treasury, bring him here. The rest will make a byre and a door-frame and a field for themselves such as cultivators have."

Having carried out this arrangement they brought back one of the boys; and they gave him the name of Sumalik and made him Tham of Gilgit.

A sister of this Sumalik was the offspring of Hazir Jamshed and they married her to the Tham of Yāsīn. When she was going away Sumalik said to her: "If any trouble comes upon you fasten your necklace on the dog's neck and despatch it to me."

One time in play the Yasin Tham struck her on the hand with a polo stick. The Queen was angry and fastened her necklace on the dog's neck, and the dog running (all the way) came to Gilgit. Sumalik was at the polo ground playing polo. Seeing the dog he put his horse to the gallop and went off to Yasin. There he struck the Tham on the arm and broke it. The Tham said: "Good; I was only playing, but you have struck me on purpose." Sumalik was ashamed and banished himself to China.

After staying for some years in Kāshghar and Yārkand, a longing for his own country came on him and he returned back. Arriving at Tertsi(?) he put up for the night in the house of an old woman. The wife and husband of the house quarrelling, the husband wounded his wife on the arm with a stone. His mother said to him: "O son, why do you too not strike her intentionally? Have you not heard the story of Sumalik — how he banished himself?"

---

22 *Tərtsi.ər* — transliteration uncertain. It may be *Tərz*, *Tərʌz* etc. The H. has *Sərḥʌd Wʌxaⁿn* and later *Wʌxaⁿn ki Sərḥʌd* i. e. *Sərḥʌd* in *Wʌxaⁿn*.

000

Sumʌlik du·nkε imo·s di·nin iskikυtsυm Giltər di·mi. Sumʌlik ikhər εspʌlʌsυlo γεnɪš υmi·dwa·ᴛ bom. Gυšpu·ᴛʌn, Sa·hib Xa·n nυsε, dimʌn; jυwa·n mʌnυwa·m.

Thʌpε sʌgamʌṭər di·nin bəre·imi kε hʌn jυwa·nʌn ha·lε ba.i. Λwʌl ʌwʌl εsqai.ər tai.a·ᴛ nυmʌn, da inε Tərts (?) gυs mυyər ya·d di·mi. Akhυrυmʌnər Sa·hib Xa·nε i·mimυr sεnimi: "Ja ba·ba ʌmυlυ zɪnda baiya apa·ya lεl api." Gυtε čʌγa de·yεlin ha·lər di·nin mυla·qa·t εtimi.

Sumʌlikε di·mε jʌlsa Γʌṭʌm Sərυlo εtυmʌn. Ka·ŋgər Mʌlɪkε (?) kε jʌlsa gʌnε di·mi. Sumʌlɪk kε Ka·ŋgər Mʌlɪk (?) gυtε ka·ṭ nεtʌn bυla dεlimʌn: mεn giyʌmʌn kε υyʌṭɪs čərʌp o·čʌn. Axɪr Ka·ŋgər Mʌlɪkε (?) wʌlimi. Sumʌlɪk hʌla dʌnʌṭε yʌṭɪs čərʌp nεtʌn i·mo γεnišmυr dotsimi.

Bεsεkε γεnɪšmυ dʌmʌn mυ·lυs bʌm, gυtε zɪdʌṭε γεnišε čhεmiliŋ nɪpišʌn Sumʌlɪk εsqʌnυmo.

Da Sahib Xa·n Gi·ltε Thʌm mʌnimi.

---

1 *du·nkε* — written exactly in the same way as the word in l. 4 p. 378. The H. gives no help here.

5 *Tərts . . . . gυs* — Ms. ترزز لطس perhaps for *Tərts-tsυm, Tərtsυm.*

9 *Γʌṭʌm Sər* — so in the H. and this is I think the correct name. The Bu. Ms. has *Γʌnʌm Sər.*

10 *Ka·ŋgər Mʌlɪkε* — In the Bu. text *Mʌlɪkε* and *Mʌlɪk* in this line and the next two are followed by a separate word ای or أئی. One might suppose this to be *i·* ('his) son', but the H. has only plain *Ka·ŋgər Mʌlɪk.* It is probably a double writing of the ending *-ε.*

11 *giyʌmʌn* — in the Ms. indistinguishable from *gi·mʌn.*

12 *hʌla dʌnʌṭε* — *hʌla dʌn* is the term used for the stones that mark the goals at polo, and must be what is intended here. Otherwise in the Ms. the first word looks more like بدا or بلا. The H. has merely "cutting off his head".

14 *dʌmʌn* — is used of full relatives as opposed to "step-" relatives. *Nu·r Bʌxš* and *Ka·ŋgər Mʌlɪk* were children of the same father and the same mother.

### Addendum.

At the end of the Hindustani version there is the following additional passage which has been scored out by the writer, but is worth putting on record:

After him his son, Dalā Shāh. After him, Shāh Malik and Trakhān. From Trakhān's brother, Lali Tham, two brothers were born simultaneously, Girkis and Mughlōt. Trakhān made Mughlōt Rāja of Nagir, and Girkis Rāja of Hunza.

From Girkis there were born one boy and one girl, Maiyūr and Nūr (Bībī?).

Sumalik was vexed for a little and three days later he arrived 539x at Gilgit. At the time that he banished himself the Queen was with child and a Gushpūr called Sāhib Khān was born, who had (now) become a young man.

Coming at night to the smoke-hole Sumalik looked and saw that there was a young man in the house. At first he was preparing to slay him, then he remembered the woman and her husband at Tertsi (?) and just at that moment Sāhib Khan said to his mother: "It is not known whether my father is alive anywhere, or whether he is not." On hearing these words Sumalik went into the house and introduced himself.

They held the festival for the return of Sumalik at Ghaṭam Ser. Kānger Malik also came for the festival. Sumalik and Kānger Malik played polo on the agreement that whichever was beaten they should cut off his head. In the end Kānger Malik lost the game and Sumalik cut off his head on the goal-stone and sent it to his own Queen.

As (the murdered man) was the Queen's full brother, she, out of resentment for this action, put poison in Sumalik's (food) and killed him.

Sāhib Khan then became Tham of Gilgit.

---

Gushpūr Maiyūr played a trick on the Tapkients and had them murdered at 539x 'Ali.ābād and his father was angry with him and had him banished from the country. He wandered about and came to Derwāz where he married and a boy, Shāh Khān, was born to him.

In Hunza Girkis died and Wazir Baṭu went in search of Maiyūr with a view to arranging Nūr (Bībī?)'s marriage. When he got to Derwāz, Maiyūr had died. He brought back his son Shāh Khān and holding an assembly installed him on the throne of Hunza.

From Nagir they enquired: "What are you doing?" Answers were returned from Hunza: "Aiyesho has arrived from Aiyesh" that is: "A Heavenly King has arrived".

After that the following rajas, in order, ruled in Hunza . . .

---

In the above fragment Girkis is written Girkits or Girkis. With Trakhān, a 000 figure in Gilgit legendary history, compare the Trakhanāting referred to in No. 30.

The word following Nūr is doubtful.

For Maiyūr and the Tapkients see No. 22 where he is called Ai.esho Maiyūri Tham which would ordinarily mean Maiyūri the son of Ai.esho.

For Aiyesho Malik see No. 15.

## Bʊrušaski Proverbs.

136 Like the preceding text I received these in written form. They were originally recorded for me by ʿIna·yʌt Ōllah Beg and rewritten more legibly by M. Ša·hza·da Yu·suf. I have used both versions. The comments are mostly condensed from Hindustani notes by ʿIna·yat Ōllah Beg which were not rewritten by Š.Y. Much more elucidation would be required for the proper understanding of these proverbs.

537K 1. ɣʌm ɛtʌs hukər tin.
To the barking dog a bone
H. bhauŋknewa·la kʊtteko hʌḍḍi.
P. dʌhʌn i sʌg ba luqma bʌsta bah(?)
i. e. to a ruler who takes bribes, give bribes (otherwise you won't get off).

2. hʊkɛ tin šiyʌs asa·nɛ; ja·ri ɛtʌs do·m.
It is easy for a dog to eat a bone, i. e. eating bones is easy for a dog, but to digest (pass?) them is difficult.
i. e. a ruler may take bribes but it is difficult for his days to be completed(?)

3. Sinda kʌm a.i·ts (? *or*, ayɛts?); pa·dša jʊt a.i·ts (*or* ayɛts).
Don't regard the river as small; don't regard the king as young (immature).
H. dəri.a·ko kʌm nʌja·n; aur pa·dšahko čho·ta xi.a·l nʌkʌr.
i. e. If there is little water in the river it will almost certainly increase; if the king is young there is every prospect that he will grow older. Both things are likely to increase so don't despise them.

4. gu·imo ṣ̌a·isər nupərʌn gutis jе·k ɛti.
   Stretch out your leg having regard to (the size of) your blanket.
   H. ʌpna kʌmbʌl dekhkʌr pa·õ phaila·o.
   i. e. only undertake things that you have the strength or means to carry out. Suit your expenditure to your income.
5. gu·imo diltʌrər mɛnɛ kɛ ṣ̌uqu·rʊm o·se.iba·n.
   No one says that his own buttermilk is sour.
   P. kʌs nʌgu·yʌd kɛ du·ɣ i mʌn turš ʌst.
   i. e. no one runs down his own things; even if they are bad he considers them good.
   gu·imo is ungrammatical with se.iba·n.
6. qərqa·mʊts hʊmʌlkʊm khʌṣ̌ ɛta kɛ hər hʌn fulɣu·wʌn lʌŋ lʌŋ maimi.
   If you kill a fowl quickly every feather will go on moving. (i. e. the more hastily you kill it the longer its convulsive struggles will continue).
   H. mʊrɣiko jɪtna jʌldi ẕɪbaḥ kʌrega, ɪtna de·rtʌk hɪlta rʌhega.
   In proportion as an act is done hastily the longer will its evil results last, e. g. when a ruler without reflection gives an order in a hurry it will be a source of complaint and disturbance in the country for a long time to come.
7. hʊkɛ mɛ·š mʌna·s api; ʌrɣun thʌm mʌna·s api.
   A dog's(-skin) can't be made into a bag, the son of a low-class mother can't become king.
   H. kutteke čʌmṛeka kʌlaḍu nʌhī· bʌn sʌkta, aur lʌwʌnḍizʌ·da ra·ja nʌhī· bʌn sʌkta.
8. ɣa·ka mʌna kɛ ɣurʌṣ̌, gʌṣ̌ʌnc̣ɛka mʌna kɛ čhʌp.
   If you associate with a crow (you will eat) dung, if you associate with a hawk (you will eat) meat.
   H. kauweke sa·th rʌhoge to gu·, ba·zke sa·th rʌhoge to gošt kha·oge.
   If you associate with the evil you will get evil, and with the good you will get good.
9. bʌlo·c̣ɛ sɛnimi: "ja ʌxa·šiŋ ɣɛnɪšɛ bi." Ši·ɛ sɛnimi: "jɛ ʌmulo baiyʌm?"
   The pot said: "my bottom is of gold." The fireplace said: "where was 1?"

539k H. haˑnḍiˑne kʌha: "mera tʌla soˑneka hai." čuˑlaˑhne kʌha: "maĩ kɪdhər tha?"

When a man boasts of his good birth, another who knows all about him says "I know all about your root." (I. e. your origin).

10. hərɛ ṣʌpikɛka mʌska oˑṣi; bʌdzaˑtər qɪsmʌt ai.ɛti.

Don't eat butter with barley-bread; don't serve a low-class man.

H. jauki roˑṭike saˑth mʌkhʌn mʌt khaˑo; bʌdẕaˑt ṣʌxṣki xɪdmʌt mʌt kʌro.

Never do good to an evil man. If you do, he will certainly do you evil in return, and will always remain your enemy, and there is no hope of ever receiving good from him.

11 ta.hoˑrdimo jilər γaˑ kɛ gʌṣʌnc̣.

From early morning till the forenoon the crow is a hawk.

H. ṣubhse dopʌhər (*or*, čaˑšt) tʌk kauwa bhi baˑz hai.

If anyone obtains authority from morning till midday, that is enough. If one is governor for only an hour that is enough, and if only once one fills one's belly that is government (ḥukuˑmʌt).

12. ḍʌḍʌŋər nupərʌn nʌṭ.

Dance, keeping your eye on the drum.

H. ḍhoˑlko dekhkʌr naˑč.

i. e. ᴢʌmaˑnako dekhkʌr čaˑl ("jump with the cat"); jaisa deˑs waisa beˑs (Punjabi bheˑs?).

Whatever country you may have to live in, you must conform to the law of that country. ("When in Rome do as the Romans do".)

13. hukɛ tha iskumuts ta (*or* šeˑrɛ) hʌn ke bəraˑbər.

A hundred puppies and one leopard cub are equal.

H. sau naˑmərdõˑse ɛk mərd behtʌr; sau bʌdzaˑtõˑse ɛk xaˑndaˑni ʌčcha hoˑta hai.

i. e. one man of good family is better than 100 of low birth.

14. niˑm hərɛṭɛ gʌṣhi.

The rod (is applied) to the ox that goes.

H. čʌlnewale ḅailpʌr ḍʌnḍa.

i. e. the man who obeys authority and observes the law is always hardly treated.

15. bušo·šu.ɛ čʌɣʀ: "amu·puš napus kɛ ami· yʌʀɛ."

What the calf says: "(even if you) tie up my muzzle (leave me) with (*lit.* under) my mother."

i. e. kill me if you please but leave me in my own country.

16. ḉhul mɛ·ṣɛ tʌm dɛlji, bʌlḉum mɛ·šɛ ɛ·sfa·imi.

H. ko·i xɪdmʌt kʌre; ko·i ghʌʀmẽ baiṭhkʌr ʌpni ta·ʀi·f kʌre.

i. e. one talks and the other does the work.

17. Supʌṭ ya·ʀum di·šʌm nusɛn gopʌt ya·ʀum e·ʀʌs.

Saying "I shall get from (—?)" you get rid of what you possess (?)

H. ba·hɪrse kʌma·neke xi.a·lmẽ ʌpne ghʌr ko̩ bərba·d kʌrna.

18. hərɛ hɪmmʌt, xuda·ɛ mʌdʌd.

The effort of the ox, the help of God, i. e. "God helps those who help themselves."

19. gɪrkɪsɛ ji·yər di·mulo bušɛr tʌma·ša.

The rat at its last gasp is sport to the cat.

H. ču·heki ja·nkʌni bɪlliko khe·l ho·ta hai.

20. dərta (Š̆.Y. dhərta) ʌpərtʌa? bu·a ʌpərta?

Is the corn (that is being threshed) awry? or are the cattle (going) awry?

H. xɪʀmʌn (khɪla·ʀa) ulta hai? kih ga·e ulte čalte hai?

i. e. Is what I say wrong, or is your understanding wrong?

21. šu·akuš nɛtʌn sindʌr biša.

Do good and throw it in the river.

H. ne·ki kʌrke dərya·mẽ ḍa·l.

i. e. As far as possible go on doing good; (virtue at any price?)

22. tʌsɛ (IUB. tha·sɛ) ɣaqayum sʌmər lɛl.

The pungency of the smoke is known to the smoke-hole.

H. gharka du·ā čhʌtko̩ ma/lu·m.

i. e. "The inhabitant of a country knows its conditions," said when a stranger to the country sings the praises of its ruler.

23. ḫər hʌγʊʀɛ ji·yər di·mulo hun dʌn č̣ɛhaŋ (*or* dʌntsɛ haŋ?)

539x

When the ox and horse have reached the limit of their strength they —? (every piece of) wood and stone.

H. ŠY. bail gho·re ki ja·n pʌʀ'a bʌnti hai(?), to lakṛi pʌthʌr č(h)ʊba·ta hai. (IUB. ʊs wʌqt lʌkri aur pʌthʌr ko ča·p ḍa·lte haĩ).

jʌb kɪsipər muṣibʌt a·ti hai to ča·ʀō·ṭʌʀʌf ha·th pe·ʀ ma·ʀta hai.

i. e. When misfortune comes on anyone he hits out with hands feet in every direction(?)

24. hʊkɛ i·mu ha·lɛ še·ʀ.

The dog is a lion in its own house.

H. kʊtta apne gʌlimɛ̃ še·ʀ ho·ta hai.

i. e. every man is very valiant when in his own country.

25. šo·n ɛ·pʌči hɛʀʌs gu·i(mo) gʊlčin šo·n ɛtʌs bila.

To weep with a blind man is only to make your own eyes go blind.

H. ʌndheke pa·s ʀo·na ʌpni a·ŋkhɛ̃ ʌndha kʌrna ho·ga (*or*, ʌpna nʌẓər kho·na hai. IUB.).

i. e. It is better to stay in your own home than to go to an unjust ruler.

26. γʌli·sɛ (*or*, γʌli·s si·sər) hʌn thʌp tha thʌpičʌŋ, ra·ḥʌtɛ tha dɛniŋ hʌn thʌp.

To a sick man one night is (like) a hundred nights. A hundred days of ease are (like) a single night.

H. bi·ma·ʀ šaxṣke liye ɛk ra·t sau ra·tōki ṭʌraḥ (bi·ma·ʀi ki ɛk ra·t sau ra·tke bəra·bər IUB.) a·ra·mka sau sa·l ɛk ra·t ma·lu·m ho·ta hai. IUB.

27. likɛ dʌn ixərči.

A bribe breaks stones.

H. paisa (rɪšwʌt) pʌthər (mʊškɪl ka·m) toṛta hai.

i. e. One who has money gets justice. Even if a ruler is just money dissipates difficulties. Money is the labourer and the ruler is the stone. Just as the labourer has to break the stone so the bribe renders the ruler amenable.

28. gu·imo mo·n gaṭu daltas jami·pɛ thoṡteum. 539x

Your own old clothes are better than others' new ones.

H. apna pura·na kapṛa ɣe·rkɛ na.ese aččha hai.

i. e. the dry scraps in your own house are better than eating bread by the means, or through the help, of others.

29. har niśin haɣuraṭɛ balda.

Slaughtering the ox (you have to put the?) load on the horse.

H. bailko zibaḥ karke ghoṛepar bo·jh.

i. e. some one who is well off as he is, gratuitously involves himself in some affair. Then when misfortune comes on him he remembers that he has himself to thank for it.

30. urk (uhurk Š.Y.) mamu gočhi·mi kɛ uṇɛ be·lis bi. Be·lis mamu aku·čhi kɛ uṇar urk bi.

If the wolf gives you milk it is your sheep. If the sheep does not give you milk it is for you a wolf.

31. huru·ṭum hik śiqar, di·ɛm tha śiqar.

When sitting there is one shame, when standing up there is 100-fold shame.

H. baiṭhneka ek śarm, uṭhneka sau śarm.

Said when a man has got up to do something and is then unable to do it.

32. jamipɛ hunɛ, danɛ hayan.

Another's arrow, a stone target.

H. ɣe·rka ti·r patharka niśa·n.

i. e. use other people's property as you please (without regard to the consequences to it).

(Presumably the arrow would be spoilt by being shot at a stone).

33. uś api kɛ, jamɛ taskɛ.

If there is no debt, draw the bow.

H. qarẓ nahī̃ hai to kama·n khi·nčě.

i. e. If there is no debt due to you(?) then make use of other people's property.

The idea seems to be that you should not use your debtor's property, as if you damage it you are damaging what is really your own.

34. uṭ neˑrin galiŋ.

539X

Preparing the road after having despatched the camel.

H. uˑnṭ gum kʌrke (IUB. uˑnṭko maˑrke) raˑsta bʌnaˑna.

i. e. to do the wrong thing first and then think about it. The idea seems to be the same as in the English "shutting the stable door after the horse has bolted."

galiŋ, gʌliŋ are steps prepared with stones or cut in earth, such as might be prepared to enable a camel to ascend or descend a difficult bit of track.

neˑrin variously translated by Ś.Y. and IUB. seems to be the past participle active of *-ʌrʌs 'to send' etc.

35. ji nɪṣ̌ buˑṭʌr oˑnɪṣ̌!

May I lose my life, but not the kid!

H. jaˑn jaˑɛ, bʌkʌra na jaˑɛ!

said of a stingy man: "May life go, but may not a penny of money be spent on good works."

V. Vocab. buˑṭʌr.

36. guˑs goˑγʌm mʌnu kɛ thʌp ʌc̣uˑc̣i (IUB. ʌc̣uṣ̌?)

If your wife becomes distasteful to you, the night won't come (to an end).

H. biˑwi ʌgʌr naˑpʌsʌnd ho, to raˑt xʌtm (na) hoˑga.

No translation or explanation by IUB.

Thʌp ʌc̣uˑc̣i would ordinarily mean 'the night will not come', but in this and No. 37 Ś.Y. has taken it as meaning 'will not come to an end,' unless he uses the fut. with an optative sense.

In both, IUB. seems to have written ʌc̣uṣ̌ of which the probable meaning would be: (You say) "may the night not come."

37. gupʌltiŋ oˑmʌni kɛ sa ʌc̣uc̣i (IUB. ʌc̣uṣ̌).

If you have no trousers the day won't come (to an end).

H. paˑjaˑma ʌgʌr na ho to dɪn xʌtm na hoˑga.

No translation or explanation by IUB. Cp. No 36.

38. γa gayu (*or*, gau.u) iltʊr numʌn i·mo gutahərʌs kɛ til e·lum juwʌn (*or*, γa·n "gayu iltʊr mayam" nusɛn . . .)

Like the crow who imitated the partridge and fo·got his own gait (*or*, a crow saying: "I will imitate etc. . . .)

H. kauwa čɪko·ʀka ča·l čʌlkʌʀ ʌpni ča·l bhu·lgiya.

39. gutisɛ go·mɪṣ̌ dʌntsɛ yʌmi kɛ, guri·ŋɛ go·mɪṣ̌ guxʌtɛʀ.

When your toe strikes a stone your finger (goes) to your mouth.

H. pa·ōki uŋgli pʌthərse lʌge to ha·thki uŋgli mũh mẽ.

40. Qɪrγɪ[illegible] ʌstʌm o·mʌna·s! Səriqulɛ ʌstʌm mʌna·s!

Don't let us have Qirgiz justice! Let us have Seriqul justice!

H. Qɪrγɪz ka ɪnṣa·f na ho! Səriqu·l ka ɪnṣa·f ho!

Said when a ruler favours the rich and no one does justice to the poor.

41. jʌmipɛ ne·ki ɛti kɛ, gu·imo bai.i.

If an outsider works good for you he is your own (relation).

H. ʌgər γe·ʀ ne·ki kʌʀɛ to te·ʀa hai.

42. gu·imo ne·ki ayɛti kɛ, jʌmip bai.i.

If your own relation does not work good for you he is an outsider.

H. ʌgər xe·š bʌdi kʌre to te·ʀa dušmʌn.

43. huyɛ·ltərts mʌmu xʌbər, tsi·ʀ ji·ɛ xʌbər.

The herdsman is concerned about the milk, the goat is concerned about its life.

H. ču·pa·n du·dh ke fɪkrmẽ, bʌkri ja·nke fɪkrmẽ.

i. e. The ruler is concerned with collecting the revenue and the subjects are concerned with preserving their lives. Said when the people are dying of hunger and the ruler is pressing for the payment of revenue.

4: Lorimer L-3 (1920-4; 1934-5) 1935 AV7 Burusho AV7

5397*

## Proverbs from other Sources.

44. ǧu·ʌṭɛ uṣ̌ api kɛ jʌmi·pɛ tobʌk yʌn.
   If your father has no debt get some one else's gun.
   i. e. borrow a gun and it will get broken and a claim will be made on your father.

45. hʌmʌlɛka čʌl api· kɛ tsi·r du·mər.
   If you have no quarrel with your neighbour, buy a goat.
   i. e. if you want to pick a quarrel with a neighbour get a goat from someone else which will eat his vegetables (and so exasperate him).

[P. 399 contains no textual material - Analyst]

# WERCHIKWĀR TEXT.

## No. I.

### How The Parrot Escaped.

010 Tsoˑᴛ zʌmaˑna.ʊlo hɛn saudaˑgərʌn baˑstimi. Nɛ hʌn toˑti.ɛn baˑstimi. Nɛ haˑlɛ berum mʌšquli kha berum bəriŋ ɛčum tsɪq nɛ toˑti.e. Berum aušiŋ di.a kɛ sɛ bəriŋ kha mʌšquli ɛčum tsɪk.

Hɪkulto nɛ hir Hɪndustaˑna saudaγa rahi (*or*, rʌhi) ɛti. Nɛ haˑla e.i bʊm, nɛ ʊs bʊm, nɛ ye bʌm. Čɪkɛ sɛnʌn kɛ: "Uˑŋ Hɪndustaˑnʊm miγa hai.ʌn dits." Nɛ saudagəre uyoˑnɛγa "Šuˑa" sɛni. Nɛ hir rʌhi nɛt hɛkha (*or*, hɛˑqa) duˑsi ka nɛ totiˑe nɛγa qau ɛti, "Jʌγa bo hai.ʌn dišuma?" Nɛ sɛni, "Uŋ č̣ɛn, goγa bo hai.ʌn dišʌm?" Nɛ toti.e sɛni, "Jʌγa tɛ hai.ʌn, Hɪndustaˑn šaihrule gʌla ka ja yaˑᴛ toti Hɪndustaˑn drʌxt yɛt biˑɛn. Ja yɛkultsʊm tsɛγa sʌlam ɛti." Nɛ hir "šu.a" nʊsɛnin gʌli.

Berum dɛn gutsˈəri, berum hisa gutsəri, axər Hɪndustaˑnɛ dɛšqʌlti. Ikˈərɛ bazaˑrule sauda yɛni. Iˑa bo haˑjʌti dul̠ʊm ka drust puˑra yɛni. Iˑa hʌpʌγa bo hai.ʌn yaiyʊm bʌṣ̌ dul̠ʊm ka yɛni. Niˑa iˑlja rʌhi ɛti. Rʌhi nɛt dərʌxtʌn yaˑᴛ diˑnin naˑltsɛ hʊrˈuˑti. Nuˑhrʊt

---

As all the principal grammatical forms are entered in alphabetical order and explained in the Vocabulary, they are not as a rule referred to in these notes.

This and Text No. II were recorded, with the assistance of Mehtarjan Shāhzāda Yūsuf of Yasīn, from the dictation of Hidāyat Shāh of Thū.i, Yasīn.

The actual stories were said to have been provided by a Yasīni who had lived in Kābul where he had heard them.

2, 3 *mʌšquli* and *bəriŋ* — these words were glossed as "business and affairs", but they can, I think, also bear the interpretation I have given them in the succeeding line.

# TRANSLATION.

## No. I.

## How The Parrot Escaped.

539x

In early times there was a trader. He had a parrot. The parrot used to transact much of the affairs and business in his house. Whatever guests came it used to do the talking and entertaining.

One day the man set out for India for trade. In his home there was his daughter, there was his wife and there was his son. They all said to him: "Bring us a present from India." To all of them the trader replied: "Very good." As the man was starting off and went out into the entrance, the parrot called to him: "What present will you bring for me?" "You (are a) bird," said the man, "what present am I to bring for you?" "When you go to the Country of India," replied the parrot, "my fellow parrot(s) are on the tree in India, greet them from me. That is my present."

"Good," said the man, and took his departure. Some years passed, some months passed; at last he arrived in India. He bought merchandise for himself in the bazar. All his needs he acquired complete and entire. All the presents that had to be got for his family he procured. Having procured them he started off back. On his way, coming to a tree he sat down in its shade. Sitting

---

3 *aušiŋ di.a* — is singular, which goes oddly with *berum . . . kɛ*.

6 *hai.ʌn dits* — note the use of *d°-tsʌs* with a y object, and similarly of *yʌnʌs* in line 14.

14 *bo hai.ʌn yaiyom bʌš dulo̱m ka . . .* — is an imitation of the Khowār idiom: *ko·riko bʌš (še·r)*, 'it is necessary to do it', 'it is to be done'.

tsɛ totimu tɛ dəʀʌxt yʌtɛ huru·čʌm bi·ɛm. Mai.aγa se toti.e tɛ bər nɛ hi·ʀɛ ɛski di·a. Tsura se tɛ sʌlam tsɛ to·timuγa ˈɛti. ˈEča tsɛ čik sust manˈɛn. But tsɛ ɛs tʌŋ mʌnˈi. Tsɛ hərʌŋ sɛ hʌn kʌt nyu·ʌl yu·ʀi. Yu·ʀča nɛ hir but pɛšman mʌni. "Gutɛ sʌlam gutsɛ·γa aiyečʌm tsɪq kha šu·a du·ḏum, gusɛ ai.eyu·ʀčum tsɪq."

To·lum nɛ hir ʀachi nɛt berum wʌxta i·a ha·lɛ dˈɛšqʌlti. Dˈešqʌlt u·ɛ čɪka hai.ʌn učˈi. Učiča sɛ toti.e nɛγa doγˈərusi ki "Ja te hai.ʌn bɛltum ɛtˈa?" Se.a ne hire tai.i sɛni ka "Go· tɛ sʌlam ja tsɛ·γa ɛča tse čɪk tʌŋ manˈɛn. Hʌn tsɛ hərʌŋgum khʌt nyu·ʌl yu·ʀi." Təi.i sɛnʌs nɛ hi·ʀe ha·le se to·ti ke yu·ʀi. Yu·ʀča i·a i·ʌγa "Se nitsu lip ɛt" sɛni·. Se.a nɛ se nitsu ho·la lip ˈɛti. ˈEča sɛ to·lum jʌndo nima du·wˈʌl gʌli.

Ni Hɪndusta·n tɛ šahrule dˈɛšqʌlti. Dɛšqʌlča to se yu·ʀum to·ti akulum ni·ɛm seγa təi.i sɛni kə "Ja ʌkər sust ɛta ka goγa ɪša·ʀa mʌni, u·ŋ ka ja a·ltulum gukər sust ˈɛti. ˈEta ka u·e u·ŋ lip go·čumʌn. Go·tɛn ka u·ŋ ka təi.iya duwʌl akˈo gutɛ šahra dˈɛšqʌlčuma."

---

2 *ɛski* — *-ki* was explained as meaning "in", but there is no other evidence of the existence of such a suffix. It suggests the idea, however, that the Bu. *-*ʌski* is to be taken as a Locative, and that *-*ʌs* may represent an original *-*ʌsk*.

3 *but tsɛ ɛs tʌŋ mʌni* — *tsɛ* is to be taken as the genitive: 'the heart of them became much distressed'.

*sɛ hʌn* — 'that one'. The parrot probably referred to a particular parrot, the natural rendering of *ja ya·r to·ti* in line 10 page 400. The following *bi.ɛn* is probably a slip for *bi*, or due to a confusion of statement.

5 *aiyečʌm tsɪq kha* — I know of no other example in W. or Bu. of the use of the conditional particle (*tsɛ*, *tsɪq*) in the protasis of a conditional sentence. *kha*, *ka* is the ordinary conditional particle of the protasis, 3. *ka*.

The second *tsɪq* is doubtless applicable to *do·ḏum* as well as to *ai.eyu·ʀčum*.

down (he saw that) those parrots were perched on the tree. This being so the saying of the parrot came to his mind. On its coming to his mind he conveyed its greeting to those parrots. On his doing this they all became unconscious. They were very much distressed. That one among them (which was the parrot's friend) fell down and died. On its dying the man was very repentant (for what he had done). "If I had not conveyed this greeting to them," he said, "it would have been well, this one would not have died."

Thence, proceeding on his way in the course of some time the man arrived at his home. He gave them all the present(s). On his doing so the parrot asked him: "How did you do about that present of mine?" On its saying this the man replied: "When I gave them your greeting they all became unconscious, and one among them falling down, died." On his speaking thus the parrot in the man's house also died. On this the man said to his son: "Take it away and throw it out." The son took it away and threw it out. When he did so it came to life and flying away departed thence.

It came to the Country of India. There the parrot who had died spoke thus to the one that had gone from here: "When I made myself unconscious it was a sign to you: 'Make yourself unconscious like me. If you do so they will throw you out. When they have thrown you out, you too in like manner flying off will arrive here in this country.'"

## No. II.

## The Silent Princess.

Qʌdiˑm ᴢʌmaˑna.ule hɛn badšaˑn baˑstimi. Inɛ tɛmɛn aulaˑd apaˑstumʌn, hɛn eyɛn bu.astumo. Ne eye bəriŋ ai.et'aˑstumo. Badša sɛni ka "Mɛnɛ ja kʊm'o ai.i dʊmoˑʌkʌl bəriŋ ɛtʌn ka ja kʊmo nɛγa uˑčʌm. Mɛnɛ bəriŋ m'oča aiyomʌnɛn ka uˑ'ɛ uy'ɛtis oskərčʌm." Kutɛ wʌγda yɛtɛ but badšatiŋɛ uy'uˑ bəriŋ moča aiy'umʌnɛn. Uˑɛ čɪkɛ uyætɪšo oˑskərčai.i.

Axər hɛn badša yɛn kutɛ dawa nɛti di.a. Inɛ γərɛ hʌn bəriŋ ɛtʌs buˑlya bim. Sɛ buˑly'a badša yɛγa sɛni, "Jɛ bo hɪkmʌtulo mo dʊmoˑwʌkʌl bəriŋ mo.ɛčʌm. Uˑŋ hʌwel haˑlɛ gʌla ka jɛ hiŋulɛ di.ečʌm. Uˑŋ hiŋə doγ'ʌrisʌ ka ja goˑγa jʌwaˑb ɛčʌm." Tai.e sɛnʌs badša ye haˑlɛ gʌli. Sɛ buˑlya di te hiŋulo huruˑti. Badša ye h'iŋaγa doγʌrisi, "Badša 'eye bo bəriŋ ja kaˑt ai.eˑčum bo. Uˑŋ bo ja mʌšqul 'ɛti." Hiŋɛ sɛni "Jɛ uˑŋ bo mʌšqul g'učʌm. Ja aˑltumʌlči kʌmrenʌn qɪsa duˑa, tɛ goγa ɛčʌm." Təi.i nusɛni hiŋɛ sɛni:

Tsor ᴢʌmaˑna.ulo hɛn badšaˑʌn bʌm. Nɛ badša iske yu bʌm.

---

See the introductory note to No. I.

1 *tɛmɛn* — is probably not a phonetic variant for *tumʌn* (especially in the light of *thum* in l. 20. p. 412) but *ti* + *men* cp. Bu. 2. *thi*.

3 *dʊmoˑʌkʌl* — cp. line 9. The verb perhaps only means 'to make one do something'. It was glossed Khow. *čʌkɛ*.

Khow. *čʌkɛ.i*, *čakɛ* is the ppa. of *čʌkeˑik* 'to fix', 'fasten', but is also used to denote the agency or instrumentality of another person: *hʌtʌγo čʌkɛ kɛi.a kormo koreˑim* 'I will make him do this job'.

The principal verb is here itself causative, so that the idiom seems closely to resemble l. 9 *mo dʊmoˑwʌkʌl bəriŋ moˑɛčʌm*.

4 *uˑčʌm* — is equivalent to Bu. *yuˑčʌm* (pn. pf. *i-* + *uˑčʌm*).

## No. B.

## The Silent Princess.

539*

In ancient times there was a king. He had a daughter, there were no other children. His daughter did not talk. The king said: "Whoever makes this daughter of mine talk and converses (with her) I will give her to him. Whoever are unable to make her talk I will cut off their heads. On these terms many kings' sons failed to make her talk. He cut off all their heads.

Finally a king's son arrived on this quest. He had with him a talking monkey. The monkey said to the king's son: "By some device I shall make her talk and converse. If you go first to the house I shall stand in the door. Then if you address a question to the door I shall answer you." On its saying this the king's son went to the house, and the monkey came and sat inside the door. The king's son addressed the door: "The king's daughter will not talk with me. Do you entertain me in some way." The door (i. e. the monkey) said: "I will entertain you. There is a story in my ear(s), I will tell it to you." So saying the door proceeded:

In early times there was a king. The king had three sons. At

---

3 *mene . . . . etʌn ka . . . neɣa* — grammar and sense require the sg. *menene . . . eti ka.*

-13 *uyʒ bo ja mʌĭqul eti* — the exact sense and translation are uncertain.

13 *g'učʌm* — is probably for *goˑčʌm*, since *uyʒ* is not in the dative as it would be with **-uyʌs*, but why then is it *'eti* and not *eti(s)* in the preceding sentence?

14 *kʌmrenʌn* — I cannot explain this word, but it is probably *kʌm* ('a little') + *ren* + *ʌn*('a'). It is glossed "a little (amount of story)". Cp. perhaps Kho. *kʌmro.*

Hʌn wʌxtulo badša but aul̲um mʌni. Yu.e sεnʌn ka "Uŋ a·ul̲um gumʌna, miγa bo nʌsi.ʌt ˈεti." Badša sεni kε "Jε mʌγa bo nʌsi.ʌt εčʌm. Ja aiyu·ʀʊm tseči fəla·ni jʌγa či ja dust badša·n bai.i. Nε pʌči ne.in." Nuxʌt badša yu·ʀi.

Nε yu nε badša nε dust pʌči gʌl̲εn. Nε badša doγʌrisi, "Ma tʌti maγa bo ɪzzʌt ˈε·tɪt bʌm?" Ne nyu i·e sεni, "Ja tʌti hər gučʌčʊm kεnər jʌγa tu(w)ˈa ai.a·ʀεki ai.εtɪki ε·tɪt bʌm." Mʌčukuša dʊγʌriša nε sεni, "Ja tʌti hər pʌko kε·na hər sʌxtε pʌko jʌγa εčʊm tsɪq." Da nε εčʊγˈʊna doγʌriša nε sεni, "Ja tʌti jʌγa hər gʊnts jʌγa toš gʌtʊŋ εčʊm tsɪqε."

Gutε bəriŋ yεtε badša i·a wʌzˈira sεni, "Ko(w)ε·γa gutε zaila ʌdʌb ˈεt." Gʊnčʌtε badša yu tsʊra badša nyu ye·γa doγˈʌrisi, "Go tʌti wʌxt ju·a goya·ʀɪki goyætɪki gyi·εna?" Nε sεni, "Λwa təi.i.a gi·εn, mʌgʌm şεnjʌn ai.a·ʀε wʌši.εn. Tε sʌbʌb yʌtε mʊšʌqqʌt amʌna."

Badša wε· sεsa mos mʌni kʌ, "Nε ya·ʀε şεnj bεsa wʌši.εn?" U·ε sεnʌn ka "Mi ni·γʌn gʊm ba·n. Bo şεnj ai.e·wεšim ba·n." Badša nε ya·ʀɪki γaiya hεn sεsʌn e·ʀi. Nε ni· γani ka nε ya·ʀɪki yˈεtε hʌn bˈu·ʀʌn ba·stimi. Ho badša lεl εti kinε but nʌzʊkʌn bˈa·stimi ka hʌn bˈu·ʀʌn nε·γa şεnj e·γˈai.ɪni.

Da mačukus yˈεγa dʊγʌrɪsi, "Go·γa šu.a pʌko guyˈεna?" Nε sεni, "Pʌko šu.a bim ka bˈεlisa mʌmu xair di·a." Badša pʌko εtʌs dεγərɪsi, "Bεlɪsε mʌmu bεsε t(h)im bʌm?" Nε nu·ltε sεni, "Bεlɪsε mʌmu apim, mʌgʌm tsɪgir yu·ʀča du nitsu bεlɪs ya·ʀε dˈεsmai.ina. Sε du bεlɪs ya·ʀε dusmai.ɪni. Sε du tsɪgɪr maiya·wa sε du mʌltʌšε isput εtʌm bʌm.

---

15 *mos mʌni kʌ* — a verb of "saying" is understood before *ka*.

16 *ni·γʌn gʊm ba·n* — cp. l. 7 p. 408 *nuγa·nin*. It is doubtful whether the vowels following the *n*- are the pn. pf.s *i*- and *u*-.

In Bu. *gʊm ba·n* (*guyʌs*) would imply a pl. *h* or *x* object, but here the logical obj. is *ya·ʀɪki yætɪki* which is *y*. This would be suitable for *ni·γʌn* if the -*i*- is the pn. pf.

20 *šu.a bim ka . . . xair di.a* — probably, "if it was good", "though it was good".

22 *nu·ltε* — the *u·* can scarcely be the pn. pf. *u*-. It must simply be a stop-gap vowel. We must on all analogies presume an original verb *-*lteyʌs* which lost the *-*l* when it occurred initially, giving *te(y)εn* (l. 6 p. 408), but retained the *l*, while giving up the pn. pf., in *nu·ltε*.

Cp. the similar phenomenon in Bu. 2. and 3. *taiyʌs* and 1. and 2. *-*ltaiyʌs*.

one time the king became very ill. His sons said: "You have become ill. Give us some good advice." "I will give you some advice," said the king. "After I am dead, there is, at such and such a place, a king who is my friend, go to him." Having said this, the king died.

His sons went to that friend of the king's. The king asked them: "What honour used the king (your father) to do you? The eldest son said: "My father at every bedtime used to provide new under and upper bedding for me." When he enquired of the middle son the latter said: "At every food-time my father used to provide every kind of food for me." Then on his asking the youngest son he replied: "Every day my father used to provide new clothes for me."

On (hearing) these statements the king said to his wazir: "Pay them attention on these lines." When the king's sons came up in the morning the king asked the eldest son: "Did they put down under and upper bedding as in your father's time?" "Yes," said he, "they did so in like manner, but they put a beam under me. For that reason I was uncomfortable."

The king was angry with the men (saying): "'Why did you put a beam under him?" "We watched what we were doing when we spread (his bedding), and we did not put any beam (in it)." The king sent a man to examine the bedding and when he went and looked there was a hair on the lower bedding. Then the king perceived that the prince was a very sensitive person since a hair seemed to him like a beam.

Then the king enquired of the middle son: "Did they give you good food?" "The food was good," said the youth, "but there came from it an odour of sheep's milk." The king asked the cook: "Why had you put in sheep's milk?" He took oath and said: "There was no sheep's milk. But the (mother) goat died and they took the kid and reared it under a sheep. The kid was reared under a sheep, and when it became a (full-grown) she-goat I had

---

24 *dusmaiɹmi* — glossed: "it was reared", but the form is difficult to explain.

26 *du* . . . *stʌm bʌm* — *du* is probably the object, *mʌltʌše* being either the general oblique with instrumental or sociative force, or else the genitive dependent on *ispot*.

000 Albʌt sɛ bɛlisɛ xer mʌltʌšɛ diˑn duˑa." Badša nɛ mʌčʊkuš ye hʊšyaˑri but ʌkɪš tsʌni.

Da nɛ ɛčʊɣ'una doɣʌrɪši, "Goˑɣa šu.a gʌtʊŋ g'oˑw'ɛlɛna?" Nɛ sɛni ka "Gʌtʊŋ šu.a bim, mʌgʌm tɛ mʌkʊči hʊkkʊkuˑrɪšo bim." Badša iˑa sɛs doɣʌrɪsi ka "Hʊkkʊkuˑrɪšo besa gum bʌm?" Nɛ sɛs te(y)ɛn kʌ "Mi bo hʊkkʊkuˑrɪšo ai.eˑgʊm baˑn." Da badša hʊkəm 'ɛti, "Nʌma nɛ gʌtʊŋ ɣaˑnin." Uˑɛ nuɣaˑnin ka hʌn hʊkkʊkuˑrɪšo hʌn tʌnɛn ne gʌtʊŋ mʌkʊčo bim. Badša nɛ te nazʊki niˑɛts hairan mʌni.

Ho hiŋ badša yeˑɣa sɛni, "Uˑŋ jʌɣa jʌwaˑb dɛl ki uˑɛ hərʌŋ mɛn but nazʊk ka hʊši.aˑᴛ bʌm?" Ho badša ye sɛni "Albʌt 'ɛčʊɣʊn but hʊši.aˑᴛ ka nazʊk bʌm."

Gʊtɛ bər yʌtɛ badša nɛ bəriŋ ai.'itʌs e.i sɛno ka "Beˑs, nɛ badša nyuˑ yɛ but nazʊk ka hʊši.aˑᴛ baˑstimi ka hʌn burʌn neˑɣa ṣɛnj yaˑnis desʌli."

Momu gʊtɛ bər ɛčʊmɛ sʌxɛn badša muya mo.i nɛɣa uˑi.o.

---

1 *diˑn duˑa* — is perhaps not for the 3rd. sg. *y* perfect of *žo.ʌs* (*diˑm duˑa*), but two independent words: "Having come is there".

7–8 *hʌn . . . hʌn* — the first probably also refers to *tʌnɛn* and so is tautological.

10 *mɛn* — must here be singular.

16 *badša muya mo.i nɛɣa uˑi.o* — this is glossed "gave his daughter to him" but this would require *badša* to be feminine. The last words would normally mean "she gave her own daughter to him".

made the kid into *isput* with ghee. The odour of the sheep must have got into the ghee." The king marvelled at the perceptiveness of the middle son.

Then he enquired of the youngest: "Did they give you good clothes to put on?" "The clothing was all right," replied he, "but in the middle of it there was a thorn." The king asked his men: "Why did you put thorns in the clothes?" They took oath (saying). "We haven't put any thorns in them." Then the king gave orders (saying): "Go and examine his clothes." And when they examined them, there was a single point of a single thorn in the middle of his clothes. The king marvelled when he saw his delicacy.

Then (having told this story) the door said to the king's son: "You answer and tell me which of them was the most delicate and perceptive?"

"Assuredly the youngest" replied the king's son, "was the most perceptive and delicate."

At these words the non-talking daughter of the king said: "No. The king's eldest son was the most delicate and perceptive, since a hair appeared to him like a beam."

By reason of her saying this the king's (daughter) gave herself (to the prince).

## No. III.

## The Prodigal Son. (Luke XV, 11 ff.)

0b0

Daˑ nε sεni: Hεn hiˑᴛʌnε alt'ʌn yu bʌm. Uˑε hərʌŋ εčυγon yε tatiγa sεni, "Lε tʌti, mʌltsυm beˑrum baˑgo jaˑγa dεšqʌlčυm bi ka jaγa aˑu." Nε tʌti iˑa mal i dυni.a uˑεγa pfʌki.

Da buˑt mudda ai̤.igʌli εčυγon yε iˑa kul daulʌt jʌma nεtε mʌtʌn mυlkεnə r'ahi 'εti, to iˑʌ mʌl̲h šuˑm dυro.ub̲l̲ε 'εspʌl̲u.i (*or*, deˑmeˑyi).

Da bεˑša čɪq xərj εti ho tε bʌtʌnυlε sʌxt dərγʌnj mʌni. Nε hʌlεˑs mahtaˑj mʌn'iš tai.i. Daˑ tε bʌtʌnυlε hεnε hʌˑlε gʌli. Nε hiˑᴛε nε hʌlεˑs iˑa mʌlul̲ε huˑkišu yaˑᴛča 'eˑri. Nε hʌlεˑsε ərmaˑn dul̲υm, "Tsε huˑkišu mukʌkε k'ošišu ṣučυm bi.εn ka jεˑ ka tse yætε au.ul hεˑk εčʌm." Mʌgʌm mεnε aiyuˑ aiyuˑ bʌm.

Da nε hɪlεs huˑšul̲ε di sεni, "Ja tʌti beˑrum buˑt mʌzduˑᴛišuγa but phaˑko dεšqʌlčυm bi. Jε ak'o čʌmεnε aiyuˑᴛčʌm ba. Ja diˑε aiya tʌti εˑpaiya tsəraˑm. Da nεγa s'iyʌm, 'Lε tʌti, ja aiyʌš kha

---

1726 This version of the "Prodigal Son" was made by Bahādur Amān Shāh of Yasīn, and was written down and dictated to me by Mehtarjan Shāhzāda Yūsuf of Yasīn, whose vernacular transcript is in my possession.

00a *pfʌki* — this word also occurs in the same passage in the LSI. version of the Prodigal Son, but has not been otherwise recorded.

The use of the dative with it suggests that the meaning is "allotted" or "assigned"

4 *nεtε* — The vernacular Ms. has *nεt*.

5 *deˑmeˑyi* — is the vernac. Ms. reading.

7 *mʌniš tai.i* — this and the similar *deˑγεrεsiš tai.i* (l. 14 p. 412) are each in the vernacular Ms. and in my own Ms. written as one word. I similarly wrote *hiˑlikiˑništai* where the vernac. Ms. has *hiˑliˑkiˑniš taˑi*. On the other hand I have *εtiš tai(y)εn* where the vernac. Ms. has *εtištaˑεn*. V. ll. 19 & 12 p. 412.

## No. III.

## The Prodigal Son

Then he said: A man had two sons. The younger son of them said to his father: "O father, give me whatever portion of your property comes to me." The father apportioned his property among them. 539*

Then a long time had not passed (when) the younger son, collecting all his possessions, set out for a distant country. There he lost (*or*, wasted) his property in evil work.

When he had expended all, then there occurred a severe famine in that country. The youth began to be in want. Then he went to the house of a man in that country. The man sent the youth into his field(s) to feed the swine. The youth's desire was that "I also may fill my belly with the husks the swine eat," but none used to give (anything) to him.

Then the youth coming to his senses said: "To how many hired servants of my father does much food come, (while) I am dying here of starvation. Getting up I shall go to my father and shall say to him: 'O father, I have become guilty in the sight of heaven and in your eye(s), and now I have not remained worthy of this

---

I think there is no doubt that these forms represent combinations of two words which are, however, closely correlated in pronunciation.

[9] *mukʌkɛ* — this word, of which the meaning is unknown, does not appear in the vernac. Ms. which has *bo* in its place. *bo* seems to be necessary in any case. Perhaps, *mukʌk* = Bu. *bukʌk*, 'beans'.

[2] *pha·ko* — cp. *pʌko* l. 8 p. 406. The vernac. Ms. has *pʌqo*, which is also recorded by Morgenstierne in unpublished notes.

000 go gulčinule gunahga·ᴛ amʌna, am'utuk gutɛ lai.ʌqulɛ 'ataw'ʌsa go guyɛ· siyʌm. Ja gu·ya mʌʀdu·ʀišu žu.a a·t.' "

I·lji nɛ di·ɛ i·a tʌti ɛ·pai.a gʌli. Nɛ hʌlɛ·s matʌn i·a bʌm. Nɛ hʌlɛ·s n'i.ɛtsə nɛ tʌti ɛ·s γo·li. Nuhu·ni nɛ yɛ i·a ɛ·ẓi.'a·ʀa d'ɛli, ho bah ɛti. Yɛ nɛ· tʌtiγa· sɛ·ni, "Lɛ tʌti, ja aiyʌš kha go gulčinulɛ gunahga·ᴛ ʌm'ʌna. Am'utuk gutɛ lai.ʌqulɛ ʌtaw'ʌsa da go guyɛ si·yʌm."

Tʌti i·a du·lušuγa sɛni, "Šu·a·tsum šu·a gʌt'unzišu du·yɛša nɛ·γa ɛ·wɛ·liŋ. Nɛ hʌlɛ·sɛ e·miša bʌʀo·ndu 'ɛ·diliŋ. Hu·tiša kau.ušumo 'e·ltai.iŋ. 'U·šim bo·šo di·tsə bɛ·smɛl ɛ·tiŋ. Mi ni·ẓi xuša·ni ɛ·čʌn. Bo·ta si·ya ja ki·nɛ aiyɛ yu·ʀum bʌm, am'utuk žʌndo mʌni. Wa·lum bʌm am'utuk da·γʌši." Ho wɛ xuša·ni ɛtiš tai(y)ɛn.

Mʌgʌm nu· iyɛ mʌlulɛ bʌm. Bʌša nɛ di·a ʌsu·ᴛ d'ɛ·šqʌlti ɛ·γərčum kha γəriŋ ɛčumɛ hʌwa·za de·ɛli. Hɛn hʌlɛ·sʌn nyu dɛ·γɛʀɛs'iš tai, "Gutɛ bo maiyu·m duw'a?" Nɛ nɛ·γa sɛni, "Go go·čo di·m bai.i. Go tʌti u·šim bo·šo bɛsmɛl ɛtum bai.i. Gutɛ gʌndi kʌ nɛ ta·za tʌnduʀust d'ɛ·γʌši."

Nɛ ɛ·ʀčo mo·s mʌni, u·lə tsəra·γa ʀai aiyɛti. Mʌgʌm nɛ tʌti ho·lɛ ni· nɛ hi·liki·niš tai. Nɛ i·a tʌti tɛ bərulɛ sɛni, "Γa·n, aku·ʀum dɛntsum i·lja go xɪsmʌt 'ɛčʌm ba. Bʌša go· hukəmtsum thum (*or*, thum) aiy'ɛ·tʌm ba. Magʌm u·ŋ ja·γa bʌša kha tsɪgi·ʀɛ du·ʌn aiyaum ba, aiya du·stišuγa xuša·ni ɛčʌm tsɪk. Magʌm bʌša go

---

1 *gulčinulɛ* — here and in line 5 the vernac. Ms. has *nʌʀi·rulɛ* (l̥ is not distinguished in the script from l).

*lai.ʌqulɛ* — also line 6. The locative suffix, which appears in the vernac. Ms., suggests that the word is regarded as a noun. In a similar idiom Kho. uses the locative form *lai.ʌqa*.

4 *n'i.ɛtsə* — the vernac. Ms. has *ni·ʌts*.

8 *du·yɛša . . . ɛ·wɛ·liŋ* — the vernac. Ms. has this and the following imperatives in the singular, *ɛ·wʌl* etc. In these circumstances *du·yɛša*, (vernac. Ms. *duya·ša*), v. Vocab. s. v., may be the imperative sg. of a verb *du·yɛšai.ʌs* (*d**-*ɛšai.ʌs*). More probably it is the p. p. act.

The exact force of *nɛ·γa ɛ·wɛ·liŋ* is obscure. It cannot mean "cause him to put on", nor "cause them to be put on to him". It is probably a simple transitive with a 3rd. person beneficiary: "put them on to, *or*, for, him" *ɛ*- referring to the prodigal.

that I should call (myself) your son. Make me like your hired servants.'

After this, getting up, he went to his father. The youth was still a long way off (when) his father seeing him his heart burned (i. e. was moved). Running he put his son under his neck (i. e. embraced him) and kissed him. The son said to his father: "O father, I have become guilty in the sight of heaven and in your eye(s), (and) now I have not remained worthy that I should again call (myself) your son."

The father said to his servants: "Take out the best of clothes and put them on him, (and) put a ring on his finger and put shoes on his feet and fetch the fatted calf and slay it, that eating it we may make merry. If you ask why, (i. e. because) this my son had died and now has come to life. He was lost and now he has returned to me." Then they began to make merry.

But the elder son was in the field. When he came back and approached near he heard the sound of playing music and singing. The elder son enquired of a lad: "What is this that is going on?" The lad replied to him: "Your brother has come back and your father has slain the fatted calf, for this reason that he has returned to him safe and sound."

The brother was angry and would not go in, but his father going out began to entreat him. He, (replying) to his father's words said: "Lo, since how many years do I serve you? Never have I done anything contrary to your command, but you have never given me even a goat's kid that I might make merry with my friends. But when this son of yours has returned, this son who

---

10 *ditsə* — vernac. Ms. *dits*.

13 *nuː iye* — vernac. Ms. *nuː ye*.

19 *boroḷe* — a curious use of the locative. Cp. the Bu. *menelo* ‖ *menale oʌʌn* 'dont say to anyone'.

22 *aiyaum ba* — 2nd. sg. perfect, "thou hast not given to me". The vernac. Ms. has 2nd. sg. pret. *aiyawɣar*.

*duwalibwya* — this dative is probably wrong. The vernac. Ms. has *duwalibwyga* (or, -ŋa), where -ŋga or -ŋa apparently means "with".

ki·nɛ guyɛ diya, ki·nɛ gu·yɛ go mʌl i dunya šu·m du·ro harəŋ ɛ·spʌḷu.i, nɛ gʌndi u·ŋ u·šim bo·šo besm'el 'ɛta."

Nɛ tʌti nɛ·γa sɛni, "Aiyɛ, u·ŋ hʌmi·ša ja apaiya ba, bo ša bi·ka go gu·i.a bi. Mʌgʌm xuša·ni ɛčum kha xuša·n gumaiyum muna·sib duḷum, bo·ta siya go ki·nɛ go·čo yu·rum bʌm ʌmutuk šando mʌni, wa·lum bʌm ʌmutuk dim'ɛ·γʌši·."

---

3 *apaiya* — the vernac. Ms. has *ɛpori*.

has lost your property in evil work, you have slain the fatted calf for him." 539ff

His father said to him: "My son, you are always with me. Whatever is mine is yours. But it was right for you to make merry and rejoice, since this your brother had died, and now has come to life, he was lost and now has returned to us."

[P. 416 is blank - Analyst]

[417]

# TABLE OF CONTENTS.

## BURUSHASKI TEXTS.

100

No. Page.

*Tales of Foreign Origin.*

1. Shāhzāda Bahrām, Shahri Bānu and the White Dēu . . . . 2
2. The Poor Man of Rūm and the King of Irān . . . . . . . . 34
3. Buzur Jamhūr and Alqash Wazir 48
4. The Adventures of Kiser . . 100

*Local Tales & Legends.*

5. Mūnulum Dādo . . . . . . . 180
6. Shōn Gukūr and Hūkè Mamu, the Rival Bitans . . . . . 186
7. Shōn Gukūr's Prophecy . . . 188
8. The Bilas of Ganish . . . . 190
9. Dadi of Hindi . . . . . . . 192
10. Kuli o Lashkir and the Dangalatas of Harèng Gashèng . . 198
11. The Braying Donkey of Berashalè 200
12. Bulchutōko and the Dangalatas 204
13. The Story of Pūno and Shīri Beral Baghertham . . . . . 208
14. The Story of the Bōyo Juniper 214
15. The Story of Aiyèsho Malik . 218
16. The Story of Chil Gazi . . . 222
17. Concerning the Diratsil Bat . 226
18. The Story of the Chaprōt Bear 228
19. The Laconic Man and Wife . 232
No. Page.
20. The Man who Supped with the Pfūts . . . . . . . . . . 234

*Local History and Personalities.*

21. The Three Original Tribes of Hunza . . . . . . . . . . 236
22. The Fate of the Tapkiènts and the Origin of the Dīramiting . 238
23. Khūru and Khamer . . . 250
24. The Khūrukuts and Hamachāting 256
25. Sing of Hindi and his Son, Daltas Manūko . . . . . . . . . 260
26. The Burōng Girl's Lapse . . 268
27. The Story of Raskam . . . 272
28. The Raskam Salī Tribute . . 274
29. The Story of Basèng Gairi . . 276
30. The Story of Bābā Ghwundi . 280
31. The Misgār Shrine, Aqtash . . 290
32. The Story of Saiyid Shāh Wali 292

*Local Customs, etc.*

33. Marriage Custom in Hunza . . 298
34. The Custom in regard to Funeral Rites for the Dead . . . . . 310
35. About Nanrōs . . . . . . 316
36. The Shikamiting . . . . 320
37. The Odi Custom . . . . 322
38. The Ginānī Custom . . . . 326
39. Harvesting . . . . . . . . 332

No. Page.
40. Customs in regard to the Tham's Annual Visit to Hæiber . . . 336
41. Gold Washing in Hunza . . . 345
42. Distribution of the Spring Water Supply in the BALTIT Region . 350
43. The Birth of Twin Calves . . 354

*Verse.*

44. A Hunza Song . . . . . . 356
45. Song . . . . . . . . . . . 362

*Translations.*

No. Page.
46 A. The Parable of the Prodigal Son by Nazar. . . . . . 366
46 B. Ditto by Inäm Ŭlā Beg . . 373

Gilgit *Legend.*

47. The Story of Shiri Badat, or Shiri Bardi Bagher Tham . . 376

*Proverbs.*

Nos 1—42. . . . . . . . . 390

## WERCHIKWĀR TEXTS.

*Foreign.*

No. Page.
1. How the Parrot Escaped. . . 400
2. The Silent Princess . . . . 404

*Translation.*

No. Page.
3. The Parable of the Prodigal Son . . . . . . . . . . . 410

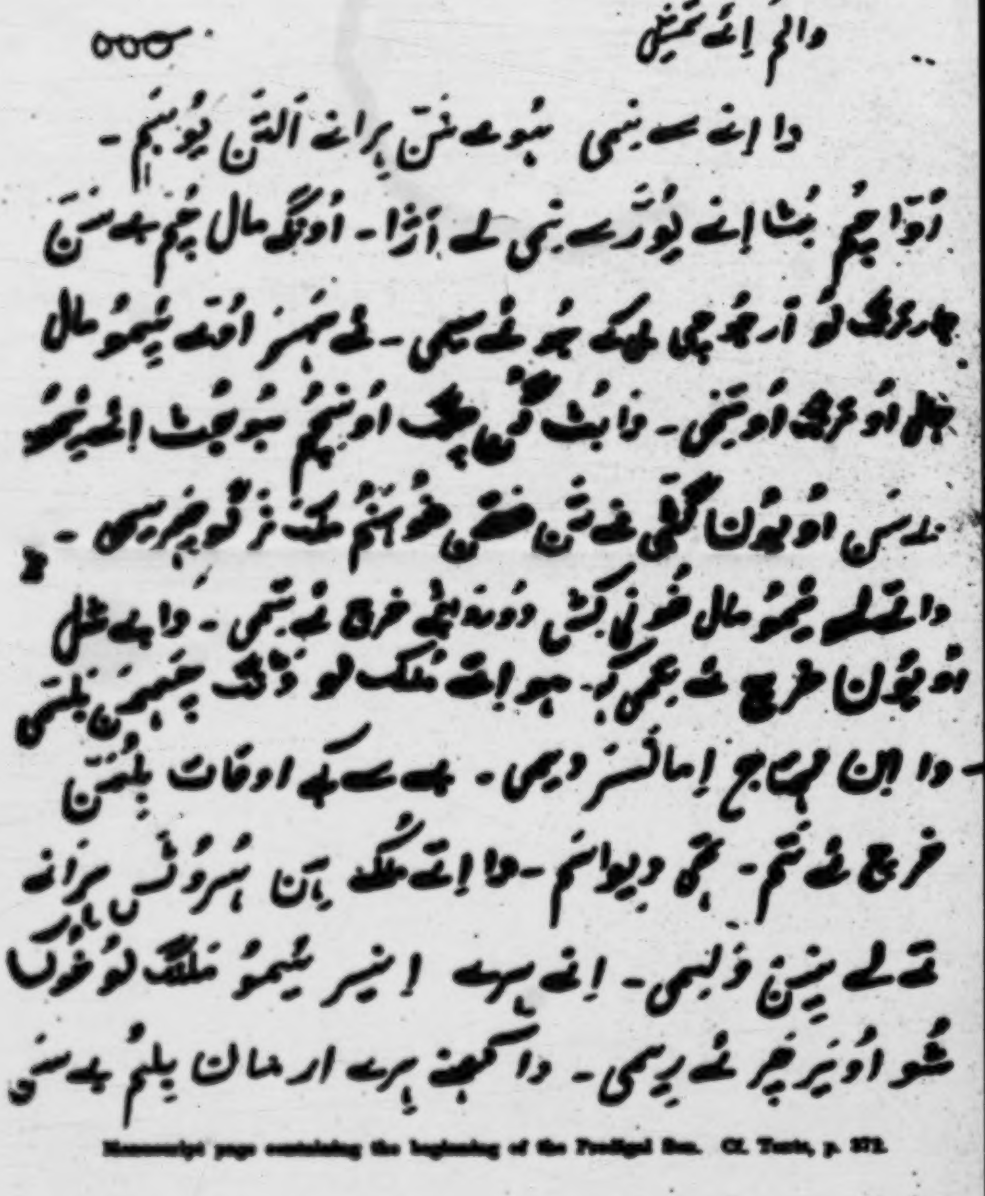
[419.]

000

# CORRIGENDA.

## BURUSHASKI TEXTS.

| Page | | Line | | | | |
|---|---|---|---|---|---|---|
| 33 | | 3 | for | «rounds of» | read | «round tea». |
| [illegible] | | 6 | „ | [illegible] | „ | [illegible] |
| 43 | | 5 | „ | aiyeukurtsimi | „ | aiyeukurt·imi. |
| 64 | | 4 | „ | Suru | „ | Šuru. |
| 78 | | 18 | „ | N'awsuin | „ | N'awsúin. |
| 83 | | 17 | „ | Galtig | „ | Γaltig. |
| 84 | | 1 | „ | bai i | „ | bai.i. |
| | | 18 | after | ite | insert | ju.ca ne. |
| 90 | | 23 | „ | etimi | „ | ifatiyate haru etimi. |
| 96 | note 11 | | for | *-ate | read | -ate. |
| 130 | | 14 | after | bai | insert | ete. |
| 140 | | 14 | for | bus ka | read | buska. |
| 194 | „ 1 | 6 | „ | durdi | „ | durde. |
| 234 | | 8 | „ | morte | „ | morte. |
| 238 | | 11 | „ | hatarum | „ | hatarum. |
| 248 | | 16 | „ | ascretsiruw | „ | ascretsiruw. |
| 249 | | 13 | „ | . . . them | „ | . . . them, and then let us beat them. |
| 256 | | 11 | „ | ujurdan | „ | ujurḍan. |
| 262 | | 8 | after | aiy'ruqaiyen | insert | a full stop. |
| 276 | | 7 | for | uwaldalo | read | uwaldalo. |
| 280 | „ 5 | | „ | pusevien | „ | pulevi.en. |
| 281 | | 10 | „ | daugther | „ | daughter. |
| 288 | | 5 | „ | Faqat | „ | Faqat. |
| 314 | | 1 | „ | firaq narma | „ | firaqnarma. |
| 318 | | 3 | „ | girsami | „ | girsami. |
| 336 | | 6 | „ | juwayo | „ | juwayo. |
| 374 | | 5 | „ | aiyertimi | „ | aiy'ertimi. |
| 382 | | 1 | „ | this | „ | this. |



Manuscript page containing the beginning of the Prodigal Son. Cf. Texts, p. 372.

[End plate]

4: Lorimer AV7 Burusho AV7
539

[For native texts and translations, see complete source, category 116.]